

Author: Malcolm

Date: Tuesday, May 15th, 2018 at 8:10 AM

Title: Re: Quote by ChNNR about Dzogchen and God - where is it from?

Content:

smcj said:

,,,not to mention his affinity for the apophatic approach. None of this resembles Dzogchen or Buddhism in general in any way. Nāgārjuna isn't apophatic?

Malcolm wrote:

Nope.

Author: Malcolm

Date: Tuesday, May 15th, 2018 at 8:32 AM

Title: Re: Quote by ChNNR about Dzogchen and God - where is it from?

Content:

Virgo said:

Guys this is all tirthika stuff, a serious waste of time. Wouldn't we better off talking about something more relevant to our lives like was Rush more of a progressive rock band or a more of a metal band, in your opinion? I think that would be more of a stimulating conversation, rather than talking about samsaric pathways. If it leads to rebirth, it is just uninteresting.

Kevin...

Malcolm wrote:

Take it up with Dzogchungpa, he is the main pro-tirthika guy on the board.

Author: Malcolm

Date: Wednesday, May 16th, 2018 at 2:17 AM

Title: Re: Quote by ChNNR about Dzogchen and God - where is it from?

Content:

Malcolm wrote:

If they ask, we can share.

If you don't discuss the teachings with those who are not interested, there is no risk of being seen as a narrow minded sectarian.

With respect to dhyana and so on, these mental states are not in and of themselves liberative. In fact, without right view they merely create paths of samsaric rebirth. Further, improper meditation blocks right view.

Spelare said:

Because we interact with non-Buddhists on a daily basis. So, we have at least three options:

a) we don't talk to them about Dharma

Malcolm wrote:

This is the best thing, unless they ask.

Spelare said:

I mean, isn't that a little bit at odds with the spirit of Mahāyāna? Obviously, we're not going to talk about advanced teachings we're not authorized to share with someone who wouldn't benefit from them anyway. But things like śamatha, for example, can benefit everybody, even non-Buddhists. Lamas like Chökyi Nyima Rinpoche and Alan Wallace have said it would be lacking in compassion not to share general teachings that can help alleviate suffering, relatively if not ultimately. We are enjoined to rejoice even in the samsaric happiness of sentient beings.

Are other traditions profound? How so? How do they lead to something other than higher birth in samsara?

Even if you don't believe another tradition leads to anything beyond favorable rebirth, you're not going to get anywhere when engaging with a knowledgeable adherent of that tradition if you are willfully ignorant of it. They will notice when you misconstrue it and rely on strawman caricatures of non-Buddhist teachings, brought out only to be summarily dismissed without serious investigation. If you have actually studied different systems with sincerity and are still convinced that only Buddhist vehicles are valid, and that of those Atiyoga is the undisputed pinnacle, then they will respect your judgment more than if you come across as a narrow sectarian.

The only thing similar between Buddhadharma and other traditions is that we all emphasize compassion; but even here, the compassion of other traditions is limited in its scope.

I think the cultivation of attention, along the lines of śamatha, has parallels in the Hindu, Christian, and Sufi traditions; perhaps in others. Nowadays it is taught even in secular contexts. Not that these approaches are in every respect identical, but that ethically neutral meditative practice is fairly universal in the major world traditions. Someone who has cultivated their attention well, even if in a non-Buddhist context, might be better prepared to receive the View. That compassion you mentioned couldn't hurt either, even if it isn't Great Compassion.

Author: Malcolm

Date: Wednesday, May 16th, 2018 at 3:26 AM

Title: Re: Quote by ChNNR about Dzogchen and God - where is it from?

Content:

Malcolm wrote:

In the end, why do we give a flying f*&k about any of this? The Buddha was very clear: outside of his Dharmavinaya, the four kinds of āryas— stream entrants, once returners, never returners, and arhats— do not exist.

dzogchungpa said:

Acharya, I was thinking about this eloquently phrased comment and, as the main pro-tirthika guy on the board, I would like to ask you a question. Consider the experiences ChNN reports here:

<https://dharmawheel.net/viewtopic.php?f=40&t=23279&p=349373#p349373>.

Why, in your opinion, did he give a flying f*&k about any of that?

Malcolm wrote:

Nyams are nyams, nice, but in the end, not the main point.

Author: Malcolm

Date: Wednesday, May 16th, 2018 at 6:58 AM

Title: Re: Quote by ChNNR about Dzogchen and God - where is it from?

Content:

Malcolm wrote:

This business about the soul's spark is exactly the atman Buddha refuted. Surprised you don't get that. There is no dependent origination here, no emptiness, etc, just an assertion of an unconditioned substance called a soul.

emaho said:

Are you saying that Buddha-nature is dependent on causes and conditions?

Malcolm wrote:

Buddhanature depends on sentient beings.

Author: Malcolm

Date: Wednesday, May 16th, 2018 at 7:08 AM

Title: Re: Quote by ChNNR about Dzogchen and God - where is it from?

Content:

javier.espinoza.t said:

it is explained that it is not an object nor a subject.

emaho said:

I know. I'm just not aware that Meister Eckart speaks of this soul's spark as a substance, and just because he calls it unconditioned doesn't mean it has to be wrong or completely opposed to the Dharma, because Buddha-nature is also unconditioned.

Malcolm wrote:

Are you making the assertion that use of the term "unconditioned" renders all traditions that use the term compatible? The sugatagarbha doctrine has a few variations, for example, the Lanka equates it with the all-basis consciousness. As I understand the term, tathagatagarbha refers to the union of the mind's clarity and emptiness. That union is unconditioned, but the mind itself is conditioned. Just this is the "god" ChNN is

referring to, and nothing else, since the basis is just this.

Author: Malcolm

Date: Wednesday, May 16th, 2018 at 9:47 PM

Title: Re: Trekchod/pointing out instructions

Content:

florin said:

You are asking sutra level questions (selflessness, illusion, ego, etc...) in a topic with a dzogchen title.

krodha said:

Selflessness, illusion, etc., are core Dzogchen principles.

florin said:

Formally a dzogchen teacher would not introduce these when introducing dzogchen teachings.

Malcolm wrote:

Don't be silly. Of course they would. It is for this reason that Longchenpa wrote a long commentary on just the eight examples of illusion, the sgyu ma'i ngal gso.

florin said:

A dzogchen teacher introduces the student to knowledge of their primordial state through the three types of transmission.

Malcolm wrote:

The basis (primordial state, aka the nature of the mind) is without self, is not a self, and does not belong to a self. Hence selflessness is a core teaching of Dzogchen.

Author: Malcolm

Date: Wednesday, May 16th, 2018 at 10:23 PM

Title: Re: Quote by ChNNR about Dzogchen and God - where is it from?

Content:

krodha said:

... but look at the massive scale of bloodshed that has occurred as a result.

emaho said:

Hmm, ja, of course there have been horrible things done in the name of Christian Churches, but Tibetan history isn't all lovey-dovey either, and you wouldn't stop being a Buddhist because of what's happening now in Burma.

Frankly I don't think it works this way around. The way it works is rather that the powers that be use whatever ideology, religion or philosophy the populace believes in and twist and turn it so they can abuse it for their own needs. Just look at the ideas of Marx and

what that has been turned into in history. The fact that Marx was atheist was no protection against that.

P.S.: just look at the Chinese "cultural revolution" and the atrocities committed in order to "free" people from religion, including the still ongoing genocide on Tibetans.

Malcolm wrote:

This is all completely beside the point. ChNN certainly does not think Christianity, etc., are liberative traditions — if he did, it would be clear in the Game of Liberation. In fact, in that game, the only way "out" is through Buddhist paths. Arguing over whether or not Jesus was a bodhisattva is fruitless because even if he was, his teachings do not lead to liberation.

Author: Malcolm

Date: Wednesday, May 16th, 2018 at 11:00 PM

Title: Re: Trekchod/pointing out instructions

Content:

florin said:

There is no splitting hairs here is just offering a necessary distinction in what constitutes the elements of training in order to be able to develop stability, presence and understand with utmost certainty what the real primordial state is.

Malcolm wrote:

Is the "real" primordial state something other than emptiness free from extremes? If so, is it empty or not empty? If it is empty, is it completely empty, or partially empty? If it is not empty, how is it not a self?

The meaning of Dzogchen is not even slightly different than the meaning of the Prajñāpāramitā. The means may differ; the meaning, however, is the same.

M

Author: Malcolm

Date: Thursday, May 17th, 2018 at 3:02 AM

Title: Re: Trekchod/pointing out instructions

Content:

florin said:

Formally a dzogchen teacher would not introduce these when introducing dzogchen teachings.

Malcolm wrote:

Don't be silly. Of course they would. It is for this reason that Longchenpa wrote a long commentary on just the eight examples of illusion, the sgyu ma'i ngal gso.

florin said:

You misunderstood.

I see a difference between introducing the examples of illusions as the main and final point of the teaching and introducing them as a means or as a pedagogical device with the view to help students rest in the knowledge of primordial state.

As i said in my earlier intervention, a dzogchen teacher would use any dimension of understanding ,whether is sutra or tantra with their examples and devices, to introduce disciples to their real nature. So when it comes to means of introducing knowledge of the real state nothing is excluded.

There is no splitting hairs here is just offering a necessary distinction in what constitutes the elements of training in order to be able to develop stability, presence and understand with utmost certainty what the real primordial state is.

Malcolm wrote:

Is the "real" primordial state something other than emptiness free from extremes? If so, is it empty or not empty? If it is empty, is it completely empty, or partially empty? If it is not empty, how is it not a self?

florin said:

I am not going to discuss details about primordial state and what this is. It would mean discussing details of the three transmissions. However, we have different understanding of what primordial state means. I see this as a futile exercise and quite possibly one that would raise the ire of Ekajati. I can't deal with these kind of things anymore. You ask these questions of yourself on the cushion in the process of prajna development to see what's what for yourself. These questions are not for others or for forging a way to a victory in a pointless debate.

Malcolm wrote:

It is a little strange to give advice, and then refuse to answer questions about what your advice might entail. Copout.

Author: Malcolm

Date: Thursday, May 17th, 2018 at 3:11 AM

Title: Re: Quote by ChNNR about Dzogchen and God - where is it from?

Content:

Spelare said:

So, why must we insist so strongly on foreclosing the mere possibility of any non-Buddhist being liberated to any degree?

Malcolm wrote:

One excellent reason might be the fact that the Buddha himself excluded the possibility.

Author: Malcolm

Date: Thursday, May 17th, 2018 at 3:38 AM

Title: Re: Quote by ChNNR about Dzogchen and God - where is it from?

Content:

treehuggingoctopus said:

Btw, Garchen Rinpoche shares ChNN's opinion on Jesus and Mary, too. As does Tenzin Wangyal Rinpoche. And at least one of TUR's sons. And, at least when it comes to Mary, Lopon Ogyan Tenzin Rinpoche. I could go on, but of course there is no point. Those who reject these equivalencies/similarities/affinities will continue rejecting them, those who are OK with them will obviously be still OK with them.

Malcolm wrote:

Well, Deshung Rinpoche used to offer regular tormas to the Liberty Statue, a small representation of which he carried about with him everywhere.

As mentioned above, the idea that bodhisattvas manifest as teachers to nonbuddhists is not novel. Even the Buddha, the Pali Canon reports, would manifest as a brahmin and teach brahmins and so on. But he was not teaching them Buddhadharma. For example, in the Medicine Tantra, it is reported that when the Medicine Buddha manifested the the teacher Vidyajñāna, he manifested four Vidyajñānas, who were each perceived by the four retinue— devas, rishis, tīrthikas, and buddhists— to be teaching the medical texts of their own traditions.

Even supposing Jesus and his mom were emanations of Avalokiteśvara and Tārā, respectively, this does not mean that they were able to teach a liberative path in those forms. What it does mean is that that beings who were to be tamed by such forms, would be tamed by Avalokiteśvara and Tārā manifesting in those forms to teach them. Avalokiteśvara manifests in the form of a buddha to teach those to be tamed by a buddha, manifests in the form of a pratyekabuddha to teach those to be tamed by a pratyekabuddha, manifests in the form of an arhat to teach those to be tamed by an arhat, or even manifests in the form of a piścaci to teach those to be tamed in the form of a piśaci.

One's ability to meet the Dharma, the only source of liberation on this globe, depends on attaining the eight freedoms and ten endowments of a precious human birth. As Dzogchen practitioners, this should be axiomatically understood. Just in case anyone has forgotten what these are:

http://rywiki.tsadra.org/index.php/Eight_Freedoms

http://rywiki.tsadra.org/index.php/%27byor_ba_bcu

Author: Malcolm

Date: Thursday, May 17th, 2018 at 4:03 AM

Title: Re: Quote by ChNNR about Dzogchen and God - where is it from?

Content:

amanitamusc said:

There will always be those that believe all religions are paths that lead to the top of the same mountain.

Malcolm wrote:

Yes, damn perennialists!

Author: Malcolm

Date: Thursday, May 17th, 2018 at 5:53 AM

Title: Re: Quote by ChNNR about Dzogchen and God - where is it from?

Content:

amanitamusc said:

There will always be those that believe all religions are paths that lead to the top of the same mountain.

Malcolm wrote:

Yes, damn perennialists!

Spelare said:

We're all on the same mountain, whether we know it or not. Some are climbing it, and others are circling the base.

Some paths are more direct, others gradual, and still others quite tortuous. Some reach dead ends, which require one to go back the way they came and take another path.

The shortest path is to recognize that one is only ever on the mountain. Then even a foot that strays from "the path" remains on the path.

Malcolm wrote:

No, diffeent traditions are actually climbing different mountains, with different bases, paths and results.

Author: Malcolm

Date: Thursday, May 17th, 2018 at 6:54 AM

Title: Re: Quote by ChNNR about Dzogchen and God - where is it from?

Content:

Aryjna said:

How is it polemic? I am pretty sure it is consistent with the descriptions of the bardo in Vajrayana.

emaho said:

It's polemic because Christians have forms of mind training, too. They have prayers, meditations, contemplations, confessions and whatnot. Of course there are differences to Buddhist mind training, they don't have the same meditation techniques as we do, but they do have forms of mind training. Of course not everybody practices as they're supposed to, but that's just normal and can be said about Buddhists, too. I mean, just look at us,

<https://www.facebook.com/jambandsruinedmylife/posts/1827257353973298> The least thing a practicing Christian is required to do is repeat certain standard prayers throughout the day. If somebody does that for years he will have established a habit of praying that will help him in the bardo - if Jesus is an enlightened being. Of course, you don't agree with that precondition, I get that.

Malcolm wrote:

What they do not have is the view of dependent origination and emptiness. Further, no one can give you liberation, not even the Buddha.

Author: Malcolm

Date: Thursday, May 17th, 2018 at 10:15 AM

Title: Re: Quote by ChNNR about Dzogchen and God - where is it from?

Content:

Kunga Lhadzom said:

Jesus performed many miracles....just like Enlightened Yogis. So he must have been Enlightened.

Malcolm wrote:

Siddhis do not equal enlightenment.

Author: Malcolm

Date: Thursday, May 17th, 2018 at 10:19 AM

Title: Re: Quote by ChNNR about Dzogchen and God - where is it from?

Content:

Spelare said:

So, why must we insist so strongly on foreclosing the mere possibility of any non-Buddhist being liberated to any degree?

Malcolm wrote:

One excellent reason might be the fact that the Buddha himself excluded the possibility.

Spelare said:

How do we determine that this is the definitive meaning, and not a provisional teaching for a particular time, place, and retinue? Who can determine that?

I suspect that there are buddhas other than the ones we've all heard of, who have taught

beings far from the limits of the South and East Asian cultural spheres. Perhaps the notion of lands to which a buddha has not appeared is mere parochialism codified by scholastics according to the limits of their knowledge.

Assuming the realization of emptiness to be a sine qua non:

If there are Mahāyāna practitioners who formally assent to emptiness without ever realizing it experientially, could there not also be others who realize emptiness experientially without ever formally assenting to it? In that case, there could be Theravadins, for example, who did in fact realize emptiness fully rather than partially, but who never adopted or defended it publicly. Why could there not then be Buddhists (or bodhisattvas or buddhas) in all but name who realized emptiness to some degree or fully, without the need for formal instruction?

Malcolm wrote:

Emptiness realized by śrāvaka arhats, pratyekabuddhas, and buddhas is the same emptiness. The difference between buddhas and the former two is omniscience about paths, not liberation. In terms of liberation, all three are equal.

Author: Malcolm

Date: Thursday, May 17th, 2018 at 1:06 PM

Title: Re: Quote by ChNNR about Dzogchen and God - where is it from?

Content:

Kunga Lhadzom said:

Jesus performed many miracles....just like Enlightened Yogis. So he must have been Enlightened.

Malcolm wrote:

Siddhis do not equal enlightenment.

Kunga Lhadzom said:

Yes...but Enlightened Buddhas can do all these things, and then some....

Do siddhis indicate levels of attainment or bhumi. ?

Malcolm wrote:

No. Such powers can be cultivated by worldly meditators.

Author: Malcolm

Date: Thursday, May 17th, 2018 at 1:09 PM

Title: Re: Quote by ChNNR about Dzogchen and God - where is it from?

Content:

Kunga Lhadzom said:

What if you saw ChNN walking on water. Would you think it was because of his attainments or just something anyone could do ?

Virgo said:

Non Buddhist spiritual practitioners (who have no Buddhist attainments) can gain siddhis. ChNN is a Buddhist master, so I would think it was because of that.

Kevin...

Kunga Lhadzom said:

Yes.

Also....there are 84,000 "Gates" (Doors)....and other religions could be included, as there are so many types of personalities, cultures, planets, etc. The key is, your heart & intensionsthe "all knowing ones" KNOW your heart & intensions.....

https://dhammawiki.com/index.php?title=84,000_Dhamma_doors

Malcolm wrote:

No, they are not included, since the Buddha did not teach them.

Author: Malcolm

Date: Thursday, May 17th, 2018 at 9:11 PM

Title: Re: Quote by ChNNR about Dzogchen and God - where is it from?

Content:

Kunga Lhadzom said:

Yes.

Also....there are 84,000 "Gates" (Doors)....and other religions could be included, as there are so many types of personalities, cultures, planets, etc. The key is, your heart & intensionsthe "all knowing ones" KNOW your heart & intensions.....

https://dhammawiki.com/index.php?title=84,000_Dhamma_doors

Malcolm wrote:

No, they are not included, since the Buddha did not teach them.

dzogchungpa said:

I have it on good authority that anything at all that is well spoken is the word of the Buddha.

Malcolm wrote:

Indeed, but “well-spoken” is misapplied by you with sarcasm, so when you use the term, it actually means the opposite.

Author: Malcolm

Date: Thursday, May 17th, 2018 at 10:56 PM

Title: Re: Quote by ChNNR about Dzogchen and God - where is it from?

Content:

Kunga Lhadzom said:

There are so many missing text books in Buddhism

Malcolm wrote:

Let's see, 108 volumes in the bKa' 'gyur, the translated word of the Buddha...are you quite sure that in 108 volumes there is something missing?

Author: Malcolm

Date: Friday, May 18th, 2018 at 6:53 PM

Title: Re: Dzogchen Practitioner to Amitabha-like Buddha

Content:

Motova said:

How long would it take a Dzogchen practitioner to make a Pure Land better than Buddha Amitabha's?

Thanks.

dzogchungpa said:

Finally, a truly practice-related question.

Malcolm wrote:

Another dzogchungpa (tm) putdown.

Author: Malcolm

Date: Friday, May 18th, 2018 at 8:15 PM

Title: Re: Dzogchen Practitioner to Amitabha-like Buddha

Content:

Motova said:

How long would it take a Dzogchen practitioner to make a Pure Land better than Buddha Amitabha's?

Thanks.

Malcolm wrote:

One could not purify a buddhafiield "better" than Amitabha's per se, but since buddhafiields do not exist apart from one's own state, one ought not worry about it.

Author: Malcolm

Date: Friday, May 18th, 2018 at 8:17 PM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Pema Rigdzin said:

the Mahayoga sadhanas of which are based on the Guhyagarbha tantra.

Malcolm wrote:

Not necessarily, for example, there are sadhanas in the Choling tersar that are based on the Mahayoga yoginī tantra, the Buddhasamyoga Tantra.

Author: Malcolm

Date: Friday, May 18th, 2018 at 8:38 PM

Title: Re: Dzogchen Practitioner to Amitabha-like Buddha

Content:

dzogchungpa said:

Finally, a truly practice-related question.

Malcolm wrote:

Another dzogchungpa (tm) putdown.

Grigoris said:

I do believe that, for once, he is being serious.

Malcolm wrote:

Nice joke.

Author: Malcolm

Date: Friday, May 18th, 2018 at 10:21 PM

Title: Re: Trump's Movement to Unilateralism

Content:

Rick said:

Like 99% of Americans these days, I choose my news/opinion sources to support my

views: liberal, left-leaning, anti-Trump.

I've tried to include non-left-leaning news/opinion sources in my reading list ... but never really found anything/anyone that clicked with me.

Can anyone here recommend some good non-left-leaning sources (bipartisan, centrist, right-leaning) I might check out?

Malcolm wrote:

Wall Street Journal. The opinion page might make you vomit, but otherwise, it is good journalism. The Economist as well, is quite good; European style conservatism, which puts it somewhere between conservative Democrat and moderate Republican.

Author: Malcolm

Date: Friday, May 18th, 2018 at 10:32 PM

Title: Re: Dzogchen Practitioner to Amitabha-like Buddha

Content:

Malcolm wrote:

Nice joke.

Grigoris said:

Ye of little faith!

Malcolm wrote:

Who needs faith when one has the evidence of one's eyes.

Author: Malcolm

Date: Friday, May 18th, 2018 at 11:40 PM

Title: Re: Dzogchen Practitioner to Amitabha-like Buddha

Content:

Motova said:

How long would it take a Dzogchen practitioner to make a Pure Land better than Buddha Amitabha's?

Thanks.

Malcolm wrote:

One could not purify a buddhafiield "better" than Amitabha's per se, but since buddhafiields do not exist apart from one's own state, one ought not worry about it.

Motova said:

Are you saying that all Buddhas have the potential to manifest as Amitabha?

Malcolm wrote:

No, I am saying that buddhafiields are not something outside you.

Author: Malcolm

Date: Friday, May 18th, 2018 at 11:43 PM

Title: Re: Dzogchen Practitioner to Amitabha-like Buddha

Content:

Wicked Yeshe said:

You can attain rebirth in the eastern paradise of medicine buddha. But it is a lot more difficult than the western pure land. Gives a lot of stuff for thought. Also this world is considered an impure buddha field that can be turned into a full pure land. Potentially at least. Who knows how and when?

Malcolm wrote:

Basically, even the worst Dzogchen practitioner is guaranteed birth in the four natural nirmanakāya buddhafiels, 125 human years in each, at the end of which time (500 hundred human years), one will attain full buddhahood in the Amoghasiddhi's buddhafiels. This is much better than the endless millions of years one needs to spend in Amitabha's buddhafiels in order to attain full buddhahood.

Author: Malcolm

Date: Saturday, May 19th, 2018 at 12:16 AM

Title: Re: Dzogchen Practitioner to Amitabha-like Buddha

Content:

Wicked Yeshe said:

Sounds promising. But Sukhavati seems so pleasant i wouldn't mind being there for that long time.

Malcolm wrote:

Then your bodhicitta is weak.

Author: Malcolm

Date: Saturday, May 19th, 2018 at 4:36 AM

Title: Re: Dzogchen Practitioner to Amitabha-like Buddha

Content:

Malcolm wrote:

Basically, even the worst Dzogchen practitioner is guaranteed birth in the four natural nirmanakāya buddhafiels, 125 human years in each, at the end of which time (500 hundred human years), one will attain full buddhahood in the Amoghasiddhi's buddhafiels. This is much better than the endless millions of years one needs to spend in Amitabha's buddhafiels in order to attain full buddhahood.

cyril said:

I guess that depends on your definition of the worst Dzogchen practitioner. Apparently,

receiving Dzogchen teachings and practicing them to the best of your abilities does not necessarily make you a Dzogchen practitioner albeit of the worst kind.

A couple of days before we left, Khenpo arranged for his brother, Kyali Loli, to have an interview with the Chatralwa. Loli was neither a scholar nor an accomplished meditator. Anyhow, he had already received Dzogpa Chenpo teachings and had practiced them after completion of his common practices and preliminaries. But when he met Chatralwa it was disappointing for him. It is not because he wasn't doing well with his Dzogpa Chenpo meditation, but that he wasn't even ready to start it.

On that day, one of the most important days of his life, Kyali Loli went to see Chatralwa. Loli was a very courageous person and nothing would intimidate him. So Loli explained his practice, especially concerning his Dzogpa Chenpo experiences, and he requested instructions and clarifications. Chatralwa, without making any remarks about Loli's presentation, said:

"You should first try to say with devotion the "name prayer" of Amitabha Buddha 100 times a day, then increase it to 200, and so on. One day there might be a time when whatever you are doing, you will always be united with the expression of the "name" of the Buddha and the feeling of the presence of the Buddha. If that happens, when you die, you will die with the expression and feelings of the Buddha Mind presence of the Buddha. Then, because of your merits and the blessings of the Buddha, perceptions will manifest as the Buddha-field, and your future will be in peace and happiness. Then you will be equipped to serve others".

Then he wrote down a few lines, a quotation from a sutra which reveals the merits and benefits of the "recitation of the name of Amitabha Buddha." Kyali Loli was disappointed because he didn't get any Dzogpa Chenpo teachings, and it broke his proud heart. But, now thinking back, I can understand how these teachings were perfect for him, and how it will be beneficial if he or anybody uses those instructions. It is important for the teacher to be fair, frank, certain, and clear, and for the disciple to be realistic, careful, tolerant, and open, as a line says:

"Having the Dzogpa Chenpo as teachings is not enough, The person needs to become Dzogpa Chenpo."

Tulku Thondup - The practice of Dzogchen of Longchen Rabjam

Malcolm wrote:

When an interested student does not understand the teachings of Dzogchen, this is the fault of the teacher. On the other hand, it is said very clearly that even someone who merely has devotion to Dzogchen will certainly be liberated within three lifetimes. So I wouldn't worry about Kyali Loli very much.

Author: Malcolm

Date: Saturday, May 19th, 2018 at 6:33 AM

Title: Re: Quote by ChNNR about Dzogchen and God - where is it from?

Content:

emaho said:

Also, you will have no problem to believe that he'll be able to transfer you into a pure land when you pray to him in the bardo. Sorry, Malcolm, I really don't see what sense it makes to start some discussion about the question if this is called liberation or not. If one reaches liberation immediately in the bardo or later in the pure land really makes no difference here.

Malcolm wrote:

Liberation is defined as being free from affliction. If one is afflicted, one is not liberated no matter what external conditions might prevail or what prayers one might recite.

No one can hand liberation to you. The idea that one can be saved by another is an externalist, eternalist, theistic view. It is not compatible with the Buddha's teachings.

M

Author: Malcolm

Date: Saturday, May 19th, 2018 at 10:06 AM

Title: Re: Quote by ChNNR about Dzogchen and God - where is it from?

Content:

Malcolm wrote:

No one can hand liberation to you. The idea that one can be saved by another is an externalist, eternalist, theistic view. It is not compatible with the Buddha's teachings.

Spelare said:

What if the "other" to whom you pray liberates you not as a reward for your faith but through revealing to you that you were never really bound? That He is actually the basis of all you have ever experienced? That "you" are a temporary appearance manifesting in, as, and through Him?

Suppose "you" then ask Him whether He himself really exists, and He confesses that He does not. That "He", too, is a dreamlike emanation whose role is to guide you to freedom from within your own mind, from which "He" has never been separate. Before "you" can raise a final objection on the basis of scriptural argumentation, "He" clarifies that "your mind" is also empty. Through this knowledge, "He" empowers "you" to free "others" from "their" own illusory predicaments.

All good, right?

Malcolm wrote:

It is a good fantasy, but nothing more.

Author: Malcolm

Date: Saturday, May 19th, 2018 at 10:10 AM

Title: Re: Quote by ChNNR about Dzogchen and God - where is it from?

Content:

Malcolm wrote:

The idea that one can be saved by another is an externalist, eternalist, theistic view. It is not compatible with the Buddha's teachings.

emaho said:

???

Praying to enlightened beings to lead you to a pure land while you're in the bardo is one of the standard teachings in Tibetan Buddhism. See for instance this quote:

Thrangu Rinpoche, The First Twelve Days of the Bardo p.21:

We can pray to Amitabha Buddha or Avalokiteshvara to take us to the pure realms, so it is important at this time not to fall under the influence of the disturbing emotions.

same text, p.22:

When we are about to be reborn and enter a new existence, it is best to close the doorway to the womb and to meditate the yidam deity, to pray to Amitabha or Avalokiteshvara, so that we don't enter the new existence but be led to a pure realm. That is ideally the best thing to accomplish. If we can't do this, then it is said we should pray to be reborn before Padmasambhava, in the presence of Avalokiteshvara or in a good land where we will be able to practice the dharma.

<http://www.rinpoche.com/teachings/bardo.pdf>

Are you saying this is not compatible with the Buddha's teachings?

Malcolm wrote:

Pretty clear here one is not being liberated by someone else

Author: Malcolm

Date: Saturday, May 19th, 2018 at 11:09 AM

Title: Re: Quote by ChNNR about Dzogchen and God - where is it from?

Content:

Spelare said:

What if the "other" to whom you pray liberates you not as a reward for your faith but through revealing to you that you were never really bound? That He is actually the basis of all you have ever experienced? That "you" are a temporary appearance manifesting in, as, and through Him?

krodha said:

Hopefully "his" name is Papaji and "he's" teaching neo-Advaita replete with all the scare quotes over first, second and third person singular pronouns... because that is what it sounds like.

Spelare said:

Did you notice that the quotation marks expand as the implications of emptiness are more and more fully realized? If you read the context, the conversation I butted into was about a hypothetical encounter with an apparition in the bardo to whom one prays for liberation.

Malcolm wrote:

That is just not how things work in the bardo.

Author: Malcolm

Date: Saturday, May 19th, 2018 at 11:36 AM

Title: Re: Quote by ChNNR about Dzogchen and God - where is it from?

Content:

emaho said:

???

Praying to enlightened beings to lead you to a pure land while you're in the bardo is one of the standard teachings in Tibetan Buddhism. See for instance this quote:

Thrangu Rinpoche, The First Twelve Days of the Bardo p.21:

same text, p.22:

<http://www.rinpoche.com/teachings/bardo.pdf>

Are you saying this is not compatible with the Buddha's teachings?

Malcolm wrote:

Pretty clear here one is not being liberated by someone else

emaho said:

Good thing I haven't been speaking of liberation then, isn't it? Seriously, Malcolm, I've been intentionally avoiding this term the entire time.

What I did indeed say was:

Malcolm wrote:

(...) Even supposing Jesus and his mom were emanations of Avalokiteśvara and Tārā, respectively, this does not mean that they were able to teach a liberative path in those

forms. (...)

emaho said:

Except that if Jesus was an enlightened being then praying to him in the bardo will have exactly the same effect as praying to any other enlightened being in the bardo.

And later:

Also, you will have no problem to believe that he'll be able to transfer you into a pure land when you pray to him in the bardo. Sorry, Malcolm, I really don't see what sense it makes to start some discussion about the question if this is called liberation or not. If one reaches liberation immediately in the bardo or later in the pure land really makes no difference here.

The reasons why I have avoided the word "liberation" is 1. because Jesus himself didn't speak of Liberation, he spoke of Salvation, and 2. if you're being led to a pure land by an enlightened being then that's where the actual liberation will take place some time later, the mere act of being led into the pure land is not yet liberation itself, but it will lead to your liberation. And I'm sure that I've heard lots of Buddhist teachings about the bardo where praying to an enlightened being in the bardo is referred to as a chance for liberation. So actually the Tibetan tradition isn't as nitpicky as you.

You, on the other hand just very clearly rejected the idea of being saved by another being as contradicting the Dharma. But if somebody leads you to a place where you will for sure reach enlightenment that pretty much counts as that being "saving you".

Malcolm wrote:

The reason why the Tibetan tradition refers to practitioners of Buddhadharma as "insiders" is that there is no theory of salvation by an external savior in Buddhadharma.

Author: Malcolm

Date: Saturday, May 19th, 2018 at 12:43 PM

Title: Re: Question on the Amitabha mantra

Content:

Jingang said:

Just a question on the Amitabha mantra. The most common one is Om Amideva Hrih. However I also read it by Tulku Thondup Rinpoche as Om Amitabha Hrih.

Is anyone familiar with the latter?

Malcolm wrote:

The former is a Tibetsn corruption of the latter, however it is so diffuse now as to have become canonical.

Author: Malcolm

Date: Saturday, May 19th, 2018 at 11:07 PM

Title: Re: Quote by ChNNR about Dzogchen and God - where is it from?

Content:

Malcolm wrote:

That is just not how things work in the bardo.

Spelare said:

Isn't one's experience of the bardo conditioned by culture and prior training or lack thereof?

Malcolm wrote:

First, we have to distinguish between the common bardo (antarabhāva) teaching found in Abhidharma, and so on, with the bardo presentation found exclusively in the Great Perfection Tantras of the Upadeśa class and their instructions.

Second, the question of near-death experiences will follow after that.

In all Buddhist traditions, the moment of the death ('chi kha) is a crucial point at which through recognizing the way the one's elements and so on dissolve into luminosity, there is an opportunity for one to recognize one's own state and wake up. All Tibetan Buddhist traditions recognize that this ends when the red and white bindu separate once the inner vāyu ceases in the body. After this is the so-called bardo of dharmatā, which is not a culturally conditioned experience in any way at all.

However, when someone has practiced the Zhitro mandala in this lifetime, it is possible for them to be guided through a process of reminding them of the significance of the experience of the bardo of dharmatā through the Shitro mandala, as in the Liberation through Hearing in the Bardo.

With respect to the first bardo, the bardo of the time of death, they are given instructions, whispered into their ear, from their guru or samaya sibling which helps them recognize the experiences they are undergoing -- this must be done after the outer vāyu (breath) ceases and before the inner vāyu ceases. It is best done immediately after the outer breath ceases.

If they do not wake up then, they can be reminded of the significance of the sounds, lights, and rays they experience during the the bardo of dharmatā case in terms of the peaceful and wrathful deities. However, practitioners of thögal will not require such a reminder, since such practitioners become familiar with and cultivate dharmatā in this lifetime, and in the bardo of dharmatā, are like children climbing into their mother's lap.

If the person fails to recognize the bardo of dharmatā, then there is the section for guiding rebirth in bardo of rebirth.

The reason that we have the Liberation through Hearing in the Bardo and other similar manuals is to provide instructions on these issues.

This is all predicated on the fact that at least for the first three weeks, or 21 days, after the bardo of death has finished, the bardo being has a mental body with all complete

faculties and is capable of seeing relatives, family, and so on, once they have been reminded they are dead, they can still listen to teachings, and so on while in the bardo of rebirth until the 49th day, or after the end of their seventh bardo rebirth. However, the caveat is that it is generally only during the first three rebirths in the bardo that sentient beings still have body and memories of their previous existence. After the 21st day, they begin to fall under the strong traces that impel their next rebirth, and turn their attention to appropriating a new birth.

Spelare said:

Since the overwhelming majority of accounts of the bardo are from Tibetan Buddhists (I'm guessing there are also Indian and Bön ones), is it implausible that Christian or other "outsider" accounts would diverge drastically? Wouldn't near-death experiences throughout history be explicable as bardo experiences?

One of the things that most appealed to me about Tibetan teachings concerning death was that they could account for the afterlife experiences of non-Buddhists, including Christian (i.e. Abrahamic) heaven and hell realm experiences, Hindu lokas, etc.

Malcolm wrote:

Buddhist teachings account for the death and afterlife experience of all sentient beings, since we are all composed of the five elements and consciousness. But it does not account for the death and afterlife experiences in the terms you imagine. For example, the teaching on the bardo of dharmatā is a unique feature of Dzogchen teachings. If you have never received teachings on it, you will never recognize the bardo of dharmatā since you will not have developed the proper corresponding meditative experience in this life to recognize it—it will flash by in an instant. In other schools such as Lamdre, they have different methods attaining liberation at the time of death and in the bardo, but they do not make a distinction of the bardo of dharmatā, let alone the four or six bardos we have in the Great Perfection teachings.

Hinduism, while eternalist, nevertheless shares with Buddhadharma the concept that liberation consist of being free from afflictions (which they term samskaras) and karma. However, since their view is based in the idea of the true existence of an ultimate self, their ultimate idea of liberation is very different from that of the Buddha. They do not have a concept of the antarabhāva, or bardo. Since they have an eternalist view of a self and what belongs to a self, they never eradicate all afflictions and thus are never truly liberated; and they never achieve omniscience.

The near-death experience Hindus, Christians, Muslims, etc. is what we consider "the moment of death experience." Why? Very simply put, the so-called near-death experiences of people are experiences where consciousness has not in fact left the body since the indestructible bindu in the heart center of the body has not separated into its white and red elements. That does not happen with the cessation of the outer vāyu (breath). That only happens with the cessation of the inner vāyu, and that generally requires three days.

What follows is a reasonably accurate presentation of the now standardized model of Hindu afterlife ideas:

According to the Hinduism, upon death, a soul or Self proceeds along one of the three paths suggested in the Vedas. As death nears and a person begins to lose consciousness, the Self gathers up the breaths (pranas) and the deities (devatas) hidden in the organs of the body, and enters into the heart (hridayam). From there, through an opening in the heart, it travels upwards along the channel of up breath (udana) and reaches the head.

There through an aperture in the top head, it escapes into the air or the mid-region called antrariksham (interstellar space). Breaths and the deities who accompany the Self return to their spheres in the macrocosm. As the body is cremated in the final sacrifice of life (antima kriya), the elements in the body (bhutas) return to the elements in the world.

From here on karma (net result of past actions) catches up. Liberated souls, or those who have burned their karmas and latent impressions, travel along a path called the northern path (uttarayana) and enter into a timeless eternal zone in the sphere of the sun. From there they are led by divine beings to the highest, immortal heaven of Brahman, known variously as Vaikuntha, Parandhama or Kailasa.

Those who are not liberated, but lived virtuous and dutiful lives according to the laws of God, go by another path called the southern path (daksinayana) to the ancestral world located in the sphere of the moon, where they stay until their karmas are exhausted. Then they fall down to the earth through rains and enter into plants, from plants into food, either as plant food or animal food, and through food into semen and then through semen into the wombs where they are reborn again according to their previous actions.

Now there is a third path, the path to the hell in the subterranean worlds (adhogati) reserved for those who indulge in serious sins and demonic actions. Upon exhausting their karmas they are born as worms, insects and other low life forms.

<http://www.hinduwebsite.com/hinduism/death.asp>

One thing to keep in mind here, Hindus want to cremate the body within 24 hours of death. Buddhists consider this terrible, since according to Buddhadharma, it takes three days for the consciousness of a person to vacate their body. From our point of view, Hindus do not account for the inner breath upon the cessation of the outer breath. For them, once one stops breathing, one is dead. Their concept of rebirth too, while interesting, bears no relationship with the idea of rebirth or punarbhāva found in the Buddha's teachings, and certainly there is nothing like the antarabhāva, or period between lives.

Spelare said:

Such experiences could be integrated into a teaching that placed liberation as a preferable outcome. In fact, I think I've heard lamas acknowledge the possibility.

Malcolm wrote:

As Āryadeva puts it, realization depends on view. Further, liberation depends on realization. Thus, if one's view is wrong, one realization will be faulty, and if one's realization is faulty, liberation is not a possibility in this life, the bardo, or the next, unless or until one meets the Dharma and discovers the right view by depending on a virtuous mentor.

Such lamas and teachers, are either naive, or in the attempt to be kind to those who come to Buddhadharma with strong clinging to their past religious upbringing, can actually do a disservice to their students by making such statements. The experience of the dissolution of the body that sentient beings have during the death process are generic, and the hallucinations that people have during this process are irrelevant to the process itself. See 226-234 of Gyurme Dorje's translation, *The Tibetan Book of the Dead: the First Complete Translation*.

For example, on page 233, for those people without a yidam, it says "Meditate on the Lord of Great Compassion," which any Tibetan will readily know how to do. But since Jesus, Mary, Krishna, Shiva, etc. are not buddhas, and are not connected to a Buddhist path through being defined as an excellent yidam, there is no ultimate benefit in telling people to focus on these religious figures during their death process, apart from giving them comfort. Giving a dying person comfort is a desiderata of course, but in this it is merely a palliative, and will at best lead them to rebirth again in the three higher realms. This is not a bad thing, but let us not kid ourselves into thinking such an experience "could be integrated into a teaching that placed liberation as a preferable outcome."

Even telling them to focus on an activity deity such as Jambhala is of no benefit, since these activity deities are not complete paths. Only bodhisattvas like Mañjuśrī, Avalokiteśvara, Tāra, and so on will function in this way for ordinary people who have no regular yidam practice.

Author: Malcolm

Date: Saturday, May 19th, 2018 at 11:15 PM

Title: Re: Quote by ChNNR about Dzogchen and God - where is it from?

Content:

Spelare said:

So, to be clear, the party line is that every being who has ever been liberated has realized the Dzogchen view (which we could say = Prajñāpāramitā = Mahāmudrā, except in manner of presentation and practice; same result, except for the varieties of rainbow body)? And this regardless of the level of teachings attributed to them in the literature? So, if they did not teach that view, it was not that they did not realize it but that there was not yet a suitable place, retinue, and occasion?

Malcolm wrote:

No. Every liberated person has realized the absence of self, i.e., emptiness, and in so doing, has ceased being under control of afflictions. Degrees of liberation are determined by remainder of afflictive obscuration one must eradicate.

Dzogchen is simply one path among many to accomplish this aim. As the Self-Arisen Vidyā Tantra states:

If someone does not dwell in words and does not dwell in names,
that is Prajñāpāramitā,
the transcendent state of buddhahood itself;
it is obtained with wisdom
and is liberated from all affliction.

Author: Malcolm

Date: Saturday, May 19th, 2018 at 11:37 PM

Title: Re: Quote by ChNNR about Dzogchen and God - where is it from?

Content:

smcj said:

Even telling them to focus on an activity deity such as Jambhala is of no benefit, since these activity deities are not complete paths. Only bodhisattvas like Mañjuśrī, Avalokiteśvara, Tāra, and so on will function in this way for ordinary people who have no regular yidam practice.

If they have “the ring of faith” for the hook of compassion to latch onto that is.

Malcolm wrote:

Yes, correct.

Author: Malcolm

Date: Sunday, May 20th, 2018 at 12:10 AM

Title: Re: Quote by ChNNR about Dzogchen and God - where is it from?

Content:

Malcolm wrote:

The reason why the Tibetan tradition refers to practitioners of Buddhadharma as “insiders” is that there is no theory of salvation by an external savior in Buddhadharma.

Temicco said:

Whoa, where did you learn this from?

Malcolm wrote:

HH Sakya Trichen, HH Dalai Lama and many others.

Author: Malcolm

Date: Sunday, May 20th, 2018 at 12:13 AM

Title: Re: Quote by ChNNR about Dzogchen and God - where is it from?

Content:

Motova said:

What about phowa?

Virgo said:

That's only going to a pure land, that is not being liberated.

emaho said:

Yes, but the main reason you want to go to a pure land is not that it's some kind of spiritual Disneyland where you can enjoy yourself, it's because that's where you'll reach enlightenment.

Malcolm wrote:

Yes, after millions and millions of human years have gone by.

Author: Malcolm

Date: Sunday, May 20th, 2018 at 2:20 AM

Title: Re: Quote by ChNNR about Dzogchen and God - where is it from?

Content:

Malcolm wrote:

Yes, after millions and millions of human years have gone by.

emaho said:

Why would it take millions and millions of years?

Malcolm wrote:

Have you any idea of how long a day in Sukhavati is in human years? One day in Sukhavati equals one kalpa of the Bhadrakalpa.

emaho said:

In another simple explanation, there are four different lengths of kalpas. A regular kalpa is approximately 16 million years long (16,798,000 years[5]), and a small kalpa is 1000 regular kalpas, or about 16 billion years. Further, a medium kalpa is roughly 320 billion years, the equivalent of 20 small kalpas. A great kalpa is 4 medium kalpas, or around 1.28 trillion years.

Author: Malcolm

Date: Sunday, May 20th, 2018 at 3:08 AM

Title: Re: Quote by ChNNR about Dzogchen and God - where is it from?

Content:

Malcolm wrote:

Yes, after millions and millions of human years have gone by.

emaho said:

Why would it take millions and millions of years?

Aryjna said:

<http://www.kagyulibrary.hk/uploads/scripture/file/58-en.pdf>

This aspiration prayer also has information. According to the translation one kalpa is one day there. It is quadrillions of kalpas if you add up what is described in the text and possibly much more until you reach buddhahood, though it's not clear if that is human or Sukhavati time, and I don't know if there is different information in sutras or other texts.

Malcolm wrote:

This is why pure land practice also is neither a short nor a quick path.

Author: Malcolm

Date: Sunday, May 20th, 2018 at 4:52 AM

Title: Re: Quote by ChNNR about Dzogchen and God - where is it from?

Content:

emaho said:

Sorry guys, but all teachers from whom I have received Phowa and Bardo teachings agree that being led to a pure land is favourable to a human rebirth, including the passage by Thrangu Rinpoche I've quoted earlier:

When we are about to be reborn and enter a new existence, it is best to close the doorway to the womb and to meditate the yidam deity, to pray to Amitabha or Avalokiteshvara, so that we don't enter the new existence but be led to a pure realm. That is ideally the best thing to accomplish. If we can't do this, then it is said we should pray to be reborn before Padmasambhava, in the presence of Avalokiteshvara or in a good land where we will be able to practice the dharma.

Malcolm wrote:

Nobody said that being reborn in Sukhavati is negative. All that was stated was that it will take millions of human years to attain buddhahood once one is reborn there, if one is an ordinary person.

Author: Malcolm

Date: Sunday, May 20th, 2018 at 8:55 AM

Title: Re: Quote by ChNNR about Dzogchen and God - where is it from?

Content:

Malcolm wrote:

All that was stated was that it will take millions of human years to attain buddhahood once one is reborn there, if one is an ordinary person.

emaho said:

I understood you very clearly. And that is what I refuse to believe...

Malcolm wrote:

Then you refuse to believe what sūtras say on the subject, and in that case, there is no help for you.

Author: Malcolm

Date: Sunday, May 20th, 2018 at 8:58 AM

Title: Re: Quote by ChNNR about Dzogchen and God - where is it from?

Content:

emaho said:

PS: not saying it has to be interpreted this way, I'm just saying those passages don't necessarily have to be taken literally.

Malcolm wrote:

And thus begins the program of interpreting sūtras and tantras according to what one wishes they said, instead of what they actually say and what authentic masters such as Karma Chagme state about them:

"The duration of one whole fortunate kalpa is just one day in Sukhavati."

Author: Malcolm

Date: Sunday, May 20th, 2018 at 9:29 AM

Title: Re: Quote by ChNNR about Dzogchen and God - where is it from?

Content:

Malcolm wrote:

And thus begins the program of interpreting sūtras and tantras according to what one wishes they said

emaho said:

Malcolm, when I have to choose whom I trust, either you or the realized Tibetan masters from whom I have received teachings on phowa and the bardo, I choose the realized Tibetan masters. Deal with it.

The implication of your interpretation is that the most basic teachings you'll receive in every phowa course are nonsense, because they send the students on a million years detour when they could reach enlightenment in a couple of human rebirths. That's just plain nonsense. Insult me all you want. That doesn't change a thing.

Malcolm wrote:

Such courses are not nonsense, but teachers rarely draw out the implications of nirmanakāya phowa to Sukhavati, even though the facts as I have outlined them are clearly stated in Karma Chagme's aspiration and so on. I suggest you do more research.

Author: Malcolm

Date: Monday, May 21st, 2018 at 9:09 PM

Title: Re: deadliest mass shooting in the U.S.

Content:

Malcolm wrote:

The second amendment was originally instituted in order ensure the right of southern militias to fetch escaped slaves.

The Cicada said:

I dunno, Greg. I mean, it seems like countries with greater gun constraints also have more constraints on other things, too. Aussies have more constraints on both guns and on the internet, for example. I think that essentially equals less freedom.

Grigoris said:

Children scared of being shot dead while trying to learn is not a constraint on freedom? The only other countries where children fear being shot to death in their class rooms are those populated by "Islamic" extremists. Let that sink in a while. Young people weren't choosing to lash out in these bizarre ways until recently. What we ultimately have in the US is a sociological problem.

I agree it is a social problem, but it is being abetted by the presence of easily available military grade weapons.

The Cicada said:

Those are good points and I'm not sure I have an adequate response to that. It may be something we all have to consider soon, and it's going to be something that many people aren't going to take well—or rather, rationally—if there are no other answers.

I'm not sure how far this rabbit hole goes. The second amendment is explicitly for the purpose of defending the country and, I guess implicitly, for the purpose of fighting the government itself if it becomes tyrannical. That sounds criminal, but that's the way many people understand it. The irony is that the very thing contributors here are worried about, a tyrannical regime, is the exact reason kooky survivalists go and buy military grade weapons. A good portion of those guys are vets.

Your reasoning here is sound, but the issue itself seems to be a figurative minefield. Obviously the younger generation graduating secondary school and being able to vote will likely feel differently.

Author: Malcolm

Date: Tuesday, May 22nd, 2018 at 8:35 AM

Title: Re: deadliest mass shooting in the U.S.

Content:

Malcolm wrote:

The second amendment was originally instituted in order ensure the right of southern militias to fetch escaped slaves.

Minobu said:

i always thought it was a snub towards the British who outlawed civilians to have guns during the revolution.

Malcolm wrote:

Nope. It was an amendment designed to appease slave owners.

<https://www.rawstory.com/2016/07/the-second-amendment-was-ratified-to-preserve-slavery/>

Author: Malcolm

Date: Wednesday, May 23rd, 2018 at 9:03 AM

Title: Re: Quote by ChNNR about Dzogchen and God - where is it from?

Content:

Spelare said:

And suppose a formally Christian, Jewish, or whatever person does study Buddhist philosophy and then has a spontaneous realization of emptiness in their direct experience.

Malcolm wrote:

not possible. now ask why.

Author: Malcolm

Date: Wednesday, May 23rd, 2018 at 8:08 PM

Title: Re: Quote by ChNNR about Dzogchen and God - where is it from?

Content:

Spelare said:

And suppose a formally Christian, Jewish, or whatever person does study Buddhist philosophy and then has a spontaneous realization of emptiness in their direct experience.

Malcolm wrote:

not possible. now ask why.

Spelare said:

Actually, though. There are many people whose adherence to Christian doctrine, for example, is really quite shallow. Such people don't have a strong conviction in the eternalist view they learned by rote as catechism, so they might be ready to abandon it

after their first taste of emptiness. There are millions of people in our culture who fit that description. For many, continued adherence to Christianity is a mere vestige, and it doesn't have a determining role in how they order and interpret their perceptual experience.

Malcolm wrote:

The why is: unless one understands dependent origination as the Buddha taught it, one will not realize emptiness.

Author: Malcolm

Date: Thursday, May 24th, 2018 at 8:09 PM

Title: Re: Quote by ChNNR about Dzogchen and God - where is it from?

Content:

Spelare said:

He's in good company when we look at what Buddhist tantrikas did from early on.

Malcolm wrote:

No. Buddhist Vajrayāna, and even Mahāyāna, use of nonbuddhist figures was done in the context of conquest, domination and appropriation, not fitting them pleasantly into a Buddhist scheme. The same applies to Tibetan chthonic gods that wound up as Buddhist protectors.

After crushing Bhairava, Heruka appropriates his garb. This is not borrowing, or even repurposing as PeterC suggests, this is outright subjugation.

Author: Malcolm

Date: Friday, May 25th, 2018 at 7:43 AM

Title: Re: Quote by ChNNR about Dzogchen and God - where is it from?

Content:

PSM said:

Can refuge be taken in such figures if they are understood to be emanations and the Buddhist view is maintained?

Malcolm wrote:

No.

Author: Malcolm

Date: Friday, May 25th, 2018 at 7:47 AM

Title: Re: Quote by ChNNR about Dzogchen and God - where is it from?

Content:

Spelare said:

He's in good company when we look at what Buddhist tantrikas did from early on.

Malcolm wrote:

No. Buddhist Vajrayāna, and even Mahāyāna, use of nonbuddhist figures was done in the context of conquest, domination and appropriation, not fitting them pleasantly into a Buddhist scheme. The same applies to Tibetan chthonic gods that wound up as Buddhist protectors.

After crushing Bhairava, Heruka appropriates his garb. This is not borrowing, or even repurposing as PeterC suggests, this is outright subjugation.

Spelare said:

Sure, but that's specifically when it comes to deity cults and their related practices, which is in the imaginal or symbolic realm.

Malcolm wrote:

The subjugation of Mahādeva is a historical fact for Vajrayāna Buddhists, not merely some jungian archetype thingy.

Spelare said:

The lived social reality of human beings contemporaneous to those scriptures seems to have been one of relative peace.

Malcolm wrote:

No, this period was marked by intense persecution of Buddhists by Shaiva kings.

Spelare said:

Meanwhile, it is almost certain that Indian yogis of various backgrounds and lineages learned techniques from each other in an eclectic environment, across sectarian lines.

Malcolm wrote:

This has more to do with a) Ayurvedic concepts of the body b) the fact that Hatha Yoga begins in Buddhism.

Spelare said:

And there still are strong resemblances, in spite of centuries of divergent development!

Malcolm wrote:

The view is different, this marks the difference in result.

Author: Malcolm

Date: Friday, May 25th, 2018 at 7:53 AM

Title: Re: Why Eastern Tibet?

Content:

Spelare said:

Why are nearly all the contemporary Dzogchen masters known in the Western world, not to mention a large proportion of Nyingma and Kagyu lamas in general, from Eastern Tibet? Especially from the region of Kham, it seems. There are exceptions, but name a lama in one of these traditions and odds are they're from Kham.

Does this date specifically from the Rimé (eclectic/non-sectarian) movement, whose major exponents were from Kham, or was this a trend even before the 19th century? I recall reading that Kham has been relatively diverse in terms of lineages for many years.

I'm also wondering whether it's that proportionally more Kham lamas are teaching in exile, due to the burden of the Chinese occupation falling especially heavily on Eastern Tibet? I don't know if that's true. Maybe there are other factors I haven't noticed.

All if this kind of makes me want to learn more about the geography and culture of Eastern Tibet. It would be nice to learn about what seems to have been a veritable crucible of realized masters.

Malcolm wrote:

Kathog, Dzogchen, Shechen, and Palyul are all in Eastern Tibet. The two Nyingma monasteries in Central Tibet are Mindrol Ling and Dorje Drak.

The Geluk Hegemony in Central Tibet stifled the other three schools very heavily. In Kham there was more distance, and thus, more life for Sakya, Kagyu and Nyingma.

Author: Malcolm

Date: Friday, May 25th, 2018 at 7:54 AM

Title: Re: Quote by ChNNR about Dzogchen and God - where is it from?

Content:

Aryjna said:

The point is, God, as seen by the Christians, does not exist, as can be proven by very basic logic

Kunga Lhadzom said:

If you were evolved a million times more than you are now....would your logic be the same ?

Malcolm wrote:

Logic is logic, no matter how evolved one is, just as $2+2 = 4$ in all math.

Author: Malcolm

Date: Friday, May 25th, 2018 at 8:28 AM

Title: Re: Quote by ChNNR about Dzogchen and God - where is it from?

Content:

Kunga Lhadzom said:
Cave men had no idea about God...

Malcolm wrote:
Are you quite sure? And how did you come to this astonishing conclusion?

Author: Malcolm
Date: Friday, May 25th, 2018 at 8:29 AM
Title: Re: Why Eastern Tibet?
Content:
Malcolm wrote:
Kathog, Dzogchen, Shechen, and Palyul are all in Eastern Tibet. The two Nyingma monasteries in Central Tibet are Mindrol Ling and Dorje Drak.

The Geluk Hegemony in Central Tibet stifled the other three schools very heavily. In Kham there was more distance, and thus, more life for Sakya, Kagyu and Nyingma.

Spelare said:
Thanks, that's helpful. Aside from the monasteries, was there also a higher prevalence of ngakpas and lay practitioners in Kham?

Malcolm wrote:
Not especially.

Author: Malcolm
Date: Friday, May 25th, 2018 at 9:25 AM
Title: Re: Quote by ChNNR about Dzogchen and God - where is it from?
Content:
Malcolm wrote:
This thread should have been put down weeks ago.

Author: Malcolm
Date: Friday, May 25th, 2018 at 7:34 PM
Title: Re: Quote by ChNNR about Dzogchen and God - where is it from?
Content:
Spelare said:
Whereas what I am suggesting is more like an extension of the rimé approach to our contemporary globalized context. You explore different approaches while keeping an understanding of what is distinctive about each. And you may commit yourself especially to a particular tradition, as I have.

Malcolm wrote:
This is predicted on your mistaken assumption that Buddhist and nonbuddhist

traditions aim to climb the same mountain — that's why kyle termed you a perennialist

Author: Malcolm

Date: Friday, May 25th, 2018 at 11:15 PM

Title: Re: Quote by ChNNR about Dzogchen and God - where is it from?

Content:

Malcolm wrote:

You speak with a forked tongue.

This is predicted on your mistaken assumption that Buddhist and nonbuddhist traditions aim to climb the same mountain — that's why kyle termed you a perennialist

Spelare said:

I was tweaking the classic "paths up the mountain" image in a somewhat subversive way, not endorsing it as it is commonly understood. The mountain I repurposed to refer to the existential situation we discover ourselves and the rest of humanity to share. Some traditions have well-tested maps and guidebooks. A live guide is better if you can find one you trust. But some traditions (or pseudo-traditions) may be so confused as to invert the picture and think they're in a valley instead of on a mountain! Perhaps you, too, have met people trying to go down into a valley that is actually a mountain. They're strangely common.

PeterC said:

And you should talk to some professional chefs. Their training involves spending an enormous amount of time doing menial tasks exactly to instructions.

Spelare said:

I have spoken to professional chefs. But the thing is, not everyone has to train to be a professional. Most of us just need to know how to cook for the nourishment of ourselves and whatever guests come our way. For that, sometimes it's better to learn from someone who has an intimate intuitive mastery of the subject but isn't necessarily part of a formal training program. We don't all have to attend the Cordon Bleu.

Author: Malcolm

Date: Sunday, May 27th, 2018 at 3:59 AM

Title: Re: Karmic consequences of suicide in the tibetan tradition

Content:

AlexanderS said:

What are the karmic consequences of suicide in the tibetan tradition?

Malcolm wrote:

Vajra hell.

Author: Malcolm

Date: Monday, May 28th, 2018 at 12:04 AM

Title: Re: Karmic consequences of suicide in the tibetan tradition

Content:

AlexanderS said:

What are the karmic consequences of suicide in the tibetan tradition?

Malcolm wrote:

Vajra hell.

amanitamusc said:

Would be the same for killing ones parents?

Malcolm wrote:

Yes.

Author: Malcolm

Date: Monday, May 28th, 2018 at 12:07 AM

Title: Re: Karmic consequences of suicide in the tibetan tradition

Content:

amanitamusc said:

There is much symbolism in Tibetan Buddhism.

Tenma said:

If there is symbolism to vajra hell, what is it? How does it come from suicide?

amanitamusc said:

I can tell you that HHDL has said that all religions including Buddhist use fear.

He said it is wrong and does not approve.

Malcolm wrote:

When one who is a Vajrayana practitioner comits suicide, one is literally killing one's aggregates, whose real nature is the five Buddha families. Hence, you completely break Samaya.

Author: Malcolm

Date: Monday, May 28th, 2018 at 3:29 AM

Title: Re: Karmic consequences of suicide in the tibetan tradition

Content:

amanitamusc said:

I can tell you that HHDL has said that all religions including Buddhist use fear.

He said it is wrong and does not approve.

Malcolm wrote:

When one who is a Vajrayana practitioner commits suicide, one is literally killing one's aggregates, whose real nature is the five Buddha families. Hence, you completely break Samaya.

paël said:

When consequences of this will be exhausted? Can they still achieve enlightenment in some future lives?

Malcolm wrote:

As to your first question, countless millions of eons. As to your second question, yes, eventually.

Author: Malcolm

Date: Monday, May 28th, 2018 at 11:03 AM

Title: Re: Karmic consequences of suicide in the tibetan tradition

Content:

amanitamusc said:

There are many situations in any one's death.

Malcolm wrote:

But here we are talking about a Vajrayāna practitioner who deliberately takes their own life...even doing phowa too soon is a fault...

Author: Malcolm

Date: Monday, May 28th, 2018 at 11:34 AM

Title: Re: Karmic consequences of suicide in the tibetan tradition

Content:

amanitamusc said:

There are certain Vajrayana practices you can do to hasten someone's demise and as I remember it was not Kilaya. I won't say more on this on the board. Only that it could be done by an ordinary practitioner. For ones who were suffering and were close to death.

Malcolm wrote:

Doing Shitro for a person near death can either forestall their death, or ease their suffering, which sometimes means dying a little sooner.

Author: Malcolm

Date: Tuesday, May 29th, 2018 at 12:09 AM

Title: Re: is a home made statue acceptable?

Content:

Malcolm wrote:

In general, this is s bad idea.

gingercatni said:

Hi everyone,

I have 3 large buddha statues at home and recently I have been wanting to have a female presence on my shrine table. I am only beginning to understand the role kwan yin has and I have decided to add her to my shrine. I don't want a tiny statue as it would look odd next to my very large buddha statues so I've been looking at similar sized kwan yin statues online, very eye watering prices attached to them ranging from \$399 to \$799 for a 16" figure. So I was thinking about sculpting my own, I'm no artist but I did dabble with sculpting in clay when I was younger. Is it ok to put a homemade image on a shrine table is it disrespectful?

Author: Malcolm

Date: Tuesday, May 29th, 2018 at 12:10 AM

Title: Re: is a home made statue acceptable?

Content:

Ayu said:

The Lamrim teachings say: firstly, Buddha statues cannot be judged by outward appearance. Every statue is worth the due respect.

And secondly, it is a very meritorious deed to make a statue or paint a picture of a Buddha or a diety.

Malcolm wrote:

It is very demeritorious to make images of the Buddha, etc., that do not correspond to the proper proportions.

Author: Malcolm

Date: Tuesday, May 29th, 2018 at 5:01 AM

Title: Re: Is Tobacco an obstacle to practice?

Content:

Malcolm wrote:

Tobacco is a stupid habit.

Author: Malcolm

Date: Thursday, May 31st, 2018 at 8:05 PM

Title: Re: is a home made statue acceptable?

Content:

Ayu said:

So, it depends on which tradition we are talking about.
In Vajrayana, making statues is a wonderful thing. Tsatsa making is even a practice.

And it sounds rather like a joke, if Buddhists have statues everywhere, but those who made them are doomed? I fail to understand the intention of this teaching that forbids making statues. Sounds rather absurd to me. But I can't judge it, because I can't read Chinese.

Malcolm wrote:

Yes. making properly formed images is wonderful. That's why we hire skilled craftsman to make them. Tsatsas are made with molds.

Author: Malcolm

Date: Friday, June 1st, 2018 at 1:18 AM

Title: Re: is a home made statue acceptable?

Content:

Ayu said:

So, it depends on which tradition we are talking about.

In Vajrayana, making statues is a wonderful thing. Tsatsa making is even a practice.

And it sounds rather like a joke, if Buddhists have statues everywhere, but those who made them are doomed? I fail to understand the intention of this teaching that forbids making statues. Sounds rather absurd to me. But I can't judge it, because I can't read Chinese.

Malcolm wrote:

Yes. making properly formed images is wonderful. That's why we hire skilled craftsman to make them. Tsatsas are made with molds.

Mantrik said:

This thread seems to be going round and round. What are 'properly formed images' as defined in Theravada and Pure Land traditions, please? (This is what the OP is practising.)

Malcolm wrote:

The Pratibimbamānalakṣaṇa-nāma or Characteristics of the Proportions of Images by the master Ātreya is a text which describes the qualities of properly proportioned images, and the faults and consequences of improperly formed images. For example, one fault described is that poorly formed images result in the destruction of the wealth of a whole region; if an image is inferior in width and height, it will cause famines and invasions of the region, etc.

Therefore, we need to defer to the wisdom of ancient masters on such issues, and not our own artistic whims.

M

Author: Malcolm

Date: Friday, June 1st, 2018 at 9:48 AM

Title: Re: is a home made statue acceptable?

Content:

Mantrik said:

This thread seems to be going round and round. What are 'properly formed images' as defined in Theravada and Pure Land traditions, please? (This is what the OP is practising.)

Malcolm wrote:

The Pratibimbamānalakṣaṇa-nāma or Characteristics of the Proportions of Images by the master Ātreya is a text which describes the qualities of properly proportioned images, and the faults and consequences of improperly formed images. For example, one fault described is that poorly formed images result in the destruction of the wealth of a whole region; if an image is inferior in width and height, it will cause famines and invasions of the region, etc.

Therefore, we need to defer to the wisdom of ancient masters on such issues, and not our own artistic whims.

M

liuzg150181 said:

But i notice that different regions uses different proportions for Buddha statues,no? I find that the different is more prominent if one compares, for example, those of Tibetan Vajrayana Buddha statues and Theravadin ones.

Malcolm wrote:

Every tradition uses precise measurements.

Author: Malcolm

Date: Friday, June 1st, 2018 at 10:14 AM

Title: Re: is a home made statue acceptable?

Content:

liuzg150181 said:

But i notice that different regions uses different proportions for Buddha statues,no? I find that the different is more prominent if one compares, for example, those of Tibetan Vajrayana Buddha statues and Theravadin ones.

Malcolm wrote:

Every tradition uses precise measurements.

liuzg150181 said:

As in same precise measurements, or different tradition (say Tibetan Vajrayana vs Theravada) uses different kind of measurements?

Malcolm wrote:

They all use the golden mean to determine proportions

Author: Malcolm

Date: Friday, June 1st, 2018 at 9:54 PM

Title: Re: Five Heinous Crimes = Samaya Breaker ?

Content:

Wicked Yeshe said:

They both lost faith in vajrayana and obviously abandoned their samaya but were still saved by the grace of Amida.

Malcolm wrote:

They did not have samaya in highest yoga tantras since it never existed in Japan.

Author: Malcolm

Date: Friday, June 1st, 2018 at 9:55 PM

Title: Re: Five Heinous Crimes = Samaya Breaker ?

Content:

Motova said:

Why would someone who receives an empowerment and fails to practice and maintain their samaya be reborn in Avici Hell along with sentient beings who have committed the five heinous crimes?

Malcolm wrote:

failing to practice is not a problem. Failing to maintain samaya, however, is.

You need to review the fourteen root downfalls.

Author: Malcolm

Date: Friday, June 1st, 2018 at 10:10 PM

Title: Re: Five Heinous Crimes = Samaya Breaker ?

Content:

Wicked Yeshe said:

Hey! What is this?

https://en.m.wikipedia.org/wiki/Samaya#Shingon_Buddhism

Malcolm wrote:

Lower tantra samaya.

Author: Malcolm

Date: Friday, June 1st, 2018 at 10:22 PM

Title: Re: Five Heinous Crimes = Samaya Breaker ?

Content:

Wicked Yeshe said:

Hey! What is this?

https://en.m.wikipedia.org/wiki/Samaya#Shingon_Buddhism

Malcolm wrote:

Lower tantra samaya.

Lobsang Chojor said:

Are they just the same commitments as the bodhisattva vows?

Malcolm wrote:

basically.

Author: Malcolm

Date: Friday, June 1st, 2018 at 10:55 PM

Title: Re: Five Heinous Crimes = Samaya Breaker ?

Content:

Wicked Yeshe said:

But you're basically saying that higher samaya is worse to break than the basic precepts?

Malcolm wrote:

Of course.

Author: Malcolm

Date: Saturday, June 2nd, 2018 at 12:25 AM

Title: Re: Five Heinous Crimes = Samaya Breaker ?

Content:

Wicked Yeshe said:

But you're basically saying that higher samaya is worse to break than the basic precepts?

Malcolm wrote:

Of course.

Wicked Yeshe said:

Can you explain why? It seems as if the basic ones are the foundation and samaya is extra. Why is the pyramid upside down so to speak? It would seem that a basic vow not to kill is heavier than let's say a vow not to eat garlic. But theoretically eating garlic can be worse than eating meat? How is it so?

Malcolm wrote:

Its not actually your business since you have zero interest in Vajrayāna.

Author: Malcolm

Date: Saturday, June 2nd, 2018 at 12:59 AM

Title: Re: Five Heinous Crimes = Samaya Breaker ?

Content:

Wicked Yeshe said:

But still i will find out.

Malcolm wrote:

Not likely.

Author: Malcolm

Date: Saturday, June 2nd, 2018 at 1:37 AM

Title: Re: Mipham: Gelug = Svatantrika Madhyamaka

Content:

Karma Dondrup Tashi said:

The Svatantrika Madhyamaka - which is just below the most profound school in the Madhyamaka philosophy, the Prasangika Madhyamaka - uses a term called nominal ultimate reality. A working definition of the word "nominal" is "in name only," as in something that is just merely labeled as ultimate reality, without examination. Mipham Rinpoche says that the nonaffirming negative is really nominal ultimate reality, since it does not rise to the level of true uncontrivance.

Anyen Rinpoche, Journey to Certainty, The Quintessence of the Dzogchen View, An Exploration of Mipham's Beacon of Certainty <https://tinyurl.com/yalc48ko>

Does this mean that Mipham believed all Gelugpas to be Svatantrikas?

Malcolm wrote:

Crypto-svatantrikas

Author: Malcolm

Date: Saturday, June 2nd, 2018 at 2:52 AM

Title: Re: Mipham: Gelug = Svatantrika Madhyamaka

Content:

Karma Dondrup Tashi said:

Which seems clear. Yet they call themselves prasangikas and [deleted] they do not

admit that conventional truth can withstand analysis (which is the logical flaw of the svatantrikas).

So how can that be?

Malcolm wrote:

Svatantrikas do not admit that conventional truth can withstand logical analysis, apart from some early Tibetan pre-Candra Madhyamakas who made this error.

Author: Malcolm

Date: Saturday, June 2nd, 2018 at 7:47 AM

Title: Re: Mipham: Gelug = Svatantrika Madhyamaka

Content:

Karma Dondrup Tashi said:

I wasn't precise enough, let me try to parse out the question.

The Gelugpas say: The cup is not empty of its own [conventional] essence [as it appears to ordinary persons], but it is empty of having a truly established nature. (Anyen Rinpoche).

This is a non-affirming negative.

Malcolm wrote:

It's actually an affirming negation, reverse extrinsic emptiness, as Khenpo Appey quips.

Author: Malcolm

Date: Saturday, June 2nd, 2018 at 8:30 AM

Title: Re: Big changes over at DW (Theravada) and new forum

Content:

Sādhaka said:

And their polar opposite, the sjw's, aren't really any better.

Malcolm wrote:

Really? People concerned about social justice are not better than Nazis and White Supremacists? Get a clue dude. Next you are going to be telling us that some of the right wing marchers in Charlottesville were "good people."

In case you forgot:

Author: Malcolm

Date: Saturday, June 2nd, 2018 at 7:37 PM

Title: Re: Mipham: Gelug = Svatantrika Madhyamaka

Content:

Malcolm wrote:

Crypto-svatantrikas

Tsongkhapafan said:

Gelugpas are not crypto-Svatantrikas because they assert that phenomena do not exist inherently, whereas Svatantrikas assert inherent existence conventionally.

Malcolm wrote:

This is quite false. Please provide a citation from Bhavaviveka, Jñānagarbha, etc., which support this absurd claim.

Tsongkhapafan said:

Phenomena do hold their own nature, but this nature is merely imputed and does not exist ultimately.

Malcolm wrote:

This statement is internally contradictory.

Author: Malcolm

Date: Saturday, June 2nd, 2018 at 7:41 PM

Title: Re: Mipham: Gelug = Svatantrika Madhyamaka

Content:

Karma Dondrup Tashi said:

The Svatantrika Madhyamaka - which is just below the most profound school in the Madhyamaka philosophy, the Prasangika Madhyamaka - uses a term called nominal ultimate reality. A working definition of the word "nominal" is "in name only," as in something that is just merely labeled as ultimate reality, without examination. Mipham Rinpoche says that the nonaffirming negative is really nominal ultimate reality, since it does not rise to the level of true uncontrivance.

Anyen Rinpoche, Journey to Certainty, The Quintessence of the Dzogchen View, An Exploration of Mipham's Beacon of Certainty <https://tinyurl.com/yalc48ko>

Does this mean that Mipham believed all Gelugpas to be Svatantrikas?

Ayu said:

At least the Gelugs define themselves as Prasangika Madhyamikas. Therefore I believe, this whole discussion is in vain as many other discussions of this kind on DW are. If you search for information about A, ask A and not B who has secondhand information only.

Malcolm wrote:

Sakyas, Nyingmas, and Gelugs all maintain their view is "Prasangika." But Sakyas and

Nyingmas vehemently reject Gelugpa views and vice versa, leaving it up for debate as to a) what exactly is Prasangika, and b) who deserves the label.

Author: Malcolm

Date: Saturday, June 2nd, 2018 at 7:45 PM

Title: Re: Vajra Hell

Content:

Anders said:

AFAIK Vajra hell is a special feature of Vajrayana - only practitioners who break samaya in ways gruelling enough to go there can end up in the vajra hells, which is below even avici (although I believe there are some who say that it is more like an aspect of the avici hells).

Aryjna said:

Avici and the vajra hell are the same thing. You can read more about it in Words of my perfect teacher.

Fortyeightvows said:

I don't have that text available now, but I'll check it out later.

It seems to me though that avici hell and vajra hell wouldn't be the same thing because ordinary people and those who do the five major sins can end up there. On the other hand, vajra hell is usually conceived of as being specifically or only or particularly for vajrayana practitioners who have broken samaya.

Malcolm wrote:

They are in fact the same hell.

Author: Malcolm

Date: Saturday, June 2nd, 2018 at 8:08 PM

Title: Re: authorization

Content:

clyde said:

A vow is a commitment one undertakes; a teacher can't give it and a student can't receive it.

Malcolm wrote:

Depends on what one means by "vow." In Buddhadharma, pratimokṣa vows, bodhisattva vows, and Vajrayāna samaya are all received from a teacher.

Author: Malcolm

Date: Saturday, June 2nd, 2018 at 9:27 PM

Title: Re: Mipham: Gelug = Svatantrika Madhyamaka

Content:

Tsongkhapa said:

Gelugpas are not crypto-Svatantrikas because they assert that phenomena do not exist inherently, whereas Svatantrikas assert inherent existence conventionally.

Malcolm wrote:

This is quite false. Please provide a citation from Bhavaviveka, Jñānagarbha, etc., which support this absurd claim.

Tsongkhapa said:

It's not false, Svatantrikas assert that phenomena lack true existence (true existence is existing wholly independent of conceptual thought) but they still assert inherent existence, as all schools below the Prasangika do.

Malcolm wrote:

It is false, and you cannot provide any citation which supports your claim from any Indian Madhyamaka work.

Tsongkhapa said:

It really isn't. In dreams phenomena have their own individual natures. These natures exist only for the dreamer because they are mere appearances to the dreaming mind.

Malcolm wrote:

What do you mean by "nature?" Most people mean something that is intrinsic to a given thing. For example, common people assume the nature of fire is heat, the nature of water is wetness, and so on.

Bhavaviveka, etc., do not accept that things have natures. If they did, they could not be included even in Mahāyāna, let alone Madhyamaka.

Author: Malcolm

Date: Saturday, June 2nd, 2018 at 10:34 PM

Title: Re: Mipham: Gelug = Svatantrika Madhyamaka

Content:

Malcolm wrote:

This is quite false. Please provide a citation from Bhavaviveka, Jñānagarbha, etc., which support this absurd claim.

It's not false, Svantantrikas assert that phenomena lack true existence (true existence is existing wholly independent of conceptual thought) but they still assert inherent existence, as all schools below the Prasangika do.

It is false, and you cannot provide any citation which supports your claim from any Indian Madhyamaka work.

Tsongkhapa said:
Great, prove me wrong then.

Malcolm wrote:
Since you are the one making the assertion, it is up to you to provide evidence for your claim. If you cannot, it is better for you to remain silent.

Tsongkhapa said:
What do you mean by "nature?" Most people mean something that is intrinsic to a given thing. For example, common people assume the nature of fire is heat, the nature of water is wetness, and so on.

Bhavaviveka, etc., do not accept that things have natures. If they did, they could not be included even in Mahāyāna, let alone Madhyamaka.
Of course things have natures, otherwise you are contradicting the valid cognizers of worldly beings. Valid cognition sees that fire is hot, water is wet, and so forth. If you disagree then as Chandrakīrti says, you and worldly should debate on this and we will rely upon the stronger. Things have non-inherent natures.

Are you saying nothing exists and that nothing can be validly known by worldly people (i.e., people who have not realized emptiness)?

Malcolm wrote:
The idea that things have natures is refuted by Nāgārjuna in the MMK, etc., Bhavaviveka, Candrakīrti, etc., in short by all Madhyamakas.

A "non-inherent nature" is a contradiction in terms.

The error of mundane, conventionally-valid perception is to believe that entities have natures, when in fact they do not, being phenomena that arise from conditions. It is quite easy to show a worldly person the contradiction in their thinking. Wetness and water are not two different things; therefore wetness is not the nature of water. Heat and fire are not two different things, therefore, heat is not the nature of fire, etc. For example, one can ask them, "Does wetness depend on water, or water on wetness?" If they claim wetness depends on water, ask them, where is there water that exists without wetness? If they claim the opposite, that water depends on wetness, ask them, where is there wetness that exists without water? If there is no wetness without water nor water without wetness, they can easily be shown that wetness is not a nature of water, but

merely a name for the same entity under discussion. Thus, the assertion that wetness is the nature of water cannot survive analysis. The assertion of all other natures can be eliminated in the same way.

Author: Malcolm

Date: Sunday, June 3rd, 2018 at 12:24 AM

Title: Re: Mipham: Gelug = Svatantrika Madhyamaka

Content:

Tsongkhapa said:

As Chandrakirti says in Guide to the Middle Way:

And worldly people's things exist.

Malcolm wrote:

Of this line, Candrakīrti's autocommentary states:

"Since the entities of the worldly are established without analysis, they exist, thus everything is established."

The key point here is that the entities that the worldly perceive are not analyzed, and thus in this way, they are established only prior to analysis.

But this is not an argument that conventionally valid entities possess natures.

Indeed, in the root text, Candrakīrti states very clearly:

Likewise, entities lack a nature (*rang bzhin*) indeed, but saying "existence" is shown to be the provisional meaning.

And:

The absence of a nature in phenomena is the so-called emptiness shown by the wise.

Bhāvaviveka agrees in the Blaze of Reasoning:

Once it is accepted that entities do not arise intrinsically (*rang bzhin gyis*), they are termed "non-arisen." Since the truth is the absence of a nature (*rang bzhin med*), nothing arises intrinsically (*rang bzhing gyis*).

Author: Malcolm

Date: Sunday, June 3rd, 2018 at 12:30 AM

Title: Re: Mipham: Gelug = Svatantrika Madhyamaka

Content:

Malcolm wrote:

The idea that things have natures is refuted by Nāgārjuna in the MMK, etc., Bhavaviveka, Candrakīrti, etc., in short by all Madhyamakas.

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Tsongkhapa said:

Conventionally things have a nature. The nature of things is a manifestation of karma.

Malcolm wrote:

Sloppy argument.

Tsongkhapa said:

Wetness and water can be conceptually distinguished as mere names. From a practical point of view, they are one object but they are nominally distinct.

Malcolm wrote:

Glad you agree, since I said, "wetness is not a nature of water, but merely a name for the same entity under discussion."

Tsongkhapa said:

In the Lanka Sutra, Buddha says:

Conventionally things are produced,

Ultimately they have no nature.

That which is mistaken with respect to this lack of nature

Is said to be conventional with respect to reality.

Malcolm wrote:

It is so beautiful when opponents refute themselves with the Buddha's word.

Tsongkhapa said:

This means that phenomena conventionally have an illusory nature, but ultimately they do not. Those who grasp at the illusory nature as inherently existent are wrong, but it is equally incorrect to assert that phenomena have no nature at all, conventionally.

Malcolm wrote:

All this sutra passage means is those who perceive a nature in entities are mistaken about their real nature. It is not an assertion that there are valid conventional natures.

Tsongkhapa said:

Surely you're not denying that fire is hot and that water is wet?

Malcolm wrote:

Fire is hot because heat and fire are the same entity, to which you have already assented, etc. But you have not shown, nor can you show that heat is the nature of fire, or that fire is the nature of heat since such claims are completely inarticulate and do not stand up even to mundane analysis, let alone ultimate analysis.

Author: Malcolm

Date: Sunday, June 3rd, 2018 at 12:46 AM

Title: Re: Mipham: Gelug = Svatantrika Madhyamaka

Content:

Tsongkhapa said:

Lack of inherent nature, yes, lack of nature, no. Conventionally things have a nature and that nature cannot withstand analysis, of course, because it's a mere appearance to mind and does not exist inherently. It nevertheless is established by valid cognition.

Malcolm wrote:

The term used by Candrakīrti, Bhavavivoka, etc., is rang bzhin, i.e. nature. There is no separate term in Tibetan for a nature vs. an inherent nature. Some people translate the term rang bzhin, svabhāva, as intrinsic existence. Moreover, in English, any nature at all is inherent.

Tsongkhapa said:

Nature, definition 2:

2 [in singular] the basic or inherent features of something, especially when seen as characteristic of it: helping them to realize the nature of their problems | there are a lot of other documents of that nature.

- the innate or essential qualities or character of a person or animal: it's not in her nature to listen to advice | I'm not violent by nature.

Author: Malcolm

Date: Sunday, June 3rd, 2018 at 12:50 AM

Title: Re: Mipham: Gelug = Svatantrika Madhyamaka

Content:

Malcolm wrote:

It is so beautiful when opponents refute themselves with the Buddha's word.

Tsongkhapafan said:

Firstly, I'm not your opponent. Secondly, Buddha's words require interpretation.

Malcolm wrote:

Of course you are my opponent. Secondly, you are interpreting the Buddha's word incorrectly, as usual.

Tsongkhapafan said:

All this sutra passage means is those who perceive a nature in entities are mistaken about their real nature. It is not an assertion that there are valid conventional natures. What this sutra passage means is that those who perceive an inherent nature in phenomena are mistaken as phenomena are mere appearances inseparable from their emptiness. It doesn't deny a conventional nature.

Malcolm wrote:

All natures are inherent -- use a dictionary.

Tsongkhapafan said:

Dude, anybody can prove that the nature of fire is hot and burning by putting their hand in it.

Malcolm wrote:

No, they cannot prove the nature of fire is hot with such an experiment. Fire and heat are only nominally distinguishable, they cannot be distinguished as separate essences.

Author: Malcolm

Date: Sunday, June 3rd, 2018 at 1:04 AM

Title: Re: Mipham: Gelug = Svatantrika Madhyamaka

Content:

Tsongkhapafan said:

There's nothing about nature that implies that it has to be inherent. For example, emptiness is the ultimate nature of phenomena but it's not inherent or inherently existent. It's ignorance that believes that anything is inherent.

Malcolm wrote:

Then not only are you ignorant of the English language, but you are ignorant of Candrakīrti where, in the Prasannapāda, he states that the only nature is the natureless nature, emptiness.

Then, if it is asked what is this dharmatā of phenomena, it is the essence of phenomena. If it is asked what is an essence, it is a nature [or an inherent existence, rang bzhin]. If it is asked what is an inherent existence [or nature], it is emptiness. If it is asked what is emptiness, it is naturelessness [or absence of inherent existence]. If it is asked what is the absence of inherent existence [or naturelessness], it is suchness [tathāta]. If it is asked what is suchness, it is the essence of suchness that is unchanging and permanent, that is, because it is not fabricated it does not arise in all aspects and because it is not dependent, it is called the nature [or inherent existence] of fire, etc."

Author: Malcolm

Date: Sunday, June 3rd, 2018 at 1:10 AM

Title: Re: Mipham: Gelug = Svatantrika Madhyamaka

Content:

Tsongkhapafan said:

Okay, great. If we let appearances be, they appear to possess their own characteristics and nature which are reliably known by worldly people.

conebeckham said:

No one ever said otherwise. But once any assertion is made regarding ontological status of phenomena, worldly people cling to existing phenomena, and this is incorrect, and in fact, the mistake at which Madhyamaka takes aim. Not an "inherent existence" which is somehow parsed from the phenomenon itself, but the mere phenomenon.

Tsongkhapafan said:

Denying existence is once again denying the valid perceptions of worldly people. If something is established by valid cognition, it exists and functions.

Malcolm wrote:

One does not negate the perceptions of ordinary people; one leads them, through analysis, to understand the things they imagine are real and inherent are illusory and dependent.

Author: Malcolm
Date: Sunday, June 3rd, 2018 at 2:33 AM
Title: Re: Mipham: Gelug = Svatantrika Madhyamaka
Content:

Malcolm wrote:

One does not negate the perceptions of ordinary people; one leads them, through analysis, to understand the things they imagine are real and inherent are illusory and dependent.

Tsongkhapafan said:
I totally agree.

Malcolm wrote:
At least we agree on this much.

Author: Malcolm
Date: Sunday, June 3rd, 2018 at 2:37 AM
Title: Re: Mipham: Gelug = Svatantrika Madhyamaka
Content:

Tsongkhapafan said:
So things exist in some kind of Twilight Zone between existence and non-existence.....um, right....that's conceptually elaborated by scholars and unrelated to the experiences of worldly people fo sho!

Inherent existence is how people see things. To put it more simply, they are the things that people normally see.

You're right that perception per se does not prove existence, but valid perception does.

conebeckham said:
Inherent existence is not the object of negation, no matter how you would like it to be.....it's also not "how people see things," and perception, whether valid or not, does not prove anything. It is the mental consciousness which elaborates perceptions and misconstrues existence.

Tsongkhapafan said:
Okay, that's fine. This is a difference in our spiritual traditions so we simply agree to disagree.

Malcolm wrote:
What cone is saying is that inherent existence is not an object that can be negated

because it is like the son of a barren women, what is negated is the erroneous perception of inherent existence.

Author: Malcolm

Date: Sunday, June 3rd, 2018 at 2:40 AM

Title: Re: Vajra Hell

Content:

Nicholas Weeks said:

This may be the state; from page 66 of Words:

1.1.8 The Hell of Ultimate Torment

This is an immense edifice of blazing hot metal, surrounded by the sixteen Neighbouring Hells. In it Yama's henchmen toss incalculable numbers of beings into the centre of a mountain of pieces of red-hot iron, glowing like live coals. They whip up the flames with bellows of tiger and leopard-skin until the bodies of their victims and the fire become indistinguishable. Their suffering is tremendous. Apart from the cries of distress, there is no longer any indication of the presence of actual bodies. They constantly long to escape, but it never happens. Sometimes there is a small gap in the fire and they think they can get out, but the workers hit them with spears, clubs, hammers and other weapons and they are subjected to all the agonies of the seven previous hells, such as having molten bronze poured into their mouths.

Lifespan here is a whole intermediate kalpa. It is called the Hell of Ultimate Torment because there could be no worse torment elsewhere. It is the hell where those who have committed the five crimes with immediate retribution, and practitioners of the Mantrayana who develop adverse views regarding the Vajra Master, are reborn. No other actions have the power to cause rebirth here.

Malcolm wrote:

Yes.

Author: Malcolm

Date: Sunday, June 3rd, 2018 at 9:56 AM

Title: Re: authorization

Content:

clyde said:

I meant "vow" as "a solemn promise, pledge, or personal commitment". (See: <http://www.dictionary.com/browse/vow>) What do you mean by "vow"?

My original questions about authorization wasn't restricted to vows, but to all practices (e.g. - meditation practices, etc.). And as I reflect on this, I wonder about Dharma friends, even on forums, who assist (teach) others.

Malcolm wrote:

In Buddhadharma, vows are solemn commitments, pledges, and promises made during ordination rites in the presence of a master, who acknowledges one's promises and confers the desired level of vows.

Author: Malcolm

Date: Sunday, June 3rd, 2018 at 10:48 AM

Title: Re: Mipham: Gelug = Svatantrika Madhyamaka

Content:

Karma Dondrup Tashi said:

It was actually a very specific question: How to Gelugpas deal with Mipham? His arguments are very specific, I assume their responses are also very specific.

Malcolm wrote:

Just as they never mounted an effective defense against Gorampa, they never mounted an effective defense against Mipham.

Author: Malcolm

Date: Sunday, June 3rd, 2018 at 8:17 PM

Title: Re: authorization

Content:

clyde said:

I meant "vow" as "a solemn promise, pledge, or personal commitment". (See: <http://www.dictionary.com/browse/vow>) What do you mean by "vow"?

My original questions about authorization wasn't restricted to vows, but to all practices (e.g. - meditation practices, etc.). And as I reflect on this, I wonder about Dharma friends, even on forums, who assist (teach) others.

Malcolm wrote:

In Buddhadharma, vows are solemn commitments, pledges, and promises made during ordination rites in the presence of a master, who acknowledges one's promises and confers the desired level of vows.

clyde said:

As I noted in an earlier post, I understand the value of making vows before a teacher and sangha, but what do you mean by "confers"? In what way does a teacher confer a vow upon a student?

Malcolm wrote:

For example, when going for refuge, the student repeats the formula of going for refuge three times after the teacher. The teacher then explains the vows and commitments of going for refuge, and in this way the student formally becomes a follower of Buddhadharma and also received lay vows.

Monastic vows, bodhisattva vows, and the vows of secret mantra are administered the same way.

Author: Malcolm

Date: Sunday, June 3rd, 2018 at 9:23 PM

Title: Re: Mipham: Gelug = Svatantrika Madhyamaka

Content:

Karma Dondrup Tashi said:

It was actually a very specific question: How to Gelugpas deal with Mipham? His arguments are very specific, I assume their responses are also very specific.

Bristollad said:

In my experience, the Gelug school doesn't deal with Mipham. He simply isn't studied at an institutional level.

For individuals, some try to ignore, some try to incorporate, some try to refute, some conclude Tsongkhapa's position was completely wrong and start studying Dzogchen or whatever. The Geshe I study with, if asked say that they haven't studied it and so can't give an opinion - at most, they say it's contrary to Tsongkhapa and Gelug explanations. Our Geshe from Sera Je is far more concerned with refuting particular points of explanation that differentiate Sera Je from Sera Mey or Drepung Loseling and Drepung Gomang.

Tsongkhapafan said:

Thanks for this, I also haven't come across Mipham or Gorampa's criticisms of Je Tsongkhapa but it would be interesting to know what they are and to attempt to formulate a refutation in the same way that the Prasangika view is arrived at by understanding what is flawed in the understandings of the lower schools. Please note I'm not saying that these refutations are incorrect; I'm not familiar with them so I cannot say one way or the other.

Malcolm wrote:

<https://www.wisdompubs.org/book/freedom-extremes>

Author: Malcolm

Date: Sunday, June 3rd, 2018 at 11:11 PM

Title: Re: Mipham: Gelug = Svatantrika Madhyamaka

Content:

Tsongkhapafan said:

I found The Two Truths Debate to be more accessible and modern. What's your view of that if you've read it?

Malcolm wrote:

Sonam Thakchoe does not really make an effort to understand Gorampa, he is mostly interested in making an apology for Lama Tsongkhapa's views.

Author: Malcolm

Date: Sunday, June 3rd, 2018 at 11:12 PM

Title: Re: Mipham: Gelug = Svatantrika Madhyamaka

Content:

Malcolm wrote:

<https://www.wisdompubs.org/book/freedom-extremes>

Tsongkhapafan said:

Thanks, I saw this book and bought it some time ago but didn't find it to be a very user friendly format...

Malcolm wrote:

Guess I should revisit my translation and publish it.

Author: Malcolm

Date: Sunday, June 3rd, 2018 at 11:57 PM

Title: Re: Mipham: Gelug = Svatantrika Madhyamaka

Content:

Tsongkhapafan said:

I found The Two Truths Debate to be more accessible and modern. What's your view of that if you've read it?

Malcolm wrote:

Sonam Thakchoe does not really make an effort to understand Gorampa, he is mostly interested in making an apology for Lama Tsongkhapa's views.

Norwegian said:

Malcolm, do you know how this publication compares to Cabezón's publication?

Gorampa's " Distinguishing the Views: Moon Rays Illuminating the Crucial Points of the Excellent Vehicle ", translated by Khenpo Jamyang Tenzin and Pauline Westwood of the Chödung Karmo Translation Group.

<https://www.amazon.com/dp/993762326X/>

Malcolm wrote:

have not read it.

Author: Malcolm

Date: Monday, June 4th, 2018 at 3:22 AM

Title: Re: Dorje Yudronma safe or not?

Content:

Mantrik said:

Sorry to reawaken an old thread, but I have a relevant question.

Yudronma has an oracle.....I've seen a video of the oracle at Nechung Monastery.

Is she enlightened?

If so, how can she have an oracle?

Thanks.

Malcolm wrote:

Yudronma is a mundane emanation of Vajrayogini.

Author: Malcolm

Date: Monday, June 4th, 2018 at 8:29 PM

Title: Re: authorization

Content:

clyde said:

Malcolm; Thank you. Of course monastic vows are administered (not conferred) by a teacher. And I won't discuss so-called "secret" mantras or practices.

Malcolm wrote:

I am using "administered" in the sense of "The doctor administered medicine to the patient."

clyde said:

Yes, the traditional way of taking refuge is before a teacher. But a sincere lay person who has studied the Dharma and undertaken the practice can take refuge with or without a teacher, authorized or not. Taking refuge is an act of commitment by the person, not the teacher.

Malcolm wrote:

This is certainly fine in the case of a lay person, but it will not work for monastic ordination, nor for secret mantra.

clyde said:

Let's say a sincere student takes refuge with a skillful teacher whom they believe to be authorized (whatever that may mean) and years later discovers that their teacher was not authorized. What of that student and their years of practice?

Malcolm wrote:

Any lay person who has received refuge vows can confer them, since this mode of conferring refuge vows is one of the preliminaries of monastic ordination.

Author: Malcolm

Date: Monday, June 4th, 2018 at 10:22 PM

Title: Re: How Does One Purify the Five Heinous Crimes in Sutra?

Content:

WeiHan said:

5. Splitting the Sangha - I have read that this is also impossible unless you lived in Buddha's time.

PeterC said:

It's possible today, but you would need to cause a certain number of members of the ordained Sangha to oppose others on a specific doctrinal topic - so basically it's very unlikely that you would have achieved this without consciously trying to do so

Malcolm wrote:

No, WeiHan is correct, in fact, just the other day during the Lamdre Triple vision teachings, HH Sakya Trizin mentioned this specifically.

Author: Malcolm

Date: Tuesday, June 5th, 2018 at 7:21 AM

Title: Re: How Does One Purify the Five Heinous Crimes in Sutra?

Content:

PeterC said:

It's possible today, but you would need to cause a certain number of members of the ordained Sangha to oppose others on a specific doctrinal topic - so basically it's very unlikely that you would have achieved this without consciously trying to do so

Malcolm wrote:

No, WeiHan is correct, in fact, just the other day during the Lamdre Triple vision teachings, HH Sakya Trizin mentioned this specifically.

Astus said:

Vasubandhu writes about the schism that causes birth in Avici for a kalpa:

"Where does schism take place?

100b. Elsewhere.

Not where the Tathagata is found Schism is impossible where the Master is to be found, for the Tathagata cannot be conquered and his word is full of authority."

(AKB 4.100, vol 2, p 683)

Malcolm wrote:

This means not in his direct presence. The person who went to Avici for causing a schism is Devadatta.

Author: Malcolm

Date: Wednesday, June 6th, 2018 at 6:35 AM

Title: Re: Mipham: Gelug = Svatantrika Madhyamaka

Content:

Tsongkhapafan said:

I guess it's the karma of the tradition, mainly due to the 5th Dalai Lama's sectarian suppression of other traditions.

Malcolm wrote:

You need to learn some history.

The Fifth Dalai Lama did not suppress the Karma Kagyus and Jonangpas out of sectarianism. He did so because these two lineages were patronized by the King of Tsang, Karma Tenkyong Wangpo (1606-1642), who, along with the Karma Kamstang in general, was himself personally an committed enemy of the Gelugpa school. In other words, he did so in order to defend the Gelug school.

I suggest you do some reading the history of Tibetan Buddhism before making rash and baseless claims.

Author: Malcolm

Date: Friday, June 8th, 2018 at 7:18 AM

Title: Re: Mipham: Gelug = Svatantrika Madhyamaka

Content:

Jeff H said:

I would take this one step further to point out that, personally, I don't think it matters in the least whether the historical Bhavaviveka actually held to truly existent nature, even unconsciously.

Malcolm wrote:

A point that is systematically missed in these discussions is that there were Madhyamakas who adhered to the position that Tsongkhapa criticizes, they just never existed in India.

Author: Malcolm

Date: Friday, June 8th, 2018 at 9:08 AM

Title: Re: Mipham: Gelug = Svatantrika Madhyamaka

Content:

Jeff H said:

I would take this one step further to point out that, personally, I don't think it matters in the least whether the historical Bhavaviveka actually held to truly existent nature, even

unconsciously.

Malcolm wrote:

A point that is systematically missed in these discussions is that there were Madhyamakas who adhered to the position that Tsongkhapa criticizes, they just never existed in India.

conebeckham said:

In other words, a species of nihilism?

Malcolm wrote:

No, such Tibetan Madhyamakas are first criticized by Rongzom for having a realist view with respect to relative truth.

Author: Malcolm

Date: Friday, June 8th, 2018 at 10:36 AM

Title: Re: World Bee Day

Content:

Nicholas Weeks said:

Today 20 May is a day to appreciate and do what we can to help our busy little friends.

<https://worldbeeday.org/en/>

Malcolm wrote:

Stop the Trump regime.

Author: Malcolm

Date: Friday, June 8th, 2018 at 10:42 AM

Title: Re: Dharma Wheel (Engaged)

Content:

Dorje Shedrub said:

The emphasis at DWE will be engaged Buddhism, so political and news discussions need to incorporate some aspect of Dharma. The forum is both Theravada and Mahayana, so there will be a variety of views. Some interesting conversations have started. I hope that members from Dharmawheel will visit and share their wisdom.

DS

Malcolm wrote:

Far as I can tell, the place is filled with the Buddhist version of the alt-right. Wankers.

Author: Malcolm

Date: Friday, June 8th, 2018 at 8:31 PM

Title: Re: Awakening in the Bardo

Content:

Virgo said:

Do individuals who awaken in the bardo (or the moment of death) attain 13'th-16'th bhumis at that time or only up to the 12'th?

Thanks,

Kevin...

Malcolm wrote:

total buddhahood.

Author: Malcolm

Date: Saturday, June 9th, 2018 at 8:38 PM

Title: Re: So, Anthony Bourdain...

Content:

amanitamusc said:

Well said CW.

There are Ketamine clinics popping up after some amazing test results for multiple mental health conditions.

Malcolm wrote:

Shrooms are excellent for depression, but only under supervised use.

Author: Malcolm

Date: Sunday, June 10th, 2018 at 8:21 AM

Title: Re: Deciphering Tibetan Buddhist titles?

Content:

paradox524 said:

Dzongsar / Jamyang Khyentse / Rinpoche

Malcolm wrote:

Dzongsar Monastery, Incarnation lineage, honorific

or

paradox524 said:

Dilgo / Khyentse / Yangsi / Rinpoche

Malcolm wrote:

Family name / incarnation lineage / descriptive (rebirth) / honorific

paradox524 said:

or

Katok / Situ / Chökyi Gyatso

Malcolm wrote:

Monastery, incarnation lineage, personal name

Author: Malcolm

Date: Sunday, June 10th, 2018 at 9:44 AM

Title: Re: World Bee Day

Content:

Nicholas Weeks said:

Today 20 May is a day to appreciate and do what we can to help our busy little friends.

<https://worldbeeday.org/en/>

Malcolm wrote:

Stop the Trump regime.

Nicholas Weeks said:

Oh you silly boy.

Malcolm wrote:

I would rather be silly than support fascism, under the spell of which the GOP seems too have hopelessly fallen.

Nicholas Weeks said:

EPA Targets Already Depleted Bee Population

Agency Close to Approving Mass Pesticide Spraying That Will Harm Helpful Insects

The administrator of Trump's Environmental Protection Agency is now taking steps that could promote expanding the use of insecticides that are helping befuddle and kill off bees.

Neonicotinoids, the world's most popular insecticides, affect the central nervous systems of insects, causing paralysis and death. The European Union imposed a partial ban on three neonicotinoids in 2013 because of the harm the insecticides can do to bees and butterflies that pollinate plants. Honeybee colonies have fallen by 59% in North America.

EPA Administrator Scott Pruitt is considering allowing a type of neonicotinoid, thiamethoxam, manufactured by Syngenta, to be sprayed directly on about 165 million acres of wheat, barley, corn, sorghum, alfalfa, rice and potatoes. Thiamethoxam is currently used as a seed coating.

"If the EPA grants Syngenta's wish, it will spur catastrophic declines of aquatic

invertebrates and pollinator populations that are already in serious trouble,” said Lori Ann Burd, director of the Center for Biological Diversity’s environmental health program.

Former President Barack Obama ordered the EPA in 2014 to assess the effect of pesticides, including neonicotinoids, on bees and other insects that pollinate plants. The EPA has been evaluating imidacloprid and clothianidin, manufactured by Bayer; thiamethoxam; dinotefuran, developed by Mitsui Chemicals; and acetamiprid, sold by Nisso Chemical.

Trump met with Bayer CEO Werner Baumann before he even took office, and a former lobbyist for the pesticide industry, Rebeckah Adcock, is now a top official at the Department of Agriculture. CropLife America, the trade group for the pesticide industry, has spent about \$1.9 million on federal lobbying so far in 2017.

Syngenta CEO Erik Fyrwald has defended his company’s pesticides.

“There are numerous things impacting bee health,” Fyrwald said. “One of the very minor elements there is pesticides.”

The Trump-Pruitt EPA, which has decided it is OK to use pesticides that cause brain damage in children, was reluctant under Obama to take action on neonicotinoids. In January, the agency released draft risk reviews of dinotefuran, clothianidin and thiamethoxam that downplayed potential risks of the pesticides to bees.

Syngenta’s proposal was released on the same day in December that the EPA also released new assessments of risks from neonicotinoids to aquatic insects.

The Natural Resources Defense Council sued the EPA and EPA administrator Scott Pruitt in October, saying the agency hadn’t evaluated the impact of neonicotinoids on threatened and endangered species. The lawsuit claimed that the EPA violated the Endangered Species Act by approving products containing neonicotinoids without consulting federal wildlife officials on the potential risks to endangered species.

Author: Malcolm

Date: Sunday, June 10th, 2018 at 8:48 PM

Title: Re: Dharma Wheel (Engaged)

Content:

Ayu said:

I registered yesterday and haven't seen any alright views yet.

Fruitzilla said:

They are there. Not nearly as much as in dhammawheel though it seems. Just the fact that Retrofuturist has registered himself under the username SethRich and has a conspiracy site in his tagline is enough for me to never ever register there.

This thread has some (including some Paul Joseph Watson verbal vomit):

<https://dharmawheel.org/viewtopic.php?f=16&t=76&start=10>

Malcolm wrote:

Klm O'Hara says:

SethRich has now deleted his account and is no longer a member here.

Author: Malcolm

Date: Sunday, June 10th, 2018 at 8:51 PM

Title: Re: Dzogchen and Mahamudra: differences and similarities

Content:

Unknown said:

Dear,

Can you help me to understand the differences and similarities between Dzogchen and Mahamudra?

Thanks.

Malcolm wrote:

The basis is the same, the clear and empty nature of the mind.

The path is different.

The result is the same.

Author: Malcolm

Date: Monday, June 11th, 2018 at 5:10 AM

Title: Re: Yidam and Dzogchen

Content:

heart said:

Sorry for the resurrection of this thread but I recently read this interesting little book.

Longchenpa insist, in this book, that one have to practice these four preliminaries before engaging in proper Dzogchen practice.

1. Impermanence
2. Bodhicitta
3. Yidam practice
4. Guru Yoga

The way he introduce the natural state are with bliss, clarity and non-thought. These practices are also described in much detail. Very interesting book.

/magnus

Malcolm wrote:

Yes, because Sem side is the completion stage of Maha and anuyoga. This is also how ChNN teaches the practice sems side in a practical sense.

Author: Malcolm

Date: Monday, June 11th, 2018 at 7:43 AM

Title: Re: Dzogchen and Mahamudra: differences and similarities

Content:

kalden yungdrung said:

Dear,

Can you help me to understand the differences and similarities between Dzogchen and Mahamudra?

Thanks.

Tashi delek,

Bön Dzogchen has Trekchöd and Thogal

Mahamudra can be seen as equal to Trekchöd, practised in Bön Dzogchen

Teached in Bön Dzogchen by our Yongdzin Rinpoche that if the Path is different, the fruit will be also different.

Hope this helps

Mutsuk Marro

KY.

Malcolm wrote:

This is a mistake -- the only the result can be different is if the basis is different. The basis in Dzogchen, Mahamudra, etc., is the mind.

Author: Malcolm

Date: Monday, June 11th, 2018 at 9:02 AM

Title: Re: World Bee Day

Content:

Nicholas Weeks said:

a-yaksha, because the report was "typically overblown, overhyped sensationalist science reporting" I see no value in the claims of the report, it is just a way try to get more funding to pester, even vivisect sweet bees.

I did think it was interesting, for whatever bee-son, they discerned a way to get their

sucrose.

Author: Malcolm

Date: Monday, June 11th, 2018 at 7:51 PM

Title: Re: Dzogchen and Mahamudra: differences and similarities

Content:

kalden yungdrung said:

Tashi delek,

Bön Dzogchen has Trekchöd and Thogal

Mahamudra can be seen as equal to Trekchöd, practised in Bön Dzogchen

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Hope this helps

Mutsuk Marro

KY.

Malcolm wrote:

This is a mistake -- the only the result can be different is if the basis is different. The basis in Dzogchen, Mahamudra, etc., is the mind.

kalden yungdrung said:

Dear Malcolm,

Lets start with that what our Bön Yongdzin Rinpoche states is NEVER a mistake!

Malcolm wrote:

Chogyal Namkhai Norbu can also never be mistaken, and he clearly explains that the result of mahamudra and dzogchen are the same.

Author: Malcolm

Date: Monday, June 11th, 2018 at 7:54 PM

Title: Re: Yidam and Dzogchen

Content:

heart said:

Sorry for the resurrection of this thread but I recently read this interesting little book.

Longchenpa insist, in this book, that one have to practice these four preliminaries before engaging in proper Dzogchen practice.

1. Impermanence
2. Bodhicitta
3. Yidam practice
4. Guru Yoga

The way he introduce the natural state are with bliss, clarity and non-thought. These practices are also described in much detail. Very interesting book.

/magnus

Malcolm wrote:

Yes, because Sem side is the completion stage of Maha and anuyoga. This is also how ChNN teaches the practice sems side in a practical sense.

heart said:

Yes, that is a good point. But Longchenpa doesn't really put it like that, he just insist that they are necessary preliminaries,

/magnus

Malcolm wrote:

This set of books is about sems sde, and was also written before he met Kumaraja.

Author: Malcolm

Date: Monday, June 11th, 2018 at 8:00 PM

Title: Re: Achi Chökyi Drolma and Bön

Content:

Summers said:

Was Achi Chökyi Drolma originally a Bön diety? She is depicted in the style of one, which is interesting considering Jigten Sumgön's anti-Bön stance.

Malcolm wrote:

No, she was Jigten Sumgon's great grandmother.

<http://www.rigdzindharma.org/achi-chokyi-drolma.html>

Author: Malcolm

Date: Monday, June 11th, 2018 at 11:30 PM

Title: Re: Dzogchen and Mahamudra: differences and similarities

Content:

kalden yungdrung said:
Tashi delek,

Bön Dzogchen has Trekchöd and Thogal
Mahamudra can be seen as equal to Trekchöd, practised in Bön Dzogchen

Teached in Bön Dzogchen by our Yongdzin Rinpoche that if the Path is different, the fruit will be also different.

Hope this helps

Mutsuk Marro
KY.

Malcolm wrote:
This is a mistake -- the only the result can be different is if the basis is different. The basis in Dzogchen, Mahamudra, etc., is the mind.

rang.drol said:
That would imply that the realization of mahamudra would equal the attainment of rainbow body, which is uncommon in dzogchen too (to be attained by application of certain specific practices only).
So might we rather say: the realization of dzogchen trekchod is the same as in mahamudra, while the attainment of rainbow body is (or at least manifests) somewhat different?

Malcolm wrote:
No, also the body of light is realized in the result, mahamudra.

Author: Malcolm
Date: Tuesday, June 12th, 2018 at 12:02 AM
Title: Re: Dzogchen and Mahamudra: differences and similarities
Content:

rang.drol said:
That would imply that the realization of mahamudra would equal the attainment of rainbow body, which is uncommon in dzogchen too (to be attained by application of certain specific practices only).
So might we rather say: the realization of dzogchen trekchod is the same as in

mahamudra, while the attainment of rainbow body is (or at least manifests) somewhat different?

Malcolm wrote:

No, also the body of light is realized in the result, mahamudra.

kalden yungdrung said:

Before you go on with your private opinions, we / ego, like to know Namkhai Rinpoches statements on paper regarding Dzogchen = Mahamudra.

At least, for the minimum, we follow and compare the Master ´s voice.

Again, for the good order, the statement was that:

- if the Path is different the Fruit is also different.

Malcolm wrote:

ChNN states this in Crystal, all Buddhist Dzogchen masters maintain the same perspective as ChNN.

Author: Malcolm

Date: Tuesday, June 12th, 2018 at 12:16 AM

Title: Re: Dzogchen and Mahamudra: differences and similarities

Content:

kalden yungdrung said:

Before you go on with your private opinions, we / ego, like to know Namkhai Rinpoches statements on paper regarding Dzogchen = Mahamudra.

At least, for the minimum, we follow and compare the Master ´s voice.

Again, for the good order, the statement was that:

- if the Path is different the Fruit is also different.

Malcolm wrote:

ChNN states this in Crystal, all Buddhist Dzogchen masters maintain the same perspective as ChNN.

kalden yungdrung said:

Which page please ?

Malcolm wrote:

I don't have book with me, but it is there use index

Author: Malcolm

Date: Tuesday, June 12th, 2018 at 12:31 AM

Title: Re: Dzogchen and Mahamudra: differences and similarities

Content:

kalden yungdrung said:

Which page please ?

Malcolm wrote:

I don't have book with me, but it is there use index

kalden yungdrung said:

Sorry, no valid answer.

Malcolm wrote:

Ask some other ChNN student, they will confirm what I say. Right now I am on the road.

Author: Malcolm

Date: Tuesday, June 12th, 2018 at 12:41 AM

Title: Re: Dzogchen and Mahamudra: differences and similarities

Content:

kalden yungdrung said:

Sorry, no valid answer.

Malcolm wrote:

Ask some other ChNN student, they will confirm what I say.

kalden yungdrung said:

Sorry no valid answer again, maybe we should better stop this discussion, guess its better for you.

In the meanwhile we maintain that if the Path is different the Fruit is also different, if you don't mind it.

Malcolm wrote:

Yes, I am aware of what Bonpos maintain. Buddhists disagree, all of them, including ChNN.

Author: Malcolm

Date: Tuesday, June 12th, 2018 at 12:53 AM

Title: Re: Dzogchen and Mahamudra: differences and similarities

Content:

Malcolm wrote:

No, also the body of light is realized in the result, mahamudra.

kalden yungdrung said:

Before you go on with your private opinions, we / ego, like to know Namkhai Rinpoches statements on paper regarding Dzogchen = Mahamudra.

At least, for the minimum, we follow and compare the Master ´s voice.

Again, for the good order, the statement was that:

- if the Path is different the Fruit is also different.

florin said:

CNNr speaking about anuyoga says the following:

"...when they arrive at the ultimate stage or arrival point of their transformation practice, they call it Dzogchen. The ultimate stage or arrival point of Anuyoga, they call Dzogchen. Whereas the arrival point or ultimate stage of all of Mahayoga, that is, all of the path of transformation which proceeds through gradual visualization, is always called Mahamudra. It is clear that this changes nothing since the ultimate point in Mahamudra and Dzogchen are one and the same thing. But the path taken to arrive there, the method used, are not the same.....

.....Many people often ask "What's the difference between Dzogchen and Mahamudra?" Certainly when one has fully grasped it and finds oneself in that state, whether we call it of Dzogchen or of Mahamudra, then there's no difference. But we've ahead, understood that the way of getting there, the method, is a different one. Sometimes we find in the songs, for example of the Mahasiddhas who practiced Mahamudra, we find that they're saying the very same things as Dzogchen. They're saying the principles of Dzogchen. But it's not said that necessarily they're using terms that are Dzogchen or that are necessarily Mahamudra. They may be using terms that come from still another source like the Madhyamika philosophy. Knowledge is always knowledge of the same principle. But the methods, the techniques of getting there, are all different. Nor are we to understand, when we speak of different methods, that one is better quality, one is less good quality. Nothing of that kind. But it is extremely important to discriminate and understand the characteristics of particular methods. Otherwise you can't use them. You muddle them. So here we're talking the viewpoint of Dzogchen, the way of seeing of Dzogchen, and it says "Everybody from the very beginning, all beings, ate totally illuminated....." CNNR-Talks in Conway.

Author: Malcolm

Date: Tuesday, June 12th, 2018 at 3:53 AM

Title: Re: Dzogchen and Mahamudra: differences and similarities

Content:

rang.drol said:

That would imply that the realization of mahamudra would equal the attainment of rainbow body, which is uncommon in dzogchen too (to be attained by application of certain specific practices only).

So might we rather say: the realization of dzogchen trekchod is the same as in mahamudra, while the attainment of rainbow body is (or at least manifests) somewhat different?

Malcolm wrote:

No, also the body of light is realized in the result, mahamudra.

WeiHan said:

The body of light is also realised in sutrayana since ultimate view in sutras maintained that Buddha Sakyamuni has never enter Mahaparinirvana, it is due to obscuration of beings that we see otherwise.

Malcolm wrote:

No, since there is no body method.

Author: Malcolm

Date: Tuesday, June 12th, 2018 at 3:55 AM

Title: Re: Dzogchen and Mahamudra: differences and similarities

Content:

Malcolm wrote:

The emptiness realized by all is the same, the difference is omniscience.

WeiHan said:

The body of light is also realised in sutrayana since ultimate view in sutras maintained that Buddha Sakyamuni has never enter Mahaparinirvana, it is due to obscuration of beings that we see otherwise.

kalden yungdrung said:

Oh that is brand new to me that Arhats can attain the Body of Light without remains. Change right on from Dzogchen to Sutrayana, guess i have made the wrong choice somehow.

Johnny Dangerous said:

In Mahayana, the realization of Arhats is not the same as the realization of Bodhisattvas, much less a SamyaksamBuddha..however, both categories (Hinayana and Mahayana) are

labelled "Sutra"...so I don't think the above really addresses the issue. Even Mahayana Sutras such as the Lankavatara etc. express that the realization of Arhats is not the same as those who have entered the Mahayana path, therefore, including this argument does not make sense to me, as everyone would agree that Arhats do not share this realization, minus Theravadins. Obviously, on a Mahayana forum you will probably find pretty consistent agreement on this point.

Author: Malcolm

Date: Tuesday, June 12th, 2018 at 5:20 AM

Title: Re: Dzogchen and Mahamudra: differences and similarities

Content:

rang.drol said:

That would imply that the realization of mahamudra would equal the attainment of rainbow body, which is uncommon in dzogchen too (to be attained by application of certain specific practices only).

So might we rather say: the realization of dzogchen trekchod is the same as in mahamudra, while the attainment of rainbow body is (or at least manifests) somewhat different?

Malcolm wrote:

No, also the body of light is realized in the result, mahamudra.

rang.drol said:

My memory may mislead me, but if I'm not mistaken I remember ChNN stating that the body of light attained in certain other traditions doesn't equal the rainbow body, which as stated previously is uncommon for dzogchen standards too. Many great dzogchen masters did not manifest rainbow body despite their high level of realization.

So if the result of dzogchen, mahamudra and what else particular vajrayana tradition one reckons to be ultimate would be the same, why emphasize the particular methods associated with it as well as its rather rare occurrence?

Also from a dzogchen point of view the base is defined in different ways in the context of trekchod and thogal: from that angle one might as well stated that although the base is the same, the 'depth' (I think the texts talk of gting in tibetan if my memory doesn't fail) of understanding is different, hence the path is different, so why exclude a different 'depth' in the result?

Malcolm wrote:

The Cakrasamvara instructions of Sachen Kunga Nyimgpo clearly describe the body of light as the reversion of the physical body into ye shes.

This is identical with the way the body of light attainment is described in Dzogchen tantras.

Author: Malcolm

Date: Tuesday, June 12th, 2018 at 9:03 AM

Title: Re: Dzogchen and Mahamudra: differences and similarities

Content:

kalden yungdrung said:

It means,that without Thögal one can attain the Light Body?

Malcolm wrote:

Correct.

Author: Malcolm

Date: Tuesday, June 12th, 2018 at 8:36 PM

Title: Re: Dzogchen and Mahamudra: differences and similarities

Content:

Malcolm wrote:

Correct.

kalden yungdrung said:

If this is so "correct" as you state that is what i doubt greatly.

florin said:

"In other traditions of Tantrism, there's also something we often call jalu. There are manifestations after death in these other levels of Tantrism where the body disappears. But the method is different. It employs always what's called (sgyu-lus).....

.....But its characteristic of Tantrism where much is said about gyulu (sgyu-lus), the mayic body, the principle here is explained in this way, that the state of consciousness unites with the subtle prana, vital energy, and out of this arises a kind of body made only of prana, of vital energy." CNNr

Malcolm wrote:

This in fact is how the Gelukpas explain illusory body in relation to the Guhyasamaja tradition. The way it is explained in Sakya by Gorampa Sonam Seng-ge is different. Here too he explains the illusory body as the actual transformation of the physical body, not a new body that arises after death. So there is a great difference here.

However, Sachen's explanation does not use the term rainbow body, and uses the term 'od kyi sku, aka body of light.

Author: Malcolm

Date: Wednesday, June 13th, 2018 at 3:39 AM

Title: Re: Dzogchen and Mahamudra: differences and similarities

Content:

Marc said:

@Kalden Yungdrung & @Malcolm

Hi guys,

Could it be that we have some semantic problem here?

Do Bönpo, Nyingma & Sarma really refer to exactly the same thing when they speak of Mahamudra ?

As far as Madhyamika is concerned and (as little as I know) “Bön Madhyamika” is very close / similar to “Guelug Madhyamika”... Hence the strong “critic” from the point of view of “Bön Dzogchen”. However does that critic really apply to the “Nyingma Madhyamika” as well ? Not sure at all...

Could there be something similar going on here in this discussion about Mahamudra ?

@Malcolm specifically:

Don't Nyingma Dzogchen Tantras ever claim some uniqueness to the fruit of Dzogchen ?

Isn't it said that 10th Bhumi = “Sutra Buddhahood” / 13th Bhumi = “Tantra Buddhahood” / 16th Bhumi = “Dzogchen Buddhahood” ?

Thx

Malcolm wrote:

Hi Marc, there is no result higher than anuttarasamyaksambuddhahood.

The thirteenth Bhumi described in Nyingma texts is not the same as the thirteenth Bhumi described in sarma tantras, where it is the equivalent of the Nyingma 16th Bhumi.

As we have seen above, it is the opinion of Buddhist masters that the result of mahamudra (two stages) and Dzogchen are the same.

Author: Malcolm

Date: Wednesday, June 13th, 2018 at 11:06 AM

Title: Re: Boston-area teachings: Changchub Dorje's Atiyoga

Content:

amanitamusc said:

Malcolm what is your take on this?

Malcolm wrote:

I don't know Lama Lena, so I have no opinion one way or another.

Author: Malcolm

Date: Thursday, June 14th, 2018 at 1:53 AM

Title: Re: Dzogchen and Mahamudra: differences and similarities

Content:

WeiHan said:

If he can't explain, maybe i can help him. Only Thogal practice which is present in Atiyoga can achieve body of light. This body of light, sometimes called Great Transference body (GTB) is different from the kind that the body just shrink in size or even disappear. "Body of light" mentioned by Sachen Kunga Nyingpo in Chakrasamvara, as Malcolm mentioned, refers to the second type which the body shrink in size or disappeared but it is not the first type of Great Transference Body.

Malcolm wrote:

No, it refers to the first kind.

WeiHan said:

If you disagree completely, then other stances are possible. Other paths such as tantras and sutras can attain GTB too except that they do not mentioned it explicitly. This is the possibility that I attempted to play a role in by quoting chapter 16 in Lotus sutra in a preceding post.

Malcolm wrote:

There is no body method in sūtra, so that result is not available to sūtra practitioners.

Further, that mahāmudra and dzogchen are equivalent is stated by Karma Charmed in his Mountain Dharma:

Mahāmuda and Mahāsandhi
are different names, but do not differ in meaning.

Many other great masters make the same observation.

Author: Malcolm

Date: Thursday, June 14th, 2018 at 3:38 AM

Title: Re: TRUCK FUMP

Content:

Author: Malcolm

Date: Thursday, June 14th, 2018 at 4:06 AM

Title: Re: Dzogchen and Mahamudra: differences and similarities

Content:

florin said:

I have read LTN's arguments on the matter but i am still unclear on the reasons why he believes that there are differences in results.

Anyway, he clearly rejects the idea that the budhahoods of sutra and tantra are

identical to that of dzogchen.

But he says something interesting about the reason why some might think that tantra and mahamudra is identical with dzogchen. He thinks that it has something to do with the way the rime movement of Kongtrul and Wangpo was influenced by the dzogchen view and how in the end, these days, most kagyu people would present their teaching as dzogchen when in actuality is just the mahamudra of Gampopa, system that was severely criticised by Sakya Pandita and other scholars.

Malcolm wrote:

Sakya Pandita asserts in the Muni's Intent that that Dzogchen is the name of the result of the nine Yānas of the Nyingma school, Mahāmudra is the name of the result of the new tantras. ChNN agrees with Sakya Pandita's perspective on this, so when he states that the result of Mahāmudra and Dzogchen are the same, he is referring to Mahāmudra as it is understood in the Sakya school, not the Kagyu school.

Author: Malcolm

Date: Thursday, June 14th, 2018 at 4:18 AM

Title: Re: Korean War Over?

Content:

shaunc said:

So far not a shot has been fired and considering where we were a few months ago I'd have to say that it's not a bad outcome. Of course only time will tell.

Malcolm wrote:

The US got nothing in this deal at all.

Author: Malcolm

Date: Thursday, June 14th, 2018 at 6:54 AM

Title: Re: Korean War Over?

Content:

shaunc said:

So far not a shot has been fired and considering where we were a few months ago I'd have to say that it's not a bad outcome. Of course only time will tell.

Malcolm wrote:

The US got nothing in this deal at all.

shaunc said:

Except of course a chance at peace.

Malcolm wrote:

The point is that there is no deal. Kim got to meet with the president of the US without having to give up a thing; while Trump agreed, without consulting anyone, that we were going to cancel military exercises with S Korea, oh, and he got to show Kim a ridiculous movie trailer.

Author: Malcolm

Date: Thursday, June 14th, 2018 at 7:57 AM

Title: Re: Korean War Over?

Content:

shaunc said:

Except of course a chance at peace.

Malcolm wrote:

The point is that there is no deal. Kim got to meet with the president of the US without having to give up a thing; while Trump agreed, without consulting anyone, that we were going to cancel military exercises with S Korea, oh, and he got to show Kim a ridiculous movie trailer.

Queequeg said:

One US Citizen won... Trump gets to tweet about what a great accomplishment that he sat down with Kim and got to know him well enough to assure Americans that a deal is forthcoming. The rubes who watch Hannity will all think Trump got the greatest deal ever, and his favorability ratings will get a bump. String enough of these photo ops together and there is the making of a reelection campaign.

SMH

Malcolm wrote:

Not so sure:

Fifth, Trump is a sucker. Kim is not. Say what you will about the North Korean despot, but consolidating power in his vipers' nest regime, fielding a credible nuclear arsenal, improving his economy without easing political controls, playing nuclear brinkmanship with Trump and then, within weeks, getting the prestige of a superpower summit are political achievements of the first order. Machiavelli smiles from the grave.

As for Trump, the supposed success of the summit after the debacle in Quebec appeals to innate love of drama. He is where he loves to be: at the center of a stunned world's attention.

But he is also in the place where he always gets himself, and everyone else in his orbit, into the worst trouble: panting for the object of his desire. That's been true whether it's the Plaza Hotel, Stormy Daniels and now the "ultimate deal" with Pyongyang. Oilman T. Boone Pickens had the smartest line on this when on Monday he tweeted: "Negotiating advice 101. When you want to make a deal real bad you will make a really bad deal." <https://www.nytimes.com/2018/06/12/opinion/trump-north-korea-diplomacy-reagan.html?rref=collection%2Fsectioncollection%2Fopinion-columnists>

Author: Malcolm

Date: Thursday, June 14th, 2018 at 8:19 AM

Title: Re: Korean War Over?

Content:

Malcolm wrote:

35227998_1697184630402163_765011216757161984_n.jpg (90.08 KiB) Viewed 758 times

Author: Malcolm

Date: Thursday, June 14th, 2018 at 8:29 PM

Title: Re: Mipham: Gelug = Svatantrika Madhyamaka

Content:

conebeckham said:

I agree-Mipham was clearly not opposed to analysis. Nor was Karmapa Mikyo Dorje, or a host of other Kagyu and Nyingma commentators. But it's the ability to recognize the limits of such an approach, and to foster other valid approaches, that constitutes those Kagyu and Nyingma lamas. But that's tangential to this thread.

Malcolm wrote:

The difference was explained recently by HHST at Lamdre.

The example wisdom of analysis is the description, "a moon is something round and white, with a cool glow."

The example wisdom of empowerment is showing a moon in the water.

Author: Malcolm

Date: Friday, June 15th, 2018 at 1:52 AM

Title: Re: Western Monastic - reasons why she left

Content:

Grigoris said:

The economic aspect is spot on. Here in Greece if you don't have a sponsor, or an independent source of income, you can forget monkhood.

Malcolm wrote:

The situation in Tibet was the same. Monastics were generally supported by their families. The more poor the family, the less likely there would be a monk in the family.

Poor monks were workers, cooks, stable hands, etc.

Author: Malcolm

Date: Friday, June 15th, 2018 at 2:49 AM

Title: Re: Western Monastic - reasons why she left

Content:

Virgo said:

In general TB is having a hard time adapting to the West.

Kevin...

Malcolm wrote:

I don't agree, actually. It is better for the west than Sutric Buddhism.

Author: Malcolm

Date: Friday, June 15th, 2018 at 8:01 AM

Title: Re: TRUCK FUMP

Content:

Dan74 said:

Did you check any of this, Mantrik? At least half looks like fake news to me on a cursory search. I think we should be very careful not to help spread fake news around - it inevitably serves an agenda that is very different to what it pretends to care about.

Malcolm wrote:

Dan, did you read his caption?

Dan74 said:

Meanwhile, courtesy of your friendly local Russian Troll Farm, some click bait posted on frak:

Author: Malcolm

Date: Friday, June 15th, 2018 at 6:59 PM

Title: Re: Dzogchen and Mahamudra: differences and similarities

Content:

haha said:

Basis of Mahamudra, or Dzogchen is same. Path is different; it is different because of different inclination of sentient beings. Sentient beings have different disposition; so the path is different in that respect. Result is the same; that is attaining Complete Buddhahood; not only rainbow body. Inclining to different path does not change the base; fruition is just full development of potentiality of the base. (PO)

But CNNR, "Dzogchen Teachings"

The Sutra teaching has never recognized rigpa as explained in the Dzogchen teaching.

...This is why Madhyamika, which is a philosophical system, negates the existence of the Base completely. In Dzogchen, the Base does not mean a concrete object or concept, but rather our real condition.

People who have learned a little about Sutra and then study the Dzogchen teaching

often confuse the Base in Dzogchen with the concept of the "base" in the Yogachara system. The Yogachara system uses the term kunzhi, kun meaning "all," and zhi meaning "base."

...the Yogachara scholars posited the kunzhi, the "base of all," where karma-producing seeds, as potentiality, are maintained. They considered that the base exists for this purpose.

Nagarjuna refuted the Yogachara concept of kunzhi and never accepted it. He could not understand the Dzogchen view of the Base, and thus his Madhyamika philosophy rejected that as well.

In Tantra there is the idea that something is transformed into something else, and that concept is fundamental to Tantric practice.

The idea of impure and pure vision is absent right from the beginning in the process of learning about Dzogchen.

Jamgön Kongtrul said that Mahamudra corresponds to the Semdé teachings of Dzogpachenpo. (<http://www.rigpawiki.org/index.php?title=Mahamudra/url>)

If that is the case how can one get the fruit of Dzogchen Upadesh by practicing just Mahamudra(i.e. similar to semde)?

Malcolm wrote:

That Mahāmudrā is not the result mahamudra taught in Sakya and Gelug.

Author: Malcolm

Date: Saturday, June 16th, 2018 at 2:41 AM

Title: Re: Dzogchen and Mahamudra: differences and similarities

Content:

bryandavis said:

Greetings,

Malcolm wrote: Sakya Pandita asserts in the Muni's Intent that that Dzogchen is the name of the result of the nine Yānas of the Nyingma school, Mahāmudra is the name of the result of the new tantras. ChNN agrees with Sakya Pandita's perspective on this, so when he states that the result of Mahāmudra and Dzogchen are the same, he is referring to Mahāmudra as it is understood in the Sakya school, not the Kagyu school.

Malcolm, how would resultant Mahamudra be presented in the Kagyu fold compared to Sakya or Gelug? Is this due to using Gompopas four yogas or Ganges Mahamudra upadesha as explanation?

Malcolm wrote:

Mahāmudra as a result of the two stagesgyu in Ka is identical with the above. Sūtra mahāmudra does not have the same result because it is well, sūtra.

Author: Malcolm

Date: Saturday, June 16th, 2018 at 3:50 AM

Title: Re: Dzogchen and Mahamudra: differences and similarities

Content:

WeiHan said:

Answer by DKR: Can. There are various methods to attain rainbow body, it can also be attained by practicing six or ten paramitas, even if one practices the Mahayana bodhisattva path, rainbow body can similarly be attained.

Malcolm wrote:

Yes, but that takes three incalculable eons, not in one lifetime.

Author: Malcolm

Date: Saturday, June 16th, 2018 at 4:24 AM

Title: Re: Dzogchen and Mahamudra: differences and similarities

Content:

WeiHan said:

Answer by DKR: Can. There are various methods to attain rainbow body, it can also be attained by practicing six or ten paramitas, even if one practices the Mahayana bodhisattva path, rainbow body can similarly be attained.

Malcolm wrote:

Yes, but that takes three incalculable eons, not in one lifetime.

WeiHan said:

But the point of contention has been whether sutrayana method can or not and not about the length of time each methods will require.

That said, I have been wondering the stance that sutrayana takes three incalculable eons to attain perfect Buddhahood is the view of Tantrayana or that is the view of sutrayana itself.

Malcolm wrote:

Sutrayāna itself.

The point is whether one can achieve buddhahood in one lifetime or not.

Author: Malcolm

Date: Saturday, June 16th, 2018 at 4:26 AM

Title: Re: Dzogchen and Mahamudra: differences and similarities

Content:

Malcolm wrote:

Yes, but that takes three incalculable eons, not in one lifetime.

WeiHan said:

But the point of contention has been whether sutrayana method can or not and not about the length of time each methods will require.

That said, I have been wondering the stance that sutrayana takes three incalculable eons to attain perfect Buddhahood is the view of Tantrayana or that is the view of sutrayana itself.

dzogchungpa said:

<https://www.youtube.com/watch?v=GDNJIRfFNnw&feature=youtu.be&t=919>, DJKR quotes the Buddha to the effect that the three incalculable eons required for Buddhahood is actually even shorter than the time it takes for a spark to come out from a fire.

Malcolm wrote:

In a universe where a billion universes can be included in an atom, three incalculable eons can fit in a second. But for you, it will still be three incalculable eons, not the time it takes a spark to jump out of a fire.

Author: Malcolm

Date: Saturday, June 16th, 2018 at 5:42 AM

Title: Re: Dzogchen and Mahamudra: differences and similarities

Content:

kalden yungdrung said:

Yeh, insulting other ones teachers and also here the members in public that should always be avoided, out of respect, so i have learned that by the years. But sometimes it happens.

Malcolm wrote:

I have nothing but respect for Loppon Tenzin Namdak, but I think the Bonpos are mistaken on this particular point. YMMV.

CHNN also considers the result of (tantric) mahāmudra and Dzogchen to be the same, as shown above.

Author: Malcolm

Date: Saturday, June 16th, 2018 at 7:34 AM

Title: Re: Dzogchen and Mahamudra: differences and similarities

Content:

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Malcolm wrote:

I have nothing but respect for Loppon Tenzin Namdak, but I think the Bonpos are mistaken on this particular point. YMMV.

CHNN also considers the result of (tantric) mahāmudra and Dzogchen to be the same, as shown above.

kalden yungdrung said:

That is a different statement, which can be accepted.

In the beginning you insinuated that Lopon Tenzin Namdak was mistaken and so it was.

Malcolm wrote:

You brought it up, not me. I merely pointed out that I think LTN is mistaken on this point in response to your sectarian statement that the Buddhahood of Dzogchen is "higher" than the result of practicing the two stages of Secret Mantra. No Buddhist accepts this point of view— not in Sakya, not in Gelug, not in Nyingma, and not in Kagyu.

Author: Malcolm

Date: Saturday, June 16th, 2018 at 7:35 AM

Title: Re: Hevajra Sadhana and Bodhisattva Vows Renewal

Content:

WeiHan said:

Hi,

Is reciting and practicing the Hevajra Sadhana, either Unmistaken meaning or The Six Limbs, renews the Bodhisattvas vows?

Thankyou.

Malcolm wrote:

yes, of course.

Author: Malcolm

Date: Saturday, June 16th, 2018 at 7:41 PM

Title: Re: Dzogchen and Mahamudra: differences and similarities

Content:

Johnny Dangerous said:

Can you explain the Bon position here? I am not sure I understand it, do they assert different Buddhahoods, are simply claim that vehicle below Dzogchen do not lead to full Buddhahood?

From footnotes: Translation and commentary by Lopon Tenzin Namdak, "Heart Drops Of Dharmakaya"

...Mahamudra is the union of emptiness and bliss, and as Tsongkhapa explained very clearly the emptiness referred to is that of the Madhyamika view; this is not the view of emptiness referred to in Dzogchen.

Many schools have terms and propositions which are very similar to those of Dzogchen, and this has led to some confusion when this label has been applied to other systems. For example, Sakya Pandita was very explicit in condemning Dzogchen as not being a Buddhist view at all. All the Dzogchen texts make special mention of the need to separate out all the other views in order to make clear the meaning of the terms in the context of Dzogchen alone.

At the very beginning you must know the other views, but they are to be discarded as this is the highest and best vehicle. Many Dzogchen teachers at present are teaching that Mahamudra and Madhyamika and Dzogchen views are not different. But this is not found in the literature at all.

Many teachings seem very similar to Dzogchen, but all teachings are bounded by thought. If you go back to their origin there are always precepts that say this is the right way and that is the wrong way. Once you have this background you are bounded by thoughts. But Dzogchen has no background; this is difficult to explain as everything Dzogchen says is for the practitioner with capacity. This difference of view is very important to understand.

Lopon comments that this means not hesitating or meditating, and this is why many Buddhist masters criticized Dzogchen. For example, Tsongkhapa asserted that the natural state in Dzogchen is just like being unconscious. Far from that, this awareness is very bright and clear. But the Indian commentators on the Prajnaparamita, such as Nagarjuna, did not understand this awareness that is present after thoughts have stopped. They do recognise something similar, the undeluded direct cognition of sunyata (void). This cognition is inseparable from its object and undeluded; but it is not the same.

"But according to this system we don't accept any teachings of theirs; we don't think that their teachings are either good or bad—we don't care. Why? Because we are completely outside of the judgement of their points. There is no point in arguing or judging; we don't care. Like the elephant—if he is thirsty no one can stop him from going to the water! All these different views have been bounded by thought and so are grasping."

In Mahamudra, for example, the body disappears and the illusory body is realized. It is not that the physical becomes the illusory body; the physical body dies as in the normal

case but the mind realizes the illusory body.

The Bonpo philosophy has a background completely independent of the Indian and is much earlier. Later it found its way to India and the Indians accepted some of its concepts.

haha said:

It can provide his basic assertions. You can check more on that book or on other sources.

Probably, it is uniqueness of the Bonpo Dzogchen as they hold such position. It also shows the different aspects in Buddhist Dzogchen and Bonpo Dzogchen, even though they both share similar terminology, methods and theory. Everyone likes to hold his or her position is correct, and others are mistaken. It is natural.

Malcolm wrote:

The above notes by Reynolds bear errors. Among them, he is mistaken about Sakya Pandita. Sakya Pandita does not dismiss Dzogchen as being nonbuddhist anywhere in his writings.

Author: Malcolm

Date: Sunday, June 17th, 2018 at 12:50 AM

Title: Re: Dzogchen and Mahamudra: differences and similarities

Content:

WeiHan said:

So Dzogchen is name of a path as well as name of the fruit? The path that can be followed and practiced by non-aryans are practices like those in Rushens...

Aryjna said:

Yes, it seems so. In any case, ChNNR always says that Dzogchen is a separate path.

Malcolm wrote:

Can be, but not necessarily, and the 17 tantras state one should practice the three inner tantras in union.

Author: Malcolm

Date: Sunday, June 17th, 2018 at 4:42 AM

Title: Re: Dzogchen and Mahamudra: differences and similarities

Content:

WeiHan said:

Rigpa is a non-conceptual perception of emptiness which corresponds to path of seeing.

Malcolm wrote:

That is not rigpa.

Author: Malcolm

Date: Sunday, June 17th, 2018 at 4:43 AM

Title: Re: Dzogchen and Mahamudra: differences and similarities

Content:

weitsicht said:

Is it correct that Dzogchen starts off with DI and develops on the basis of that whereas Mahamudra offers a gradual part in which the guru is NOT directly and unmistakably showing the nondualist view to the student?

Malcolm wrote:

No, it is not correct to say this.

Author: Malcolm

Date: Sunday, June 17th, 2018 at 5:40 AM

Title: Re: Dzogchen and Mahamudra: differences and similarities

Content:

weitsicht said:

Is it correct that Dzogchen starts off with DI and develops on the basis of that whereas Mahamudra offers a gradual part in which the guru is NOT directly and unmistakably showing the nondualist view to the student?

Malcolm wrote:

No, it is not correct to say this.

Miroku said:

Is guru in mahamudra giving sorts of DI like in dzogchen at the beginning or is it showing it during the practice based on students experience?

Malcolm wrote:

Which Mahamudra are you talking about? The result of the two stages is real mahāmudra. In any empowerment, direct introduction is given during the fourth empowerment.

Author: Malcolm

Date: Sunday, June 17th, 2018 at 5:45 AM

Title: Re: Western Monastic - reasons why she left

Content:

weitsicht said:

Right now, Tibetan monastics have employment status. They are granted income, bank account, car, mobile phone, pension.

Malcolm wrote:

No, this is paid for by their families and or patrons.

Author: Malcolm

Date: Sunday, June 17th, 2018 at 5:49 AM

Title: Re: Dzogchen and Mahamudra: differences and similarities

Content:

Aryjna said:

One of the texts Magnus posted above mentions two different kinds of Mahamudra.
<http://www.lotsawahouse.org/tibetan-masters/jamgon-kongtrul/mahamudra-swift-lord-of-realization>

The Dharma is vast and it has many forms,
But the teachings that bring Buddhahood in a single lifetime
Are the two ultimate systems of Mahāmudrā and Dzogchen.
The Mahāmudrā of bliss and emptiness on the path of means
Is the actual practice of secret mantra,
But those who practise it are few and far between.
The Mahāmudrā of the innate on the path of liberation
Is an easier practice offering great reward at little risk,
And is of benefit to all, regardless of capacity.

Malcolm wrote:

Sahaja Mahāmudra also requires empowerment, usually termed "the descent of the wisdom vajra." The gradual style of pointing out is appropriate to so-called "Sūtra mahāmudra.," which is mahāmudra in name only.

Author: Malcolm

Date: Sunday, June 17th, 2018 at 10:51 AM

Title: Re: Triskandhadharmasutra - The Three Heap Sutra

Content:

kirtu said:

This is a Mahayana sutra for purification through confession and prostrations to the 35 Buddhas listed in the sutra. Lama Zopa says in his instructions that the seven Buddhas of the Medicine Buddha Sutra can be appended to the list of the 35 Buddhas.

This sutra is also called the Sutra of the Three Heaps. The practice is also called the Confession to the 35 Buddhas and similar names.

Here is one link to the sutra:

<http://www.thubtenchodron.org/PrayersAndPractices/35Buddhas.pdf>

Kirt

Malcolm wrote:

It is actually an extract from a sutra in the ratnakuta collection.

Author: Malcolm

Date: Sunday, June 17th, 2018 at 8:59 PM

Title: Re: Dzogchen and Mahamudra: differences and similarities

Content:

Crazywisdom said:

most people will have more opportunities for Dzogchen nowadays. And honestly there are so so many ways to advance in Dzogchen. Mahamudra is a bit more limited in terms of transmission and practice. Not so easy to get the big thumbs up from a lama due to being tied up with monk life.

Malcolm wrote:

The experiential view of Kagyu mahāmudra, Sakya indivisibility of samsara and and nirvana, Dzogchen trekchö, etc., are the same.

The differences in how these schools manifest the body of light aka jñānakāya, lay in differences in their completion stages, but the result is the same.

In terms of advancement, all require intense dedication, years of solitary retreat, and so on in order to manifest buddhahood in one lifetime. All also offer the prospect of liberation at the time of death or in the bardo for those of us who are less diligent.

Author: Malcolm

Date: Sunday, June 17th, 2018 at 9:13 PM

Title: Re: My new neighbor

Content:

Jim1 said:

Any shred of respect that I had for her is now completely gone.

Malcolm wrote:

Perhaps they have an open relationship. Maybe she is polyamorous. Maybe the first guy is gay and they hang out a lot, sleepovers even.

If this were a guy seeing multiple woman, would you feel the same way?

If not, examine yourself for sexist attitudes.

And, it is none of your business.

Author: Malcolm

Date: Sunday, June 17th, 2018 at 9:48 PM

Title: Re: Dzogchen and Mahamudra: differences and similarities

Content:

Crazywisdom said:

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In terms of advancement, all require intense dedication, years of solitary retreat, and so on in order to manifest buddhahood in one lifetime. All also offer the prospect of liberation at the time of death or in the bardo for those of us who are less diligent.

Crazywisdom said:

Sakya is amazing. I took Khön Vajrakīlaya from HHST. I really value it a lot. What I mean to say is one not so self directed w Kagyu.

Malcolm wrote:

Yes, HHST is a supreme gem of the three realms.

As to self-direction, I guess so. I guess the main difference is that in Sakya, the names mahāmudra and dzogchen are reserved for the result. The Kagyus and Nyingmapas teach them as a paths, respectively.

Author: Malcolm

Date: Sunday, June 17th, 2018 at 10:24 PM

Title: Re: Dzogchen and Mahamudra: differences and similarities

Content:

Crazywisdom said:

Sakya is amazing. I took Khön Vajrakīlaya from HHST. I really value it a lot. What I mean to say is one not so self directed w Kagyu.

Malcolm wrote:

Yes, HHST is a supreme gem of the three realms.

As to self-direction, I guess so. I guess the main difference is that in Sakya, the names

mahāmudra and dzogchen are reserved for the result. The Kagyus and Nyingmapas teach them as a paths, respectively.

Crazywisdom said:

I agree. And one point it seems most experienced practitioners I've heard have come around to the realization that in the end the result and path are indivisible.

Malcolm wrote:

Basis, path and result are indeed indivisible. This is a key point of Sakya teaching.

Author: Malcolm

Date: Monday, June 18th, 2018 at 12:04 AM

Title: Re: Which consciousnesses exist in the bardo?

Content:

Coëmgenu said:

We're dead, so I am assuming that the sense-media, in their traditional understanding, either do not apply or apply very differently.

Which consciousnesses are operative before embodiment?

Malcolm wrote:

all, since we have complete aggregates, sense bases, and sense elements in the bardo.

Author: Malcolm

Date: Monday, June 18th, 2018 at 12:41 AM

Title: Re: Which consciousnesses exist in the bardo?

Content:

Coëmgenu said:

We're dead, so I am assuming that the sense-media, in their traditional understanding, either do not apply or apply very differently.

Which consciousnesses are operative before embodiment?

Malcolm wrote:

all, since we have complete aggregates, sense bases, and sense elements in the bardo.

Coëmgenu said:

Is there form in the bardo?

Malcolm wrote:

There is a subtle body. See the Kosha. Chapter three, near the beginning.

Author: Malcolm

Date: Monday, June 18th, 2018 at 2:05 AM

Title: Re: Which consciousnesses exist in the bardo?

Content:

Coëmgenu said:

"Being projected by the same action that projects the pūrvakālabhava, an intermediate being has the form of this being." <-- does this mean that, for the sake of example, a being to be embodied as a cat has something of a form of a cat in the bardo? Or an asura, to use a more conventional example?

Malcolm wrote:

Yes.

Author: Malcolm

Date: Monday, June 18th, 2018 at 2:32 AM

Title: Re: Which consciousnesses exist in the bardo?

Content:

Coëmgenu said:

"Being projected by the same action that projects the pūrvakālabhava, an intermediate being has the form of this being." <-- does this mean that, for the sake of example, a being to be embodied as a cat has something of a form of a cat in the bardo? Or an asura, to use a more conventional example?

Malcolm wrote:

Yes.

Coëmgenu said:

Then the depictions of gandharvāni or gandharvāḥ as somewhat angelic wingèd people playing instruments is Indic fancy?

Malcolm wrote:

No, there are two kinds of gandharvas, one, a type of demigod, the other, a name for a bardo being.

Author: Malcolm

Date: Monday, June 18th, 2018 at 2:35 AM

Title: Re: My new neighbor

Content:

Jim1 said:

Of course I'd feel the same way.

And way to pile on here man. Very Buddhist of you.

Malcolm wrote:

You brought it up. I just asked you some questions.

Author: Malcolm

Date: Monday, June 18th, 2018 at 7:51 PM

Title: Re: Thoughts on Dzogchen without buddhism?

Content:

Malcolm wrote:

There is no such thing as Dzogchen without Buddhism.

Author: Malcolm

Date: Monday, June 18th, 2018 at 8:32 PM

Title: Re: Thoughts on Dzogchen without buddhism?

Content:

Malcolm wrote:

There is no such thing as Dzogchen without Buddhism.

Grigoris said:

You are going to have to substantiate this, as I have seen you argue the complete opposite in the past and wish to know what the new justification is.

Malcolm wrote:

I have never argued there is Dzogchen without Buddhism. I have argued that one can directly enter Dzogchen teachings directly without first formally declaring oneself a Buddhist. But once one enters Dzogchen teachings, one is defacto a Buddhist since all the assumptions about the basis, path, and result are Buddhist.

Author: Malcolm

Date: Monday, June 18th, 2018 at 8:33 PM

Title: Re: Mipham: Gelug = Svatantrika Madhyamaka

Content:

PeterC said:

If we're talking about Dzogchen, then the answer is; not many. Classification of practitioners by capacity is based on application, not intelligence. Numerous instructions exist offering the same sentiments as the 'old dogs' text.

florin said:

But the capacity for dzogchen is dependent, among other things on a reasonably good grasp of emptiness teachings.

PeterC said:

Yes, but define “reasonably good” in this context...

Malcolm wrote:

Correct, inferential understanding.

Author: Malcolm

Date: Monday, June 18th, 2018 at 8:36 PM

Title: Re: Meditate and grow your ego

Content:

Queequeg said:

Meditation and yoga seem in some cases to inflate the ego. Like a cyst that needs to reach a certain size to be lanced maybe there's art to the practice?

What say you, Dharmawheelers?

<https://qz.com/1307380/yoga-and-meditation-boost-your-ego-say-psychology-researchers/>

Malcolm wrote:

The article is predicated on this misnomer:

"[S]piritual Buddhist practices like yoga and meditation may not do what proponents typically say they do, according to the study authors."

Author: Malcolm

Date: Monday, June 18th, 2018 at 9:19 PM

Title: Re: Meditate and grow your ego

Content:

Queequeg said:

Meditation and yoga seem in some cases to inflate the ego. Like a cyst that needs to reach a certain size to be lanced maybe there's art to the practice?

What say you, Dharmawheelers?

<https://qz.com/1307380/yoga-and-meditation-boost-your-ego-say-psychology-researchers/>

Snowbear said:

A well-made point.

Malcolm wrote:

Not at all, the author keeps discussing yoga and meditation without defining which yoga, which meditation, and vaguely addressing all of it to the doorstep of Buddhism.

Author: Malcolm

Date: Monday, June 18th, 2018 at 9:58 PM

Title: Re: Thoughts on Dzogchen without buddhism?

Content:

Widur said:

Are there any ways to verify the recognition more thoroughly?

Malcolm wrote:

You need to study with a realized Dzogchen or Mahāmudra teacher. Otherwise, you will always be in doubt.

Author: Malcolm

Date: Tuesday, June 19th, 2018 at 2:41 AM

Title: Re: Thoughts on Dzogchen without buddhism?

Content:

Snowbear said:

Who said this?

Mantrik said:

He did. lol :

But I'm sure he has a good basis for saying it, if that's what you are seeking.

Snowbear said:

Seriously? I'd like to know which Lama said this.

Malcolm wrote:

Me. Or does it have to be a Tibetan? A Western, classically-trained ācārya is not good enough for you?

Author: Malcolm

Date: Tuesday, June 19th, 2018 at 2:43 AM

Title: Re: Thoughts on Dzogchen without buddhism?

Content:

Snowbear said:

How in the world can anyone receive a DI that early?

Mantrik said:

By turning up. The effect that DI transmission may have will vary, of course, but receiving it has no prerequisites that I know of other than the master being willing to give it and

the disciple being willing to receive it at the same time.

Snowbear said:

OK. It sounds like Namkhai Norbu is unconventional. I'd like to know which conventional lineage holders of Dzogchen say that.

Malcolm wrote:

Tulku Orgyen used give direct introduction to non-Buddhists whenever they showed up. So did the great tertön, Kunzang Dechen Lingpa.

Author: Malcolm

Date: Tuesday, June 19th, 2018 at 2:44 AM

Title: Re: Thoughts on Dzogchen without buddhism?

Content:

Snowbear said:

Seriously? I'd like to know which Lama said this.

Mantrik said:

If you attend a retreat with ChNN and receive DI, are you saying that before it can have effect you must first have learned about Buddhism, or taken Refuge....?

Snowbear said:

How in the world can anyone receive a DI that early?

Malcolm wrote:

Good karma.

Author: Malcolm

Date: Tuesday, June 19th, 2018 at 2:45 AM

Title: Re: Thoughts on Dzogchen without buddhism?

Content:

Snowbear said:

Seriously? I'd like to know which Lama said this.

Malcolm wrote:

Me. Or does it have to be a Tibetan? A Western, classically-trained ācārya is not good enough for you?

Snowbear said:

No. I need a lineage holder.

Malcolm wrote:

So, Tulku Orgyen, Chogyal Namkhai Norbu, and Kunzang Dechen Lingpa are not good enough for you?

Or would you prefer someone who caters to your obvious preconceptions?

I think you fundamentally misunderstand somethings about Dzogchen teachings:

If this is practiced, all will be liberated;
there is no distinction between sharp and dull capacity.
If one practices, even a cowherd will be liberated.
If one understands the significance of the luminosity of one's mind
through a direct perception,
the rhetoric of scholars is not necessary here;
just as when one eats sugar,
there is no need for an explanation of the taste of sugar.
Without understanding this, even a paṇḍita will be deluded.

-- Flight of the Garuda, Zhabkar

Author: Malcolm

Date: Tuesday, June 19th, 2018 at 2:48 AM

Title: Re: Thoughts on Dzogchen without buddhism?

Content:

Snowbear said:

How in the world can anyone receive a DI that early?

Malcolm wrote:

Good karma.

Snowbear said:

No, in the DC case it's just because of the massive public events.

Malcolm wrote:

It is good karma to attend those "massive public events."

Author: Malcolm

Date: Tuesday, June 19th, 2018 at 3:45 AM

Title: Re: Bön Sarma

Content:

kalden yungdrung said:
H.H. Kundrol Drakpa Rinpoche - 016.jpg

According Jean Huang,

Have unofficial translation as follows:

Bön and Nyingma both the heart of Dharma.
Kagyu is such as the eyes of the Dharma.
Gelug is such as ornaments of the Dharma.
Therefore I don't have any Partiality.
H.H. Kundrol Darkpa Rinpoche is non - sectarian, because he was follower of Bön
Sarma, but had no function / role for Sakya in his poem , very remarkable.

Malcolm wrote:
Fault of the translator:

The teaching of Nyingma and Bon are the life of the doctrine,
The mind, the all-creating king, is totally independent.
The Drukpa Kagyu Dharma is the eye of the doctrine,
which, in general, guide ignorance sentient beings.
The Glorious Sakyapa and Gelugs are the ornaments of the doctrine,
transforming the appearance of sentient beings whose minds know nothing.
Therefore, there is freedom from bias about schools.

Author: Malcolm
Date: Tuesday, June 19th, 2018 at 9:32 AM
Title: Re: Thoughts on Dzogchen without buddhism?
Content:

TharpaChodron said:
My teacher said in Europe there are teachers who may give Dzogchen teachings without any Buddhist prerequisites, but in our lineage (Nyingma) "where the breath of Dakinis is still warm", we believe in practicing the preliminaries, i.e. Ngondro, first. That's what I follow. He also said any intellectual confusion will be resolved through practice.

Sounds to me like some of Wibur's issues with Buddhadharma are a result of not entirely understanding dharma. Many of us have been there, too. The solution is not in silencing or ignoring our minds' confusion, but continuing to delve into it. I've personally found the more I investigated, the more Buddhist teaching rang true. The fact that the result has such profound veracity kind of validates the path, I gather?

Malcolm wrote:
The issue is not prelims. .

Author: Malcolm

Date: Tuesday, June 19th, 2018 at 7:38 PM

Title: Re: Thoughts on Dzogchen without buddhism?

Content:

TharpaChodron said:

My teacher said in Europe there are teachers who may give Dzogchen teachings without any Buddhist prerequisites, but in our lineage (Nyingma) "where the breath of Dakinis is still warm", we believe in practicing the preliminaries, i.e. Ngondro, first. That's what I follow. He also said any intellectual confusion will be resolved through practice.

Sounds to me like some of Wibur's issues with Buddhadharma are a result of not entirely understanding dharma. Many of us have been there, too. The solution is not in silencing or ignoring our minds' confusion, but continuing to delve into it. I've personally found the more I investigated, the more Buddhist teaching rang true. The fact that the result has such profound veracity kind of validates the path, I gather?

Malcolm wrote:

The issue is not prelims. .

TharpaChodron said:

I'm not saying it's prelims specifically, but as you mentioned the Buddhist teachings are somewhat inseparable from Dzogchen.

Malcolm wrote:

Right, it is also an independent yāna which can be practiced by itself.

Author: Malcolm

Date: Wednesday, June 20th, 2018 at 9:40 AM

Title: Re: Thoughts on Dzogchen without buddhism?

Content:

Grigoris said:

Well my teacher, Loppon Ogyan Tenzin Rinpoche, gives DI, fourth empowerment, preliminaries, sadhana, you name it.

Actually, come to think of it, he is a big fan of preliminaries and supporting practices for the realisation of Dzogchen.

Malcolm wrote:

So is ChNN.

Author: Malcolm

Date: Thursday, June 21st, 2018 at 3:22 AM

Title: Re: Will america reelect a wanna be dictator

Content:

tingdzin said:

...and not a member of the economic elite, they (and we) have a chance.

Grigoris said:

Trump is not a member of the U\$ economic elite???

Malcolm wrote:

Nope. Nouveaux riche slum lord who resents the cultural elites who have always dismissed him as inconsequential.

Author: Malcolm

Date: Thursday, June 21st, 2018 at 10:40 PM

Title: Re: Thoughts on Dzogchen without buddhism?

Content:

Crazywisdom said:

Here we go back on topic. Dzogchen without Buddhism, without an unbroken lineage of realization, transmission and practice is populated by demons and will break your heart, your mind and ruin your life.

Malcolm wrote:

Or it is a car without an engine.

Author: Malcolm

Date: Friday, June 22nd, 2018 at 3:13 AM

Title: Re: Dharmapalas and Consorts

Content:

conebeckham said:

In Kamtsang Bernakchen and Palden Lhamo most often practiced together. There are several forms of Mahakala that are Yabyum, of course. So it's seems pretty clear that Enlightened protectors can have consorts.

There are worldly protectors, as well, that have consorts, as noted here. In fact, some worldly protectors have taken practitioners as consorts. That's about all I'll say about the matter.....I'd recommend not messing with Worldly protectors in general, unless you've accomplished the siddhi of your yidam, etc.

Mantrik said:

Thanks.

I wasn't aware of that Mahakala practice. I assume Maning is exempted, being 'gender unified'.

Hmm...did I just invent a new category for gender discrimination activists?

Yes, we should have no interaction with any Dharmapala practices unless guided by a Guru we can trust.

Malcolm wrote:

Maning here means nondual, not neuter.

Author: Malcolm

Date: Friday, June 22nd, 2018 at 11:48 PM

Title: Re: Dharma Wheel (Engaged)

Content:

egon said:

Hello everyone! I'm pretty active on DWE and I've registered here at DWM in an effort to explore the Mahayana tradition... which I only have a very basic understanding of. My practice is only a few months old, so really I only have a basic understanding of the whole shebang. Mostly modern Insight movement stuff, but I'm curious and open-minded. I didn't register in DWM to talk about DWE but I saw this thread and now here I am.

So, I'd like to invite everyone to give DWE a try if you're interested in social and ecological engagement. If you've visited and made up your mind, you might have a different experience. If you haven't, maybe now is the time. And maybe not! All good in the hood. I'd like to address one concern that's been addressed in this thread:

Malcolm wrote:

Far as I can tell, the place is filled with the Buddhist version of the alt-right. Wankers.

egon said:

I am completely unfamiliar with retrofuturist's ideas, so please forgive me my ignorance. However, the small but active DWE community doesn't seem to espouse any alt-right views in the slightest. In fact, very little (if any) right-wing ideology is endorsed whatsoever. If the "Malcolm" that I've quoted above is the same "malcolm" that posted in DWE, I really hope that they give it another try some day.

Ssshhh... don't tell 'em I told you... it's gettin a little stale over there and we need some new voices!

Malcolm wrote:

That was my initial assessment, not my final one.

Author: Malcolm

Date: Saturday, June 23rd, 2018 at 2:35 AM

Title: Re: Big messages to deplorables ???

Content:

Malcolm wrote:

<https://twitter.com/realDonaldTrump/status/1009916650622251009>

Author: Malcolm

Date: Saturday, June 23rd, 2018 at 3:47 AM

Title: Re: Thoughts on Dzogchen without buddhism?

Content:

Crazywisdom said:

Here we go back on topic. Dzogchen without Buddhism, without an unbroken lineage of realization, transmission and practice is populated by demons and will break your heart, your mind and ruin your life.

Malcolm wrote:

Or it is a car without an engine.

The interesting thing about the flintstone's car is that there is nothing to prevent the rear roller from falling off the frame...kind of like Dzogchen without Buddhism...

Author: Malcolm

Date: Sunday, June 24th, 2018 at 8:17 PM

Title: Re: Big messages to deplorables ???

Content:

Wayfarer said:

But one way to start might be to stop the hysterical attacks on Trump.

Malcolm wrote:

Attacks on Trump are justified. The man is a fascist and he is systematically destroying the US.

Author: Malcolm

Date: Monday, June 25th, 2018 at 5:05 AM

Title: Re: Shentong view

Content:

Dharmasherab said:

Which schools of Tibetan Buddhism/Vajrayana share the Shentong view?

Malcolm wrote:

Karma Kagyu and Jonang, with some adherents in Nyingma too.

Author: Malcolm

Date: Tuesday, June 26th, 2018 at 3:33 AM

Title: Re: So, Anthony Bourdain...

Content:

Malcolm wrote:

Apparently, he was offended by Hillary and Harvey Weinstein, according to the internet..,

Author: Malcolm

Date: Tuesday, June 26th, 2018 at 7:28 AM

Title: Re: Big messages to deplorables ???

Content:

Sādhaka said:

I don't think you're incorrect on that point.

My point is, who would trump get replaced with? Only another bush, obama, or clinton?

Yea people like Bernie Sanders, Cynthia McKinney, Ron Paul, and Ralph Nader might be a little better than all of the above; but I still think we're going to have to do even better than that, to slow down the crash course that we're on. Perhaps as Dharma practitioners, or aspiring ones, leaving politics alone altogether for now is the best course.

Or mostly focus on the issues that I mentioned in my previous post.

Malcolm wrote:

The reality is that we have to curb the power of the presidency. It has become unbalanced. This is the problem.

Author: Malcolm

Date: Tuesday, June 26th, 2018 at 7:31 AM

Title: Re: Tradition shmadition, lineage shmineage

Content:

Malcolm wrote:

This is how we roll in Vajrayāna. If you mix systems, it is considered very bad. The point is to understand how each system agrees with the others in terms of meaning, but practice just that system without mixing other elements into it from other lineages. Even when you have broad heterogeneous systems like Lamdre, which assembles its practice out of nine separate upadesha transmissions, one does not just add the Naro Chodruk system to make a tenth. That is very bad, not allowed, and the Dharmapālas of both systems will become unhappy and punish the offender.

Tlalok said:

Does this prohibition on mixing include supplementary practices as preliminaries to a particular practice, such as more elaborate refuge, intention and dedication prayers?

Malcolm wrote:

There should be no reason to do this.

Author: Malcolm

Date: Tuesday, June 26th, 2018 at 10:21 PM

Title: Re: Tradition shmadition, lineage shmineage

Content:

Malcolm wrote:

That is very bad, not allowed, and the Dharmapālas of both systems will become unhappy and punish the offender.

Grigoris said:

Just when you thought that Abrahamic concepts about the divine had gone out of fashion...

And over at the opposite end of the scale...

With text as well...

Malcolm wrote:

If people want to break their samaya by posting such things and thus cutting off the possibility that they will realize the result in this life or in the bardo, it is sad, but I won't participate in such samaya breakage myself.

Author: Malcolm

Date: Tuesday, June 26th, 2018 at 11:14 PM

Title: Re: Tradition shmadition, lineage shmineage

Content:

pemachophel said:

Please listen to Loppon/Malcolm. What he's saying is very true. Posting such materials on-line or in public in general is a breach of samaya and is one of the mechanisms for the decline and lack of efficacy of the Vajrayana in this degenerate age. Also as Loppon said, what others do is their own business (and their own karma). We should not think that, because "the cat is out of the bag," we have license to follow suit. Although the world is "going to hell in a hand-basket," without looking to the right or the left, each of us should practice the Dharma as purely as possible in order to slow that process.

The Vajrayana is a double-edged sword. When practiced correctly, it can quickly cut through eons of sin and obscurations. If mis-used, it can also just as quickly cut through our health, wealth, life-span, and happiness as well as all hope for liberation in this life or the bardo. You can't have it both ways.

This is absolutely no joke.

Malcolm wrote:

And the dharmapalas do punish samaya breakers.

Author: Malcolm

Date: Tuesday, June 26th, 2018 at 11:49 PM

Title: Re: Tradition shmadition, lineage shmineage

Content:

Tlalok said:

Does this prohibition on mixing include supplementary practices as preliminaries to a particular practice, such as more elaborate refuge, intention and dedication prayers?

Malcolm wrote:

There should be no reason to do this.

Vasana said:

The reason is usually the inclinations of differing people. Some people have transmission for higher or more unelaborate practices but may also find useful other more elaborate practices like Ngondro from different traditions.

Malcolm wrote:

You misunderstand my point. The masters of the past have provided perfect practices in each lineage already, with nothing missing. If you are doing some sadhana, fir example, there is no reason to add anything thing to it not already included in that tradition.

Author: Malcolm

Date: Wednesday, June 27th, 2018 at 2:09 AM

Title: Re: Tradition shmadition, lineage shmineage

Content:

pemachophel said:

Please listen to Loppon/Malcolm. What he's saying is very true. Posting such materials on-line or in public in general is a breach of samaya and is one of the mechanisms for the decline and lack of efficacy of the Vajrayana in this degenerate age. Also as Loppon said, what others do is their own business (and their own karma). We should not think that, because "the cat is out of the bag," we have license to follow suit. Although the world is "going to hell in a hand-basket," without looking to the right or the left, each of us should practice the Dharma as purely as possible in order to slow that process.

The Vajrayana is a double-edged sword. When practiced correctly, it can quickly cut through eons of sin and obscuration. If mis-used, it can also just as quickly cut through our health, wealth, life-span, and happiness as well as all hope for liberation in this life or the bardo. You can't have it both ways.

This is absolutely no joke.

Malcolm wrote:

And the dharmapalas do punish samaya breakers.

Mantrik said:

I'm confused. Do you mean one should not have practices from different schools, such as Gelug and Nyingma, or even from different lineage masters within the same school - say Dzogchen Rinpoche (Mindroling) and LOTR (Dudjom) ?

Or do you mean that one should not create a hybrid practice?

Malcolm wrote:

It means not mixing everything up like puttanesca sauce.

Author: Malcolm

Date: Wednesday, June 27th, 2018 at 4:32 AM

Title: Re: Tradition shmadition, lineage shmineage

Content:

Malcolm wrote:

It means not mixing everything up like puttanesca sauce.

Grigoris said:

Puttanesca sauce is yummy: Garlic, tomato, capers, olives and anchovies. A whores delight!

Malcolm wrote:

Real puttanesca was made of whatever leftovers a girl brought home...

Author: Malcolm

Date: Wednesday, June 27th, 2018 at 4:46 AM

Title: CTR, polygamy, cocaine, etc: Discuss

Content:

Malcolm wrote:

Tabi: Trigger warning--this is not a nice, devotional story about CTR.

The first time I met His Majesty Chögyam Trungpa Rinpoche was at encampment in the late summer of 1983. I was attending a dathün (month long sitting practice) at Rocky Mountain Dharma Center. This retreat is supposed to be mostly silent, but I was never good at holding my tongue. During the retreat, some of my new friends and I plotted a raid on encampment, which was a military-style program that was simultaneously happening on the land. We decided to raid encampment and attempt to steal the flag. Our plan was simple: we could create a diversion and while the attention was on us, our cohorts would sneak around the perimeter and steal the flag. Three of us drove through

the tori gates in a convertible blaring Michael Jackson's Beat It while the rest tried to sneak around and steal the flag. We were all immediately caught and locked up in the stockade. CTR came by that night to check out the prisoners. I noticed that he flirted shamefully with all the women/girls who were in the lock-up and totally and completely ignored me.

But I really met CTR in the backyard wedding of sangha members in Boulder in late January of 1985. I had been prepped by the family I nannied for for weeks in advance of the wedding. It appeared to work because I caught CTR's eye and he asked me to marry him the next day. Then there was so much activity! We had our charts read by Larry Laughlin who found the most "auspicious" day for our wedding. Given the tremendous constraints of marrying six women in a five months, there was some wiggle room with the dates. The first wedding I attended was Karen Lavin's. Next was Valerie Lorig Sanford, which happened on May 10th. Then Lady Cynde Grieves married him on May 13, Wendy Friedman was on May 17th, I was the fifth on June 12th, Ciel followed on her 18th birthday, and then Agness had her wedding in December of 1985.

There was so much to be done—especially for me as a new student who only completed through level four Shambhala training. I received stroke, lungta and werma transmission. I read Born in Tibet, and studied the Letter of the Golden Key Which fulfills desire, The Golden Dot, The Letter of the Black Ashe, Sacred World, the Practice of Warriorship, and Court Vision and Practice. I was on the fast track to learning and absorbing everything he'd ever created. I studied the texts themselves as well as the commentaries. Our ceremonies required correctly answering a direct question from CTR and the preceptor, who in my case was the regent. (Mine was the only ceremony with him as the preceptor—people said I should be honored—but I was not.) We were told to study the Six Ways of Ruling in particular, as it was rumored this would be one of the questions.

When I wasn't with CTR, I was completing my tasks as a nanny. And I was introduced to the Shambhala lodge with a party in my honor. I attended Karen, Cynde, Wendy and Valerie's ceremonies prior to mine. These all happened at the court in Boulder. We had dinners together where we were taught elocution by both Ashley Playfair and Carolyn Gimian. We had one dinner with CTR and the five of us Sangyum (Karen, Cynde, Wendy, Val and I), where we were served white fish with bones in it, green peas and white rice, and copious amounts of sake. We were learning how to eat like the British—holding our fork upside down in our left hand and our knife in the right to shovel the food onto the fork, not an easy task with that meal. During meals we usually played the qualities game, a parlor game CTR enjoyed.

One day I arrived at the court for a shift and I was told I was to receive another transmission from Marty Janowitz. I assumed this was to be like the others, perhaps he was giving me TGS transmission early. Marty told me this transmission was extremely sacred and was only known to a few close students. He then pulled out a vial filled with a white powdery substance. Marty told me it was ground up vitamin D or something. (I really can't remember exactly what he said it was). He put a bit of it on the spoon and told me to rub it on my gums, which I did. It was not cocaine. It was part of our job description to always carry a vial of "Tabi" which was the code name for cocaine. Due to his paralysis, CTR only had the use of one hand, so when he called for tabi it was our job to go into the bathroom with him, keep him steady, help him get his penis out before he wet his pants and put the coke on a spoon for him to inhale. It was also our job to keep

his nose clean, and as you can tell from the picture, we were not always successful. Later, when I went to the bathroom alone, I put some on my gums. It was definitely cocaine.

This is another secret I have kept for over 30 years. I can no longer keep it. I believe it is not of benefit to anyone to keep this secret anymore. I believe it's important for the followers of Shambhala to know what really happened in the "inner circle" of the court. We all—every one of us—didn't know how to say "no" to CTR. We were so busy tripping over each other to do his bidding that we never questioned why an enlightened meditation master would need copious amounts of cocaine and alcohol every day. We never questioned why he spoke of every woman or young girl in sexual terms. It was supposed to be a great honor to sleep with him. No one wondered if his sexual appetite for his female students might be unhealthy.

I started wondering about it shortly after Ciel's suicide. Could this sexualized idea of women be unhealthy? Could this lack of boundaries eventually result in rage and self-hatred? Why did I think marrying a man with seven other wives, a serious drug addiction, alcoholism and suicidal tendencies shown as severe bulimia would be a good idea? I was 23 and vulnerable. And I said yes. Yes, I will do this strange thing. It was only later when I learned of power differentials and feminism that I truly understood how totally wrong it all was. And now I am triggered by all things Tibetan. I will never enter Karma Dzong again. It's too painful to see the hero worship and the enshrinement of this deeply disturbed man. And for those of you who might have spent a few nights with him or more and feel they knew all there was to know about him, I ask you to dig deeper. And for those of you who never met him yet still follow his teachings, you might want to ask hard questions of those in the know.

The most shocking thing for me through this whole process of sharing my truth is the sheer number of people who are lying now, and denying that sexualized violence has a negative effect on women. This continued minimization of the real, undeniable scars that are left from sexual assault and harassment is shocking. Shambhala has had choices every step of the way since we have begun talking about the neglect and child rape and abuse that is the legacy CTR left his close students. And this deplorable view of women continues through his sons. Time's Up Now.

Author: Malcolm

Date: Wednesday, June 27th, 2018 at 8:14 AM

Title: Re: CTR, polygamy, cocaine, etc: Discuss

Content:

Aryjna said:

There is the argument, which has been mentioned in other similar threads, that you can tell whether something is actually 'crazy wisdom' by the results. If someone is hurt or driven to suicide for example, it is not enlightened activity. This makes sense of course. On the other hand, I was just reminded of this sutra <https://www.accesstoinight.org/tipitaka/sn/sn54/sn54.009.than.html> where many monks kill themselves because of a teaching by the Buddha. The circumstances are clearly different, but it seems to suggest that even enlightened activity can in some cases have terrible results for some.

Then again, I have no way of knowing what kind of activity what is described in the post is.

Malcolm wrote:

Apparently one of his sangyums offed herself.

Author: Malcolm

Date: Wednesday, June 27th, 2018 at 10:24 AM

Title: Re: CTR, polygamy, cocaine, etc: Discuss

Content:

TharpaChodron said:

Sounds like she is accusing his son, Sakyong Mipham, of abuse of women, but what exactly he's ever done, I don't know and somehow find him an unlikely candidate for misbehavior.

I'm not an apologist, but I think one can "sometimes" separate the person from the art or work they produce. Woody Allen is a pervert, imo, and as much as I detest his character, I still like a lot of his films.

Malcolm wrote:

Apparently the accusations are going to drop Thursday, Mipham Rinpoche has issued an apology in advance.

TharpaChodron said:

To the Shambhala Community:

I write to you with great sadness, tenderness, and a mind of self-reflection.

It is my wish for you to know that in my past there have been times when I have engaged in relationships with women in the Shambhala community. I have recently learned that some of these women have shared experiences of feeling harmed as a result of these relationships. I am now making a public apology.

In addition, I would like you to know that over the years, I have apologized personally to people who have expressed feeling harmed by my conduct, including some of those who have recently shared their stories. I have also engaged in mediation and healing practices with those who have felt harmed. Thus I have been, and will continue to be, committed to healing these wounds.

As the lineage holder of Shambhala, I want to demonstrate how we can move toward a culture of kindness in line with our legacy of teachings. Kindness can sometimes begin with acknowledging the ways we have harmed others, even if we did not intend to do so. Thus, with the strong support of my wife, the Sakyong Wangmo, I am now entering a period of self-reflection and listening. I have worked with, and at times struggled with, how to be a teacher and a human being. I have found that there is no easy solution to navigating these responsibilities. Like all of you, I am human and on the path. It is

important to me that you know I am here, continuing to do my best. We

Above all, it is important to me that we continue to create a caring community where harm does not occur. It is my fervent wish that we be a community that relates to each other with compassion and kindness, so I have offered teachings and written practices to support such a culture. I want to encourage our community to completely immerse itself in caring and kindness. This is not easy work, and we cannot give up on each other. For me, it always comes back to feeling my own heart, my own humanity, and my own genuineness. It is with this feeling that I express to all of you my deep love and appreciation. I am committed to engaging in this process with you.

With love,

Sakyong Mipham Rinpoche

Author: Malcolm

Date: Wednesday, June 27th, 2018 at 11:07 AM

Title: Re: CTR, polygamy, cocaine, etc: Discuss

Content:

Fortyeightvows said:

This statement says it all Yes, I will do this strange thing. It was only later when I learned of power differentials and feminism that I truly understood how totally wrong it all was. And now I am triggered by all things Tibetan.

Malcolm wrote:

Apparently you think the meaning of this statement is self-evident, but you do not share your conclusion concerning what exactly it is you find self-evident. Care to share?

Author: Malcolm

Date: Wednesday, June 27th, 2018 at 8:52 PM

Title: Re: Advaitin vs. Buddhist takes on awareness/reality

Content:

Rick said:

That said, a lot of Advaitins and neo-Advaitins talk about brahman as if it were real, perhaps even believe it is real. This reifies brahman and makes it sound/feel like a magical fairy-tale universal inherently existing field. Which is not what "brahman" actually points to.

Malcolm wrote:

The above is a description of nirgunabrahman. It does not address sagunabrahman.

Shankara borrowed Buddhist arguments to try and one up his fellow Vedantins.

Author: Malcolm

Date: Wednesday, June 27th, 2018 at 8:55 PM

Title: Re: Crazy Wisdom

Content:

Mantrik said:

but where does it come from?

Malcolm wrote:

It was a term CTR connected with Dorje Drollo.

It has been since coopted to describe unconventional behavior by realized yogins, as well as by grifters who try to bilk naive aspirants.

Author: Malcolm

Date: Wednesday, June 27th, 2018 at 10:21 PM

Title: Re: Advaitin vs. Buddhist takes on awareness/reality

Content:

Rick said:

Not sure I get you, Malcolm.

Saguna brahman = Ishvara does not exist ultimately, it only "exists" on the level of vyavahara. It is mithya, a provisional belief/teaching.

Nirguna brahman can neither be said to exist or not-exist.

Malcolm wrote:

Yes, and thus it falls into the third extreme.

Author: Malcolm

Date: Wednesday, June 27th, 2018 at 11:10 PM

Title: Re: Advaitin vs. Buddhist takes on awareness/reality

Content:

Rick said:

Aha, thanks, I hadn't realized 4 was considered an extreme.

Going back to this:

Nirguna brahman can neither be said to exist or not-exist.

Malcolm wrote:

Yes, and thus it falls into the third extreme.

Rick said:

But my point is that Advaitins often consider nirguna brahman to exist, indeed to be the

only real existent ... but that this view is false.

Malcolm wrote:

From the point of view of convention, It alone is real. From the point of view of analysis it is held to be devoid of existence and no existence as a perceptible object, it that does not mean advaitans hold bhraman to be nonexistent, they consider it to ineffable, and beyond convention.

Author: Malcolm

Date: Thursday, June 28th, 2018 at 3:46 AM

Title: Re: CTR, polygamy, cocaine, etc: Discuss

Content:

Grigoris said:

I also don't see anybody getting all outraged about the alcohol and drugs, the consumption of which is actually a violation of a Buddhist precept.

Malcolm wrote:

Only if you have undertaken to follow the fourth precept.

Author: Malcolm

Date: Thursday, June 28th, 2018 at 4:10 AM

Title: Re: CTR, polygamy, cocaine, etc: Discuss

Content:

Karma Dorje said:

I am surprised that you equate the use of intoxicants, which is a matter for an individual to decide, with sexual abuse which causes direct harm to another.

Grigoris said:

Yes, that is the typical Protestant attitude.

It seems that the Buddha, on the other hand, thought otherwise:

<https://www.accesstoinight.org/tipitaka/an/an04/an04.099.than.html>

Both in terms of self and other and in terms of abstinence from intoxicants and sexual misconduct.

But let us get something straight: sexual abuse is based on lack of consent (as is sexual misconduct); where, in the opening account, does the writer speak about lack of consent?

Malcolm wrote:

She subscribes to the idea the power differential makes consent impossible.

Author: Malcolm

Date: Thursday, June 28th, 2018 at 11:23 AM

Title: Re: CTR, polygamy, cocaine, etc: Discuss

Content:

Snowbear said:

Second, his promiscuity was a part of his teachings.

Malcolm wrote:

What did his promiscuity teach? What Dharma teaching did it embody?

Was his substance abuse also a Dharma teaching?

Author: Malcolm

Date: Thursday, June 28th, 2018 at 11:25 AM

Title: Re: CTR, polygamy, cocaine, etc: Discuss

Content:

Snowbear said:

Second, his promiscuity was a part of his teachings.

Malcolm wrote:

What did his promiscuity teach? What Dharma teaching did it embody?

Snowbear said:

The "one taste" part.

Malcolm wrote:

Really? How so?

Author: Malcolm

Date: Thursday, June 28th, 2018 at 11:26 AM

Title: Re: CTR, polygamy, cocaine, etc: Discuss

Content:

Malcolm wrote:

Was his substance abuse also a Dharma teaching?

Snowbear said:

Of course.

Malcolm wrote:

Of what kind?

Author: Malcolm

Date: Thursday, June 28th, 2018 at 8:53 PM

Title: Mipham Rinpoche channels Weinstein:

Content:

Unknown said:

"Another woman alleges that she was called by a kusung at 11 or 12 pm to come to the Sakyong's suite after a program. When she got there, he was undressed except for a robe. "Then he led me into his room and began kissing me and removing my clothes. I said I could not have sex with him. He seemed stunned. He thought for a while and pushed my face down towards his penis and said, 'Well you might as well finish this.' I was so embarrassed and horrified I did it." (Stories of Women Survivors in the BPS Report).

Malcolm wrote:

http://andreamwinn.com/project_sunshine/Buddhist_Project_Sunshine_Phase_2_Final_Report.pdf

Author: Malcolm

Date: Thursday, June 28th, 2018 at 10:34 PM

Title: Re: Advaitin vs. Buddhist takes on awareness/reality

Content:

Rick said:

If true, then that's a nontrivial disconnect between Advaita and Buddhism.

The term nirvana, btw, is rarely (if ever) used in Advaita teachings.

Malcolm wrote:

The real point is that advaita rejects dependent origination.

Author: Malcolm

Date: Thursday, June 28th, 2018 at 11:13 PM

Title: Re: Advaitin vs. Buddhist takes on awareness/reality

Content:

Malcolm wrote:

The real point is that advaita rejects dependent origination.

Rick said:

I don't think that's accurate.

It's more like Advaita accepts the conventional (vyavahara/mithya) truth of dependent origination, as it accepts karma and rebirth.

But, ultimately (paramartha/satya), neither dependent origination, karma, or rebirth are seen as true/real. This is true in Buddhism too, yes? Dependent origination, causality, karma, rebirth ... these are all conventional teachings.

Malcolm wrote:

No, conventionally it asserts creation of the world by Ishvara.

Author: Malcolm

Date: Thursday, June 28th, 2018 at 11:14 PM

Title: Re: Advaitin vs. Buddhist takes on awareness/reality

Content:

Malcolm wrote:

The real point is that advaita rejects dependent origination.

Rick said:

I don't think that's accurate.

It's more like Advaita accepts the conventional (vyavahara/mithya) truth of dependent origination, as it accepts karma and rebirth.

But, ultimately (paramartha/satya), neither dependent origination, karma, or rebirth are seen as true/real. This is true in Buddhism too, yes? Dependent origination, causality, karma, rebirth ... these are all conventional teachings.

Malcolm wrote:

No, conventionally it asserts creation of the world by Ishvara.

Further, not all conventions are relative truths, some conventions are simply the mere relative.

Author: Malcolm

Date: Thursday, June 28th, 2018 at 11:37 PM

Title: Re: Mipham Rinpoche channels Wienstein:

Content:

PeterC said:

Is what they teach even the dharma?

PSM said:

A good chunk of it seems to be similar to play-acting. The notion of putting someone in a 'stockade' should be a red flag, especially post-Stanford prison experiment

Snowbear said:

I feel this is nitpicking now. If there were no sexual allegations, you and PeterC probably wouldn't think much of any of that. I don't think this due to Shambhala's "weirdness." I actually think most Tibetan Lamas, even the ones with "wisdom, bodhicitta, and warmth," do the same as Mipham.

Malcolm wrote:

What evidence have you for this? What does "most" mean? 70%, 80%, 90%+?

Author: Malcolm

Date: Thursday, June 28th, 2018 at 11:40 PM

Title: Re: Mipham Rinpoche channels Wienstein:

Content:

Snowbear said:

Maybe they were doing a good job.

Aryjna said:

Why do you insist on littering this forum with aimless crap like this?

Snowbear said:

Because I think it's important not to be too sure that one's own teachers aren't doing the same.

Malcolm wrote:

So in your opinion, most Tibetan Lamas are sexual predators of the Harvey Weinstein variety?

Author: Malcolm

Date: Thursday, June 28th, 2018 at 11:44 PM

Title: Re: Mipham Rinpoche channels Wienstein:

Content:

Snowbear said:

Because I think it's important not to be too sure that one's own teachers aren't doing the same.

Malcolm wrote:

So on your opinion, most Tibetan Lamas are sexual predators of the Harvey Weinstein variety?

Snowbear said:

In my opinion, they all do it.

Malcolm wrote:

Even fully ordained Khenpos and geshees?

Author: Malcolm
Date: Thursday, June 28th, 2018 at 11:49 PM
Title: Re: Mipham Rinpoche channels Wienstein:
Content:

Snowbear said:
In my opinion, they all do it.

Malcolm wrote:
Even fully ordained Khenpos and geshees?

Snowbear said:
If they practice HYT, they are more likely to be doing it, and probably doing it Mipham style.

Malcolm wrote:
They all practice HYT. So, in the end can we conclude that in your opinion it is just fine that all these sexual predators should be permitted to continue unchecked?

Author: Malcolm
Date: Thursday, June 28th, 2018 at 11:53 PM
Title: Re: Mipham Rinpoche channels Wienstein:
Content:

Snowbear said:
Not making a judgement on that, just saying "don't flatter yourselves" by not expecting it in one's teachers.

Virgo said:
But is it a dharma teaching or is it not?

Snowbear said:
It is, in HYT.

Malcolm wrote:
In what tantra does it instruct students to willingly submit to sexual abuse?

Author: Malcolm
Date: Friday, June 29th, 2018 at 12:06 AM
Title: Re: Mipham Rinpoche channels Wienstein:
Content:

Snowbear said:

It is, in HYT.

Malcolm wrote:

In what tantra does it instruct students to willingly submit to sexual abuse?

Snowbear said:

I don't think the tantras recognized "sexual abuse." but sexual acts with women are in there.

Malcolm wrote:

The tantras very clearly recognize the existence of sexual misconduct, and samaya breakage through relying on unripened partners.

Author: Malcolm

Date: Friday, June 29th, 2018 at 12:15 AM

Title: Re: Mipham Rinpoche channels Wienstein:

Content:

Snowbear said:

I don't think the tantras recognized "sexual abuse." but sexual acts with women are in there.

Malcolm wrote:

The tantras very clearly recognize the existence of sexual misconduct, and samaya breakage through relying on unripened partners.

Snowbear said:

What do they say "sexual misconduct" is?

Malcolm wrote:

For a vajrayana practitioners, sleeping with ordinary partners who have not been ripened by empowerment is sexual misconduct, beyond that, the standard definitions apply. For example, the rape allegation against Mipham would be covered under this.

Author: Malcolm

Date: Friday, June 29th, 2018 at 12:16 AM

Title: Re: Mipham Rinpoche channels Wienstein:

Content:

Snowbear said:

It is, in HYT.

Virgo said:

Oh, so when the Sakyong Mipham Rinpoche pushed that women's head towards his penis and told her to "finish it off" eve though she expressed that she did not want to engage in sexual activity with him (nevermind all the other women's allegations) he was engaging in teaching her dharma?

Snowbear said:

In his eyes, I suspect he may have thought he was.

Edit: no not teaching her dharma...that he was "practicing" dharma for himself.

Malcolm wrote:

You mean he was masturbating with the mouth of an unwilling, frightened young woman?

Author: Malcolm

Date: Friday, June 29th, 2018 at 12:18 AM

Title: Re: Mipham Rinpoche channels Wienstein:

Content:

Malcolm wrote:

For a vajrayana practioners, sleeping with ordinary partners who have not been ripened by empowerment is sexual misconduct

Snowbear said:

Is there a reference I can look up?

In Mipham's case, had these women received empowerments from him?

Malcolm wrote:

I thought you were quite expert in HYT. In any case Buddhist Ethics by Kongtrul addresses this.

Author: Malcolm

Date: Friday, June 29th, 2018 at 12:19 AM

Title: Re: Mipham Rinpoche channels Wienstein:

Content:

Malcolm wrote:

For a vajrayana practioners, sleeping with ordinary partners who have not been ripened by empowerment is sexual misconduct

Snowbear said:

Is there a reference I can look up?

In Mipham's case, had these women received empowerments from him?

Malcolm wrote:

It is not clear these women were his vajra disciples. Even so, gurus are not permitted to rape their students.

Author: Malcolm

Date: Friday, June 29th, 2018 at 12:31 AM

Title: Re: Mipham Rinpoche channels Wienstein:

Content:

Snowbear said:

Malcolm, I don't see your reference in Kongtrul's book. Can you quote it?

Malcolm wrote:

Look at the 14 root and 8 branch samayas.

Author: Malcolm

Date: Friday, June 29th, 2018 at 2:37 AM

Title: Re: Mipham Rinpoche channels Wienstein:

Content:

Snowbear said:

Pema Karpo cites the following lines of the Subahu Tantra concerning unworthy actions:

A mantrin should always shun

Offensive speech, slander,

Sexual relations with married women,

Just "married women" here.

...(3) Not to engage in adultery means to abstain from sexual relations with an inappropriate partner, such as another's spouse, whether or not one has taken the vow of celibacy;
Again.

...(2) Not to engage in sexual union with the consort of one's master;

Again. They all seem to be saying "untaken" women is fine.

Malcolm wrote:

With respect to the root downfall, to use an unripened woman or man for actual karmamudra practice is a root downfall, covered in the seventh root downfall, declaring secrets. Then of course there is the fourteenth root downfall, denigrating women, who are the nature of wisdom. Treating women poorly, not displaying loving kindness

towards them, etc., is not only a breaking the fourteenth root downfall, but also the fourth, not to abandon love for sentient beings.

With respect to the branch downfalls, the first branch downfall is having sexual intercourse with a woman or man who does not possess samaya, that is, someone who is unripened by empowerment, or someone who has broken their samaya.

Actually, engaging in conduct that contradicts the Buddha's teachings is itself a root downfall, the second.

Author: Malcolm

Date: Friday, June 29th, 2018 at 3:04 AM

Title: Re: Mipham Rinpoche channels Wienstein:

Content:

Simon E. said:

He has been raised in the Mukpo clan..with all that implies in terms of perceived entitlement. Its a family firm which is loosely based on selling Dharma flavoured snack food.

Malcolm wrote:

Tibetans clans are not like Scottish clans with a laird, etc., though CTR appropriated the latter.

The Mukpo tribe, located in Kham, is part of the a larger tribe, the sDong.

Of course, the founder of the Khon clan, Namlha Yuring, tamed all the eighteen branches of the sDong, and made them vassals. This is why the Khon are really the bosses of all sDong, including the Mukpos.

With respect to the Mukpo tribe, all this business about CTR being head of this tribe is nonsense.

Of course, there is a saying about the Mukpos:

"The descendants of the Mugpo Dong race think only of conquering other peoples."

Author: Malcolm

Date: Friday, June 29th, 2018 at 3:06 AM

Title: Re: Mipham Rinpoche channels Wienstein:

Content:

Snowbear said:

All of us in this thread know what denigrating women means. However, we need to understand what that meant traditionally for Tibetans.

Malcolm wrote:

The tantras and commentaries are really quite clear on this point.

Author: Malcolm

Date: Friday, June 29th, 2018 at 3:21 AM

Title: Re: Mipham Rinpoche channels Wienstein:

Content:

Simon E. said:

I meant Malcolm, that part of the 'clan' which is Mukpo Inc. USA.

Malcolm wrote:

There is actually so much bullshit mythology in Shambhala Inc., it would take teams of scholars to unravel it all.

Author: Malcolm

Date: Friday, June 29th, 2018 at 5:35 AM

Title: Re: Mipham Rinpoche channels Wienstein:

Content:

Malcolm wrote:

There is this conclusion, which I agree with:

In addition to questioning the Sakyong, there are kusung and other leaders who have been specifically named by women as allegedly participating in or condoning this conduct. KC members, current kusung and several kusung no longer in the community should be interviewed for their knowledge of this allegation. If true, this points to a remarkably predatory, institutionalized abuse of women that should not be tolerated in any organization, no less one with spiritual goals.

And it is true.

Additionally, Osel Mukpo really ought to seek professional help for his very evident alcoholism.

During the time I spent in Dharmadhatu communities in the late '80's and early 90's, I witnessed an amazing amount of alcoholism in the Dharmadhatu culture. I have observed the same behavior in other communities, mostly Nyimgma, including Dzogchen Community (though here it is actively discouraged by Chogyal Namkhai Norbu). Alcoholism is a fairly widespread problem in Tibetan Buddhism, at least in the Nyingma tradition, and it leads to many of the problems we see here. I know of at least three Tibetan Buddhist teachers who have died due to problems related to drinking, including CTR. It is time we acknowledge that in some Tibetan Buddhist communities there is a very unhealthy relationship with alcohol. There are at least three translators that I know who are chronic alcoholics.

All in all it is a serious issue.

Author: Malcolm

Date: Friday, June 29th, 2018 at 7:19 AM

Title: Re: Mipham Rinpoche channels Wienstein:

Content:

Malcolm wrote:

With respect to the branch downfalls, the first branch downfall is having sexual intercourse with a women or man who does not possess samaya, that is, someone who is unripened by empowerment, or someone who has broken their samaya.

sillyrabbit said:

All the sources I can find connect this downfall to activities related to a certain practice, not in general. Is this your way of saying that the certain practice should be constant or is it really this confusing...?

Malcolm wrote:

It is not confusing at all. The first branch samaya could not be more clear. This is why I made the distinction that I did -- relying on an unripened partners for karmamudra practice, which has certain procedures, is a root downfall. Relying on a women or a man as a sexual partner who has not been ripened is a branch downfall.

Author: Malcolm

Date: Friday, June 29th, 2018 at 8:11 PM

Title: Re: Mipham Rinpoche channels Weinstein:

Content:

smcj said:

I cannot say whether they agree as regards Sogyal as I cannot discern what DJK's position is

His position is twofold:

1. Sogyal R's students (most likely) do not have binding samaya with Sogyal R because of multiple reasons. So in his case the issue is moot.
2. However if they actually had formed authentic samaya, then they would have committed themselves to seeing everything he did as pure. This is a necessity component of HYT and not subject to western cultural review.

That being the case, and given the rampant abuse of that idea as a pretext for abuse, maybe best to not teach or practice HYT in the West. There aren't enough highly realized lamas around anyway so that it can be done without double-think anyways.

Malcolm wrote:

There is actually no explicit samaya to regard all of one's guru's actions as pure.

It is a training, not a commitment.

Author: Malcolm

Date: Friday, June 29th, 2018 at 8:38 PM

Title: Re: Mipham Rinpoche channels Weinstein:

Content:

smcj said:

It seems obvious to me that any Lama at the head of a sizeable community who was intending to practice HYT with a consort would easily be able to select and approach a potential candidate (or even more than one) , train them, empower them, explain the purpose and benefits of such practice and in a totally consensual but private manner Highest Yoga Tantra is a classification which incorporates 3 types of tantras. Karmamudra is a specific practice that looks like two people having sex.

It should be said that in order to accomplish karmamudra there are specific yogic accomplishments that the male should be able to demonstrate. If women knew what that was, and insisted he show proof he could do karmamudra beforehand, then there would be a whole lot less of this pretext being used.

Malcolm wrote:

One of the requirements for karmamudra is that both partners should be experienced in creation and completion stage practice to a very high degree.

Author: Malcolm

Date: Friday, June 29th, 2018 at 8:40 PM

Title: Re: Mipham Rinpoche channels Weinstein:

Content:

chimechodra said:

All this news has had me very discouraged and deeply saddened. Shambhala was where I started my path. I still go to the local center every now and then and have tons of friends at all different levels of involvement in Shambhala. Hell, the last few months I'd been contemplating the idea of doing some more classes and retreats with them since I remember experiencing so much growth in my early days when I did the levels. Now I'm disgusted and I'm not sure how I feel about even stepping into another Shambhala center.

I always found Osel to be pretty bland and uninspiring, but I never imagined he could be a sexual predator on the level of Sogyal. I can't say I'm surprised in hindsight, but it's really demoralizing to know that he couldn't rise to the occasion and not fall into the same darkness of his father. Ugh. I'm just glad I met ChNN and a few other teachers I can really trust and confide in and never went deeper into Shambhala. Feeling really sad for some of my friends who are in deep, and I'm not even sure how to reach out to them as I'm worried some will simply lash out and say that the women didn't understand, or that pure vision must be cultivated, or some other nonsense.

Grigoris said:

You gonna keep that baby or are you gonna throw it out with the bath water? Coz if you are...

Malcolm wrote:

Pretty clear now that Shambhala International, along with Rigpa, etc., are toxic organizations from which new students should be discouraged. This is instructive: "Our lineage is led by human Sakyongs. They have offered us profound teachings, and as humans they can cause harm," Stay very far away from this shite.

Author: Malcolm

Date: Friday, June 29th, 2018 at 8:45 PM

Title: Re: Mipham Rinpoche channels Weinstein:

Content:

smcj said:

One of the requirements for karmamudra is that both partners should be experienced in creation and completion stage practice to a very high degree.

Yeah, but how do you demonstrate that to a woman?

Malcolm wrote:

Both partners, not just one. If both partners are experienced, they can easily tell.

Classically, in India, one would train a partner personally, taking them through Hinayāna, Mahāyāna, and finally present them to one's guru for abhisheka, and then support their training until they were sufficiently well trained to engage in karmamudra practice-- in the meantime one would rely on a jñānamudra.

We live in a degenerate era, so these procedures and safeguards are not being followed in many cases.

Author: Malcolm

Date: Friday, June 29th, 2018 at 10:12 PM

Title: Re: Mipham Rinpoche channels Weinstein:

Content:

Tsongkhapafan said:

I think it's a mistake to abandon the idea of practising Highest Yoga Tantra in Western society because of the sexual misconduct of some prominent Teachers. Karmamudra has a specific purpose and is only meant to be engaged in after many generation and completion stage realisations have already been attained. HYT is also meant to be practised in the context of Sutra teachings on renunciation, compassion, bodhichitta and the correct view of emptiness. If HYT is practised with a firm foundation of Sutra then there is no danger of it being misused.

Furthermore, although karmamudra is practised in the common lineage of Mahamudra instructions, there are some lineages of Mahamudra instructions where it is not necessary, therefore it is possible to complete the path to enlightenment using solitary meditation with a wisdom mudra without an action mudra at all.

Malcolm wrote:

We don't often agree, but what you say here is true.

Author: Malcolm

Date: Friday, June 29th, 2018 at 10:34 PM

Title: Re: Mipham Rinpoche channels Weinstein:

Content:

Miroku said:

Western fascination with karmamudra is quite interesting. I have read/heard some statements that karmamudra is actually mostly for those who have not recognized the state of rigpa and are of lower capacity.

Malcolm wrote:

This is not correct. In order to practice karmamudra one must be very stable in the experiential view.

Author: Malcolm

Date: Friday, June 29th, 2018 at 11:08 PM

Title: Re: Mipham Rinpoche channels Weinstein:

Content:

Miroku said:

Western fascination with karmamudra is quite interesting. I have read/heard some statements that karmamudra is actually mostly for those who have not recognized the state of rigpa and are of lower capacity.

Malcolm wrote:

This is not correct. In order to practice karmamudra one must be very stable in the experiential view.

Miroku said:

I see. But isn't it also used as a form of semdzin for lower capacity students?

Malcolm wrote:

No. This is a misunderstanding that comes from misconstruing some instructions concerning cultivating the experiences of bliss, clarity, and nonconceptuality.

Author: Malcolm

Date: Saturday, June 30th, 2018 at 1:33 AM

Title: Re: Mipham Rinpoche channels Weinstein:

Content:

Virgo said:

I have a woodchuck in my back yard. I named him Favio.

Kevin...

Grigoris said:

But how much wood could your woodchuck chuck?

Malcolm wrote:

...if a woodchuck could chuck wood.

Author: Malcolm

Date: Saturday, June 30th, 2018 at 2:25 AM

Title: Re: Lots of questions about Dharmapalas & Yidams

Content:

Pumo said:

Also, take in account I'm a novice practitioner, I don't even practice Tantra, I'm a beginner at meditation and I'm mainly focused on the study of Sutras.

Malcolm wrote:

This information is not proper for you to be concerned with then.

Author: Malcolm

Date: Saturday, June 30th, 2018 at 3:38 AM

Title: Re: Mipham Rinpoche channels Weinstein:

Content:

Author: Malcolm

Date: Saturday, June 30th, 2018 at 6:53 PM

Title: Re: Scary Liberal Views and Policy Positions?

Content:

boda said:

Last night Sean Hannity (Fox News contributor) said, "many are hailing Alexandria Ocasio-Cortez as a rising star on the political landscape but in reality, her views, her policy positions, are actually downright scary." And then showed a graphic outlining her platform:

"Medicare For All"

"Housing As a Human Right"

"A Federal Jobs Guarantee"

"Gun Control / Assault Weapons Ban"

"Criminal Justice Reform, End Private Prisons"

"Immigration Justice / Abolish ICE"

“Solidarity with Puerto Rico”
“Mobilizing Against Climate Change”
“Clean Campaign Finance”
“Higher Education for All”
“Women’s Rights”
“Support LGBTQIA+”
“Support Seniors”
“Curb Wall Street Gambling: Restore Glass Steagall”

Author: Malcolm

Date: Saturday, June 30th, 2018 at 6:57 PM

Title: Re: Mipham Rinpoche channels Weinstein:

Content:

Jangchup Donden said:

Personally, I'd like to shy away from a blanket "a guru should never take a student as a karmamudra ever, ever" as Guru Rinpoche didn't follow that example. On the other hand, I'm pretty comfortable saying a guru should not be having mundane sex with a student.

Grigoris said:

So teachers should only get laid via Tinder?

I imagine that many teachers have lasting and loving relationships with students. I cannot see why that is a problem. Not all sex is abusive, after all...

Malcolm wrote:

It is a question of professional ethics, in my estimation.

Teachers should not sleep with their students. There is too much evidence that in Tibetan Buddhism, the relationship is too unequal to satisfy the criteria of adult consent.

Author: Malcolm

Date: Saturday, June 30th, 2018 at 9:56 PM

Title: Re: Advaitin vs. Buddhist takes on awareness/reality

Content:

DharmaChakra said:

Namaste Rick,

Rick said:

Namaste DharmaChakra. To your original question. Firstly Brahman as per Advaita Vedanta cannot be conceptualized or named or brought into any idea. There is a way to understand how this works and is understood. It will depend on your understanding of Advaita Vedanta, there are many systems, the modern neo advaita is far from it. Yes. Vijnana is not the same as Brahman vi is in insight or when mind turns inwards, to get experiential knowledge of what is Brahman, through vijnana, vijnana is indirect or state of consciousness when one acquires direct understanding/experience of the

nature of brahma~Absolute Reality,

My understanding is that brahman cannot be directly experienced. "Direct experiences of brahman" are mithya, not paramartha satya. I guess you could make an argument for indirect experiences of brahman in the sense of everything (we experience) is, ultimately, brahman.

Malcolm wrote:

Then of what possible relevance would it be to liberation?

Author: Malcolm

Date: Saturday, June 30th, 2018 at 10:02 PM

Title: Re: Advaitin vs. Buddhist takes on awareness/reality

Content:

Rick said:

There's so much deeply impassioned fighting about Advaitin vs. Buddhist views. And within each tradition, there is so much infighting. And within each subtradition more fighting, sub-sub-tradition, all the way down to the individual, in whose mind the war rages on.

I guess it's in the nature of humans to defend, tooth and nail, what they believe in.

Once in a while someone appears who is open to the essential "truth" in all views ... and they are like a breath of bracing fresh air!

Malcolm wrote:

The only essential truth is that all views are a source of faults.

Author: Malcolm

Date: Saturday, June 30th, 2018 at 10:04 PM

Title: Re: Advaitin vs. Buddhist takes on awareness/reality

Content:

Malcolm wrote:

Then of what possible relevance would it be to liberation?

Rick said:

Enlightenment per Advaita is knowing, not experiencing.

Of course one could argue that "knowing" IS experiencing. But I don't think that's what Buddhists have in mind when they talk about experiencing.

Malcolm wrote:

Knowing something one has not experienced is liking knowing there is sugar without having ever tasted it. That kind of knowledge is conceptual.

Author: Malcolm

Date: Saturday, June 30th, 2018 at 10:54 PM

Title: Re: Advaitin vs. Buddhist takes on awareness/reality

Content:

Malcolm wrote:

Knowing something one has not experienced is liking knowing there is sugar without having ever tasted it. That kind of knowledge is conceptual.

Rick said:

I understand.

Advaita's response to this (afaik) is: Brahman cannot be experienced, it's tasteless.

Buddhism is laser-focused on the ending of suffering ... and Advaita is more focused on the knowing of (what they take to be) truth. Experiential benefits are secondary, more or less icing on the cake. That's what I was taught, in any case.

Thanks, Malcolm, for always pushing me to look critically at my belief system, much of which is (of course!) unconscious, unseen by me.

Malcolm wrote:

Mahayana Buddhism is focused on both liberation and the two kinds of omniscience: omniscience concerning the real nature of all phenomena and omniscience concerning all aspects of all that is. The direct perception of shunyata is required for both liberation and omniscience.

Author: Malcolm

Date: Saturday, June 30th, 2018 at 11:43 PM

Title: Re: Scary Liberal Views and Policy Positions?

Content:

MiphamFan said:

I think "liberal" immigration laws are meant to exploit the poor and destroy the native working class.

Grigoris said:

There is no "native" working class in America. Have no issue with the rest except what it means to "support LGBT. I think private businesses have the right to say they can't decorate a cake with LGBT messages.

So if a Black american asked for a "Black" message on their cake, do you think the private business should have the right to refuse?

Mantrik said:

Let's examine the flip side:

Can a lesbian cafe sue a customer who refuses to eat there? I suspect that things have become mad enough for that to happen. Whose rights are more important? Which

needs protection most - someone's livelihood or someone's hurt feelings because Snowflake Diddums can't force someone to make them a cake.

I don't have to sell you my car if I don't like the look of you, or your attitude, so why can't a small trader be as free?

Forcing shops and hotels to sell to people is not liberalisation, it is compulsion, bullying pure and simple. You can't have different laws for different groups in that way what if a Trump supporter, or an NRA supporter or an extreme IS fanatic wanted their message on a cake? Should they be able to sue if you refuse?

What if the message denigrates women, threatens murder of one etc. and you are a Vajrayana practitioner - should you be forced by law to write their message?

Should a B&B be forced to accept everyone in their own home, regardless? How would you like to be forced to take in a few Nazis?

Guess what - if I want to take my dog I find a place that welcomes dogs. If I wanted to take kids, same applies. If I want to smoke, same applies.

The BLT sandwich has got too fat, too bloated with overblown self-importance and the entitlement mentality of ever tinier minorities who want the world to make massive and expensive changes for them. Here's the news - they can buy the sodding cake from someone else, and they can book a different B&B.

In times of huge UK social deprivation, money is being spent in schools on creating toilets or reconfiguring existing ones at huge cost for tiny kids who say yes when questioned if they would like gender transitioning. Meanwhile, other kids in the same school can't get food and teachers are being made redundant.

This isn't liberal. This is pandering to a tiny self-important minority at the expense of others, with no evaluation of cost/benefit or whose human rights need protecting the most. Yes, most of that list makes sense. The LGBTUGVJW nonsense is pandering to loud campaigners, not those truly in desperate need, by means of 'liberal' oppression.

Malcolm wrote:

The civil rights movement in this country was fought in part because whites refused to serve blacks at restaurants and hotels all over the US. Businesses do not have a right to discriminate.

Author: Malcolm

Date: Sunday, July 1st, 2018 at 9:44 AM

Title: Re: Mipham Rinpoche channels Weinstein:

Content:

TharpaChodron said:

Regarding the samaya of not having sex with non-practitioners:

What are those of us who have relationships with non-practitioners to do, divorce or otherwise leave our partners? We're told that being Buddhist is a matter of karma and thus, we don't proselytize and convert others if they don't have the same karma. Yet, we (okay, I) had the karma to get involved with another who is not cut from the same cloth...

And, if one breaks a branch samaya, what can one do? Usually, the remedy is to vow to never do it again, but what if one is married or falls in love. Not so easy.

I'm okay with not ever engaging in higher yoga practice, if that's what it takes. I just find it slightly off putting that the Dharma, would be so rigid when it comes to something which has nothing to do with unkindness.

this is giving me the notion I may have to give up my lifelong spiritual beliefs because it doesn't fit into the "rules". But, I would rather think it simply bullshit, like whomever told Tara she could not become enlightened in female form.

Malcolm wrote:

This what vajrasattva is for. No one expects you to abandon your spouse. It is s branch downfall, not a root downfall. In any case, samaya is easily purified, unlike lower yana vows. However, Buddhadharma is probably the least sentimental path there is.

Author: Malcolm

Date: Sunday, July 1st, 2018 at 10:44 AM

Title: Re: Mipham Rinpoche channels Weinstein:

Content:

TharpaChodron said:

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Snowbear said:

Vajrasattva for marrying a non-Buddhist? Come on, man.

Malcolm wrote:

Did I say that? No.

Author: Malcolm

Date: Sunday, July 1st, 2018 at 10:45 AM

Title: Re: Mipham Rinpoche channels Weinstein:

Content:

Snowbear said:

I'm more interested in a definition in your own words. To me, teachers/gurus are normal human beings.

Jangchup Donden said:

,

So you're saying there's no enlightenment to be had? No qualities of realization? Or that there isn't any more (hooray kali yuga)?

Snowbear said:

You think enlightenment erases a person's humanness? I don't.

Malcolm wrote:

Yes, completely, if by human one means being in an afflicted state.

Author: Malcolm

Date: Sunday, July 1st, 2018 at 10:49 AM

Title: Re: Mipham Rinpoche channels Weinstein:

Content:

TharpaChodron said:

Regarding the samaya of not having sex with non-practitioners:

What are those of us who have relationships with non-practitioners to do, divorce or otherwise leave our partners? We're told that being Buddhist is a matter of karma and thus, we don't proselytize and convert others if they don't have the same karma. Yet, we (okay, I) had the karma to get involved with another who is not cut from the same cloth...

And, if one breaks a branch samaya, what can one do? Usually, the remedy is to vow to never do it again, but what if one is married or falls in love. Not so easy.

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Malcolm wrote:

This what vajrasattva is for. No one expects you to abandon your spouse. It is a branch downfall, not a root downfall. In any case, samaya is easily purified, unlike lower yana vows. However, Buddhadharma is probably the least sentimental path there is.

TharpaChodron said:

Thanks for the clarification. Being sentimental is unavoidable for most humans, so we do our best. But being sentimental isn't a bad thing and I am not sure Buddhism isn't.

Malcolm wrote:

The minute one thinks Buddhism is sentimental, review karma and its results. Being sentimental is not necessarily bad, it is largely absent in Buddhism

Author: Malcolm

Date: Sunday, July 1st, 2018 at 8:48 PM

Title: Re: Mipham Rinpoche channels Weinstein:

Content:

Snowbear said:

You think enlightenment erases a person's humanness? I don't.

Malcolm wrote:

Yes, completely, if by human one means being in an afflicted state.

Snowbear said:

Do you think there is any person alive today that does not have sexual feelings? Other than, of course, abnormal clinical cases.

Malcolm wrote:

Sexual urges are not necessarily afflictive, anymore more than the urge to eat. One however need not act on sexual urges at all, or overindulge them in the case of lay

people. Indeed, for practitioners, it is better to avoid having children, no matter what level of the Dharma one practices.

It is pretty clear that in Tibetan Buddhism there are any number of male teachers who are more than willing to exploit naive and unqualified female students.

Author: Malcolm

Date: Sunday, July 1st, 2018 at 9:00 PM

Title: Re: Mipham Rinpoche channels Weinstein:

Content:

Gatinho said:

Just as a point of clarification (I hope!) looking at Sakya Panditas Vajrayani Mula Pati (Dorje Thegpa Tsa-wa'i Tungwa) the First Branch Downfall is:

'If one takes on the path a consort who has not had the initiation, by relying on her as a mental object, one commits the first branch downfall.'

What this means is that if you are practicing completion stage Anuttarayoga such as the 'path of messengers' you cannot do this with the physical consort who has not received empowerments or with the mental image of them as the yidam. Since for this practice you are relying on the consort it must be an appropriate one.

Malcolm wrote:

It is tempting to read it this way. But is not the case. If someone is engaged in HYT practice, it is not like they are allowed to put down their practice to engage in a bit of mundane sport, and then pick up their practice after having smoked a cigarette.

Gatinho said:

So the mistake would be to confuse ordinary sexual relations with yoga involving a consort.

Malcolm wrote:

Someone practicing inner tantra should never be involved in ordinary sexual relations. It is a downfall, easily repaired, but a downfall nevertheless. Since most people practice mother tantra, one should consult the 8 special samayas related to mother tantra.

Gatinho said:

Thus it is perfectly normal and pleasant to fall in love with a non-initiate, have a sexual relationship, feel the earth move, settle down, have children and argue over breakfast and so on but do not confuse this samsaric experience with the liberating effect of yoga tantra. That would be the branch downfall.

This is how I read it.

Malcolm wrote:

You are entitled to your reading, but there is sufficient commentarial evidence contra

this interpretation.

Gatinho said:

This is quite a different issue to the precept on 'sexual misconduct' - which by the way is the most poorly defined of the five lay precepts. And it is also a different issue to sex as an antinomial/transgressive act in tantra generally.

Malcolm wrote:

If one is referring to the practice of taking low caste consorts like *ḍombinis*, and so on; this is part of *vratacārya*, *brtul zhugs spyod pa*. We do not have a cultural context for this in the West, any longer. Though of course the outrage in some quarters at Henry marrying Meghan Merkel approaches it.

Author: Malcolm

Date: Sunday, July 1st, 2018 at 10:45 PM

Title: Re: Mipham Rinpoche channels Weinstein:

Content:

dzogchungpa said:

I can't remember his name right now, but isn't (or wasn't) there a well respected lama living in England who was married to a Christian woman? I beleive it was mentioned on this forum.

Malcolm wrote:

Yes, indeed there is such a person, Ato Rinpoche. But of course, people on the actual transcendent paths and stages cannot break samaya. Samaya is for us, not for such awakened beings.

It is crucial to understand the difference between the conduct of ordinary people like us, and awakened people (by all accounts) of the man to whom you refer.

Author: Malcolm

Date: Sunday, July 1st, 2018 at 10:53 PM

Title: Re: Scary Liberal Views and Policy Positions?

Content:

Malcolm wrote:

The civil rights movement in this country was fought in part because whites refused to serve blacks at restaurants and hotels all over the US. Businesses do not have a right to discriminate.

Mantrik said:

Maybe I'm beyond redemption, but I feel It is not reasonable to specifically target a couple running a B&B known to hold deeply Christian beliefs against homosexuality, book a room and turn up at the door as a gay male couple, then have them prosecuted for politely turning you away. That is just malicious and unnecessary.

Malcolm wrote:

In the United States, this is a violation of civil rights. If you advertise hotelier services, and refuse to book gay people in your hotel/BB merely because they are gay, you are opening yourself up for a civil suit. The case law about this is extremely clear. Opinions don't matter.

Mantrik said:

I suspect a Moslem butcher would not be prosecuted for refusing to make a pork pie for a customer, and that is when we realise that we have lost sight of the very basis of the law - what is fair, consistent and reasonable.

Malcolm wrote:

Muslim Butchers don't sell pork. Irrelevant example. If they did sell pork however, and refused to sell it to someone who was gay because they were gay, or black, because they were black, they would have a very real lawsuit on their hands, they would lose, and rightly so.

Author: Malcolm

Date: Sunday, July 1st, 2018 at 10:57 PM

Title: Re: Mipham Rinpoche channels Weinstein:

Content:

Snowbear said:

Considering "inner tantra" does not apply to most of us, this conversation is irrelevant and can be misleading.

Malcolm wrote:

There are many practitioners of inner tantra here. People who are not practicing Anuttarayoga Tantra or the three inner tantras do not have to be concerned with this specific issue. But then, such people do not have gurus in the sense meant in Anuttarayoga tantra, since guru yoga is a specific practice in HYT/Inner tantras and does not exist in the three lower tantras at all, nor do the 22 root and branch samayas.

Author: Malcolm

Date: Sunday, July 1st, 2018 at 11:03 PM

Title: Re: Mipham Rinpoche channels Weinstein:

Content:

dzogchungpa said:

I can't remember his name right now, but isn't (or wasn't) there a well respected lama living in England who was married to a Christian woman? I beleive it was mentioned on

this forum.

Malcolm wrote:

Yes, indeed there is such a person, Ato Rinpoche. But of course, people on the actual transcendent paths and stages cannot break samaya. Samaya is for us, not for such awakened beings.

It is crucial to understand the difference between the conduct of ordinary people like us, and awakened people (by all accounts) of the man to whom you refer.

dzogchungpa said:

Huh. Do you think CTR was awakened?

Malcolm wrote:

I don't know. All I can tell you is that he is not a teacher I would have ever sought out, because I have my doubts. Mahāsiddhas do not usually die of complications resulting from alcoholism, nor do they have expensive cocaine habits, as far as I know.

Of course he had a lot of teachings, and it is very possible he attained realization in the bardo, but that is not very impressive, in fact.

Author: Malcolm

Date: Sunday, July 1st, 2018 at 11:12 PM

Title: Re: Mipham Rinpoche channels Weinstein:

Content:

Malcolm wrote:

Mahāsiddhas do not usually die of complications resulting from alcoholism, nor do they have expensive cocaine habits, as far as I know.

Snowbear said:

Hagiographies aren't the best sources for historical info.

Malcolm wrote:

Alcoholics don't generally make it that far.

Author: Malcolm

Date: Sunday, July 1st, 2018 at 11:14 PM

Title: Re: Mipham Rinpoche channels Weinstein:

Content:

Snowbear said:

This should not be a topic for public discussion.

Mantrik said:

Since no practice detail is being discussed, it is perfectly OK. Let me guess, your inner tantra troll is awakening.

Pubic and public discussions are quite common here, in fact.

Snowbear said:

Discussions about your sex life should be had with your Dharma teacher, not here with internet personalities.

Malcolm wrote:

Why are you having the discussion then? What are you. Some kind of Dharma cop? Arbiter of the right and the true? If you don't like the discussion, piss off.

Author: Malcolm

Date: Sunday, July 1st, 2018 at 11:14 PM

Title: Re: Mipham Rinpoche channels Weinstein:

Content:

Snowbear said:

Considering "inner tantra" does not apply to most of us, this conversation is irrelevant and can be misleading.

Malcolm wrote:

There are many practitioners of inner tantra here. People who are not practicing Anuttarayoga Tantra or the three inner tantras do not have to be concerned with this specific issue. But then, such people do not have gurus in the sense meant in Anuttarayoga tantra, since guru yoga is a specific practice in HYT/Inner tantras and does not exist in the three lower tantras at all, nor to the 22 root and branch samayas.

Snowbear said:

This should not be a topic for public discussion.

Malcolm wrote:

But discuss it we must since the pretext for much the egregious behavior of these teachers is precisely preying on the fantasies people have about karmamudra, tantra, and the like.

Author: Malcolm

Date: Sunday, July 1st, 2018 at 11:48 PM

Title: Re: Mipham Rinpoche channels Weinstein:

Content:

dzogchungpa said:
Huh. Do you think CTR was awakened?

Malcolm wrote:
I don't know. All I can tell you is that he is not a teacher I would have ever sought out, because I have my doubts. Mahāsiddhas do not usually die of complications resulting from alcoholism, nor do they have expensive cocaine habits, as far as I know.

Of course he had a lot of teachings, and it is very possible he attained realization in the bardo, but that is not very impressive, in fact.

dzogchungpa said:
Well, I don't know either but as the awakened being Ato Rinpoche said: No other teacher who comes to the West is like Trungpa Rinpoche. His teachings have benefited Western people so much—particularly his view on mahamudra and maha ati. He was really special.
So, I try to give him the benefit of the doubt.

Malcolm wrote:
I understand that in the Karma Kagyu hierarchy, it is very difficult to criticize Trungpa. He put them on the map.

But then there is Thomas Rich, Osel Mukpo, and so on...it seems Trungpa's successors have not had the same level of impact, and in some respects, may have severely blunted it.

From my point of view, no teacher has done more to spread Dzogchen in the west than ChNN. Trungpa never really taught Dzogchen to anyone. He just talked about it.

Author: Malcolm
Date: Monday, July 2nd, 2018 at 3:55 AM
Title: Re: Vajrapani and ChNN
Content:

Mantrik said:
In the text of the Naga Rite, and apparently even in the Thuns, ChNN originally has Vajrapani as Yidam.

What was the course of events which led to his replacement in Thuns etc?

Malcolm wrote:
Cancer.

Author: Malcolm

Date: Monday, July 2nd, 2018 at 3:55 AM

Title: Re: Mipham Rinpoche channels Weinstein:

Content:

Gatinho said:

I get what you are saying but I think I'll follow the teachings I have been given on the Root Downfalls, the notes to which seem to support my interpretation, but maybe I should check with the Lama on this - so it's helpful to have your view.

Malcolm wrote:

I've checked and I read Tibetan, including the text you referenced (we are referencing the same source, BTW). But everyone has to make up their own mind, even if their decision is, in the end, in error.

Author: Malcolm

Date: Monday, July 2nd, 2018 at 5:42 AM

Title: Re: Mipham Rinpoche channels Weinstein:

Content:

Snowbear said:

No problem: hold them accountable. But trying to narrow interpretations to demonstrate that the problem is "quite clear" is disingenuous.

Josef said:

It's good thing it's quite clear that isn't what's happening.

Snowbear said:

It's important to consider that Mipham R. has a way to justify it in his mind.

Malcolm wrote:

So do wife-beaters, serial killers, and pedophiles.

Author: Malcolm

Date: Monday, July 2nd, 2018 at 5:46 AM

Title: Re: Mipham Rinpoche channels Weinstein:

Content:

dzogchungpa said:

Snowbear, you've got to understand that for a lot of guys on this board Malcolm is like some kind of god and whatever he says is gospel, even when it contradicts other things

he's said.

Malcolm wrote:

"A foolish consistency is the hobgoblin of little minds."

—Emerson

Author: Malcolm

Date: Monday, July 2nd, 2018 at 7:24 AM

Title: Re: Mipham Rinpoche channels Weinstein:

Content:

Snowbear said:

It's important to consider that Mipham R. has a way to justify it in his mind.

Malcolm wrote:

So do wife-beaters, serial killers, and pedophiles.

Snowbear said:

I don't see any violence, stalking, or child sex in the reports. In fact, when one woman finally spoke up and said no, he apologized, left, and ended the relationship.

Malcolm wrote:

Forcing someone's head onto your penis isn't violent?

Btw, HW frequently apologized to victims of his sexual assaults. I guess that makes them ok in your mind.

Author: Malcolm

Date: Monday, July 2nd, 2018 at 9:47 AM

Title: Re: Mipham Rinpoche channels Weinstein:

Content:

Snowbear said:

I witnessed the steady stream of attractive women that were invited into his quarters and I longed to be the one that he fell in love with and was worthy of being his wife.

During a program you could often tell who the Sakyong was going to pursue that night by who he made eye contact with during the teaching or feast. One night I received a call from his kusung at 11pm or 12pm saying that the Sakyong would like to see me and that I should come to his suite. I was thrilled and nervous. When I got there, he was dressed solely in a robe with no clothes underneath. We chatted for a while. Then he led me into his room and began kissing me and removing my clothes. I said that I couldn't have sex with him. He seemed stunned. He thought for a while and then pushed my face down

towards his penis and said "Well you might as well finish this." I was so embarrassed and horrified I did it. He rolled over in bed and didn't say another word to me. Can anyone explain to me what this woman thought was going to happen next when she went to his room? I'm sure she wasn't stupid. She also shares responsibility.

Malcolm wrote:

Victim blaming much? Perhaps the dress she was wearing was too short, or her blouse cut too low.

Author: Malcolm

Date: Monday, July 2nd, 2018 at 9:53 AM

Title: Re: Mipham Rinpoche channels Weinstein:

Content:

Snowbear said:

Can anyone explain to me what this woman thought was going to happen next when she went to his room? I'm sure she wasn't stupid. She also shares responsibility.

kirtu said:

Perhaps she thought she was going to receive a personal teaching or private empowerment or encouragement or advice or an opportunity to serve her teacher in a legitimate way.

Kirt

Snowbear said:

Kirt, women aren't children.

Malcolm wrote:

Correct, women are human beings with dignity who should not be treated like cum dumps for spoiled, entitled, indolent men.

Author: Malcolm

Date: Monday, July 2nd, 2018 at 10:25 AM

Title: Re: Mipham Rinpoche channels Weinstein:

Content:

Malcolm wrote:

Correct, women are human beings with dignity who should not be treated like cum dumps for spoiled, entitled, indolent men.

dzogchungpa said:

Traduce him all you want, but the guy is not indolent, I mean, he runs marathons.

Malcolm wrote:

Lots of indolent people are into fitness. They have the time for it since they do not work.

Author: Malcolm

Date: Monday, July 2nd, 2018 at 10:28 AM

Title: Re: Mipham Rinpoche channels Weinstein:

Content:

smcj said:

Maybe there should also be reform for "yes women" culture and romanticization of men. The reason this is an issue here and not with rock stars and their groupies is that the clergyman holds a position of trust. So even though the phenomenon of guru groupies does exist, you're not going to be able to sort out responsibility on a case by case basis in court. It's too messy. So eventually some rule will eventually be imposed that nobody likes but is necessary in order to manage the court cases.

Snowbear said:

Vajrayana gurus aren't "clergymen." That's a Western conception.

Malcolm wrote:

The supreme vajrayana guru is a fully ordained monk. This is taught very clearly in tantras such as Kalacakra. Westerners are enamored of upasaka gurus, the most inferior kind, with predictable results.

Author: Malcolm

Date: Monday, July 2nd, 2018 at 10:41 AM

Title: Re: Mipham Rinpoche channels Weinstein:

Content:

Snowbear said:

Vajrayana gurus aren't "clergymen." That's a Western conception.

Malcolm wrote:

The supreme vajrayana guru is a fully ordained monk. This is taught very clearly in tantras such as Kalacakra. Westerners are enamored of upasaka gurus, the most inferior kind, with predictable results.

Snowbear said:

History doesn't support that.

Malcolm wrote:

Yes, actually it does. By far and away in the history of India and Tibet, the majority of

qualified gurus have been fully ordained monks. Try reading some history for a change rather than making embarrassingly mistaken assertions about things of which you are clearly ill-informed.

Author: Malcolm

Date: Monday, July 2nd, 2018 at 11:03 AM

Title: Re: Mipham Rinpoche channels Weinstein:

Content:

Snowbear said:

History doesn't support that.

Malcolm wrote:

Yes, actually it does. By far and away in the history of India and Tibet, the majority of qualified gurus have been fully ordained monks. Try reading some history for a change rather than making embarrassingly mistaken assertions about things of which you are clearly ill-informed.

Snowbear said:

That's a broad declaration. As far as I know, karmamudra was necessary in Kagyu. Gampopa attaining enlightenment without a woman was a rare exception. There are many lineages with different oral traditions and lay yogis with accomplishments. In sum, I really have no idea what you are talking about.

Malcolm wrote:

No one denies that lay people are capable of attaining Buddhahood. But that was not the substance of your claim. The fact is that in Indian and Tibetan history the vast majority of gurus have been monks. Simply put, being a qualified Vajrayana master takes a lot of education and training, and that training is generally undertaken at tantric colleges by monastics.

Evidence of this may be found in the fifty verses of guru devotion where monks are given a pass for not prostrating to lay gurus. It is also clearly explained here too that monks who maintain all three vows are the best sort of gurus.

Karmamudra is not required for levels of awakening up to the tenth bhumi.

It is completely unneeded in Dzogchen and certain lineages from Naropa.

Author: Malcolm

Date: Monday, July 2nd, 2018 at 11:18 AM

Title: Re: Mipham Rinpoche channels Weinstein:

Content:

Snowbear said:

That's a broad declaration. As far as I know, karmamudra was necessary in Kagyu. Gampopa attaining enlightenment without a woman was a rare exception. There are many lineages with different oral traditions and lay yogis with accomplishments. In sum, I really have no idea what you are talking about.

Malcolm wrote:

No one denies that lay people are capable of attaining Buddhahood. But that was not the substance of your claim. The fact is that in Indian and Tibetan history the vast majority of gurus have been monks. Simply put, being a qualified Vajrayana master takes a lot of education and training, and that training is generally undertaken at tantric colleges by monastics.

Evidence of this may be found in the fifty verses of guru devotion where monks are given a pass for not prostrating to lay gurus. It is also clearly explained here too that monks who maintain all three vows are the best sort of gurus.

Karmamudra is not required for levels of awakening up to the tenth bhumi.

It is completely unneeded in Dzogchen and certain lineages from Naropa.

Snowbear said:

Verses, sure. But what percentage of lineage holders in each of the schools were monks vs lay?

Malcolm wrote:

Dude, read some lineage lists. I am not going to do your homework for you.

Author: Malcolm

Date: Monday, July 2nd, 2018 at 8:40 PM

Title: Re: Scary Liberal Views and Policy Positions?

Content:

Wayfarer said:

Personally I think there isn't necessarily an automatic agreement between traditional Buddhism and Western liberal and libertarian philosophies. Identity politics itself, I would have thought, be hard to reconcile with Buddhist values. After all Buddhism originated as a renunciate philosophy, so the notion of a 'constructed social identity' would not naturally align with that, as it is presumably amongst the things that is to be renounced.

Malcolm wrote:

And yet, Buddha appears to have spearheaded a movement that among other things, cast down brahmins. So there is a social and class aspect to Buddhism that cannot be

ignored. There is clear evidence in the Hinayana canon of class prejudice and Buddha's negative reaction to it.

Wayfarer said:

It's just that in the context of modern Western culture, Buddhism often appears as an alternative or counter-cultural movement, so naturally finds itself aligned with liberal and libertarian politics in the West, but I think traditional Buddhism could easily be more inclined much more towards social conservatism - as it sometimes is, for instance, in Japanese politics.

Malcolm wrote:

Buddhadharma is about liberation, all kinds of liberation, since all kinds of liberation require giving up some measure of affliction, whether towards, class, race, rank, etc. Hence Buddhadharma is inherently liberal. Historically, it also flourished most widely in the merchant castes. Modern Liberalism was an expression of the drive to political power of the disenfranchised bourgeoisie in Europe.

Author: Malcolm

Date: Monday, July 2nd, 2018 at 8:42 PM

Title: Re: Mipham Rinpoche channels Weinstein:

Content:

Gatinho said:

Thanks - it would seem that the 'attainment of stages of awakening' is the key - otherwise we are talking about monastic hierarchy (?).

Malcolm wrote:

Look carefully:

Unless he has attained the stages of awakening,

A layman is not to be venerated as a [tantric] master, [not even] by a king.

This says nothing about monastics.

Author: Malcolm

Date: Monday, July 2nd, 2018 at 9:09 PM

Title: Re: Scary Liberal Views and Policy Positions?

Content:

Malcolm wrote:

Buddhadharma is about liberation, all kinds of liberation, since all kinds of liberation require giving up some measure of affliction, whether towards, class, race, rank, etc. Hence Buddhadharma is inherently liberal. Historically, it also flourished most widely in the merchant castes. Modern Liberalism was an expression of the drive to political power of the disenfranchised bourgeoisie in Europe.

Grigoris said:

People define liberation in all sorts of ways though. National Socialists consider themselves liberators, albeit of the master race.

Malcolm wrote:

"since all kinds of liberation require giving up some measure of affliction"

Author: Malcolm

Date: Monday, July 2nd, 2018 at 9:24 PM

Title: Re: "Instant presence"

Content:

Marc said:

I think that ChNN coining the term “instant presence” refers to a Longde teaching of Garab Dorje that defines Rigpa as “Kétchik Dangpo Shépa” ཀེཅིག་དང་པོ་ཤེཔ་པ་ “the first moment/instant of cognition”.

Malcolm wrote:

Yes.

Author: Malcolm

Date: Monday, July 2nd, 2018 at 11:06 PM

Title: Re: Mipham Rinpoche channels Weinstein:

Content:

Gatinho said:

Thanks - it would seem that the 'attainment of stages of awakening' is the key - otherwise we are talking about monastic hierarchy (?).

Malcolm wrote:

Look carefully:

Unless he has attained the stages of awakening,

A layman is not to be venerated as a [tantric] master, [not even] by a king.

This says nothing about monastics.

Gatinho said:

The next line does.

Malcolm wrote:

It's not relevant bhikshu gurus.

Author: Malcolm

Date: Monday, July 2nd, 2018 at 11:52 PM

Title: Re: Mipham Rinpoche channels Weinstein:

Content:

dzogchungpa said:

Traduce him all you want, but the guy is not indolent, I mean, he runs marathons.

Malcolm wrote:

Lots of indolent people are into fitness. They have the time for it since they do not work.

dzogchungpa said:

Honestly, I just don't think that someone who runs marathons can reasonably be said to be indolent. Have you ever run one? It's no joke and takes a lot of training.

Malcolm wrote:

There are all kinds of indolence -- moral indolence is the the worst, far worse than physical indolence.

Author: Malcolm

Date: Tuesday, July 3rd, 2018 at 1:41 AM

Title: Re: Mipham Rinpoche channels Weinstein:

Content:

Malcolm wrote:

There are all kinds of indolence -- moral indolence is the the worst, far worse than physical indolence.

dzogchungpa said:

See: <https://www.ahdictionary.com/word/search.html?q=indolent>

Moral indolence and apathy, both Babbitt and Weaver stress, are forces of gravity that need to be quelled if one is to fly beyond the nets of naturalism and temperamental excesses.

Malcolm wrote:

<http://www.theimaginativeconservative.org/2013/05/irving-babbitt-and-richard-weaver.html>

Author: Malcolm

Date: Tuesday, July 3rd, 2018 at 1:47 AM

Title: Re: Mipham Rinpoche channels Weinstein:

Content:

dzogchungpa said:

See: <https://www.ahdictionary.com/word/search.html?q=indolent>

Moral indolence and apathy, both Babbitt and Weaver stress, are forces of gravity that need to be quelled if one is to fly beyond the nets of naturalism and temperamental excesses.

Malcolm wrote:

<http://www.theimaginativeconservative.org/2013/05/irving-babbitt-and-richard-weaver.html>

dzogchungpa said:

LOL. Dude, if you meant "morally indolent" you should have said:

Correct, women are human beings with dignity who should not be treated like cum dumps for spoiled, entitled, morally indolent men.

Malcolm wrote:

Keep grasping at reeds.

Author: Malcolm

Date: Tuesday, July 3rd, 2018 at 1:47 AM

Title: Re: Mipham Rinpoche channels Weinstein:

Content:

dzogchungpa said:

Honestly this whole "monks do it better" thing is kind of an absurd digression. The best guru is one who can really benefit you. To take some obvious examples, are ChNN or HSTT somehow inferior gurus because they are not monks?

Malcolm wrote:

They are both qualified as glorious gurus, palden lamas.

And it is not an absurd digression at all. If people stopped lionizing ngakpas simply because they are lay persons, a lot of this nonsense would be forestalled. You might have noticed that these scandals are most prominent in organizations run by lay gurus. Wonder why? If you do, you are an idiot.

Author: Malcolm

Date: Tuesday, July 3rd, 2018 at 1:53 AM

Title: Re: Scary Liberal Views and Policy Positions?

Content:

kirtu said:

... Most of the US can legally refuse to provide goods and services to LGBTQ people....

Quay said:

Yes it can and often does. I live in one of those states where it is perfectly legal to do so and have been the victim of such discrimination in more than one setting, including a medical one at a hospital. It's completely tragic how some lives are seen as worth less than others by some people.

kirtu said:

Which is one reason why I will be voting with my feet in a few years. The US is at its core a socially fascist nation and will be so through my lifetime.

Kirt

Malcolm wrote:

Kirt, the white demographic is on the decline.

Author: Malcolm

Date: Tuesday, July 3rd, 2018 at 2:04 AM

Title: Re: Mipham Rinpoche channels Weinstein:

Content:

Snowbear said:

I'm sure scandals happen with monastics too, man.

Malcolm wrote:

Yes, they do, but not with such frequency.

Snowbear said:

Keep in mind these lay gurus in the West are often put into that role by heads of lineages. If you want to point fingers, blame them.

Malcolm wrote:

Really? Who put Sogyal in charge (answer, no one)? Mukpo inherited his position, he does not really belong to any of the four schools. Even of the lineage heads are awakened, as some must be, that does not mean they are omniscient.

In general, in the West, it is open center first, get permission later.

Author: Malcolm

Date: Tuesday, July 3rd, 2018 at 2:08 AM

Title: Re: Mipham Rinpoche channels Weinstein:

Content:

Norwegian said:

This is very easy to understand. At least it should be.

Malcolm wrote:

You would think so, but apologists for the male abuse of women will create very tangled rationales in their heads for why it is anyone's fault but the abuser's.

Author: Malcolm

Date: Tuesday, July 3rd, 2018 at 2:10 AM

Title: Re: Mipham Rinpoche channels Weinstein:

Content:

Snowbear said:

I'm sure scandals happen with monastics too, man.

Malcolm wrote:

Yes, they do, but not with such frequency.

Snowbear said:

You did the math?

Malcolm wrote:

I've been in the Buddhist scene for 35 years. I've done the math. I know about scandals you have never heard of and never will. Not from my lips.

Author: Malcolm

Date: Tuesday, July 3rd, 2018 at 2:22 AM

Title: Re: Mipham Rinpoche channels Weinstein:

Content:

Malcolm wrote:

I've been in the Buddhist scene for 35 years. I've done the math. I know about scandals you have never heard of and never will. Not from my lips.

Snowbear said:
Fine, but that's not math.

yan kong said:
Your demand of some sort of proof is ironic as you made little effort to back up your own remarks.

Malcolm wrote:
And he can't. Classic "whataboutism."

Author: Malcolm
Date: Tuesday, July 3rd, 2018 at 2:23 AM
Title: Re: Mipham Rinpoche channels Weinstein:
Content:

Snowbear said:
You did the math?

Malcolm wrote:
I've been in the Buddhist scene for 35 years. I've done the math. I know about scandals you have never heard of and never will. Not from my lips.

Snowbear said:
Fine, but that's not math.

Malcolm wrote:
The issue, here, incidentally, is Osel Mukpo's failure as a teacher who has the best interest of all his students at heart.

Author: Malcolm
Date: Tuesday, July 3rd, 2018 at 2:29 AM
Title: Re: Mipham Rinpoche channels Weinstein:
Content:
Malcolm wrote:
Of interest:

Yet when we look closely at the men described as serious and serial offenders—the ones indicted or convicted of sexual crimes (Weinstein, Bill Cosby, Larry Nassar), or the ones accused of being repeat predators, gropers and exhibitionists (among them Louis C.K., Steve Wynn, Mark Halperin, Kevin Spacey, James Levine)—there's also something strangely stylized about their behavior. It's as if they were following a script available only to them, their victims forced to improvise in an awful, repetitive drama. The hotel

rooms. Their surprise appearance in a bathrobe. (So many men have reportedly relied on the unbelted robe, from Weinstein to Charlie Rose to architect Richard Meier, that it could now be called the pervert's uniform.) And the masturbation! So much masturbation! Behind desks, on women's legs, inside their own pants. Their alleged predations are shocking in their brazenness, breadth and damage: At least 85 women have accused Weinstein; more than 50 have accused Cosby; more than 200 have accused writer-director James Toback. At Nassar's sentencing, prosecutors identified more than 265 victims.

...

The therapists also describe a pattern of sexual behavior called "avoidant attachment." People with avoidant attachment patterns, they write, often have difficulty forming adult relationships. Even if these individuals are in a primary romantic relationship, they are more likely to seek sex elsewhere. Meanwhile, people with unconventional turn-ons may feel shame or embarrassment, so they avoid exploring their desires with a partner, preferring the reliability of masturbation. They can engage in out-of-control sexual behavior to regulate the threat of emotional closeness. Or, as Morin wrote, "Lust is most likely to turn destructive when it is split off from the rest of life, where it festers and grows hostile."

<https://highline.huffingtonpost.com/articles/en/harvey-weinstein-psychology-sexual-predators/>

Author: Malcolm

Date: Tuesday, July 3rd, 2018 at 2:35 AM

Title: Re: Scary Liberal Views and Policy Positions?

Content:

kirtu said:

Which is one reason why I will be voting with my feet in a few years. The US is at its core a socially fascist nation and will be so through my lifetime.

Kirt

Malcolm wrote:

Kirt, the white demographic is on the decline.

kirtu said:

Which certainly wins the non sequitur award.

Kirt

Malcolm wrote:

Not at all-- the white demographic is declining, and millennials are socialist-oriented, even in conservative parts of the nation. They know they will never experience the

prosperity of their grandparents, and they are looking at a world that is poisoned, etc. If anyone can change things, they can.

But the white people in the South and the Midwest are racist to the core, not even knowing it, in many cases.

Author: Malcolm

Date: Tuesday, July 3rd, 2018 at 2:37 AM

Title: Re: Mipham Rinpoche channels Weinstein:

Content:

dzogchungpa said:

Snowbear, you've got to understand that for a lot of guys on this board Malcolm is like some kind of god and whatever he says is gospel, even when it contradicts other things he's said.

Josef said:

Or those of us who actually know Malcolm and consider him a friend respect the decades of his life that he has dedicated to the dharma and his generosity to people on this board.

Malcolm wrote:

Haters gonna hate, that is just a fact of life.

Author: Malcolm

Date: Tuesday, July 3rd, 2018 at 2:51 AM

Title: Re: Mipham Rinpoche channels Weinstein:

Content:

smcj said:

You would think so, but apologists for the male abuse of women will create very tangled rationales in their heads for why it is anyone's fault but the abuser's.

This can also be taken to an extreme. For instance, in the Lama Norlha scandal it was put to us that in all cases the relationship is inappropriate, and that in all cases it is the clergyman's fault for letting it happen.

Malcolm wrote:

This is a legal fact in some states.

smcj said:

This includes if the woman initiated it and willingly participated for years. She still bears zero responsibility even then. And that means both he and his organization are legally liable in a lawsuit.

Malcolm wrote:

Yes, so, if you are a teacher, keep your hands off your students.

smcj said:

However it also means that adult women are given the same status as a child in that they are deemed to not have the power of consent at all. The idea that adults can have zero responsibility for their actions is, well, something. I can't think of the right word for it right now.

Malcolm wrote:

I am sure you accept that there can be no lawful consent between doctors, health providers, social workers, psychologists, etc., and their patients/clients. Why should it be any different with students of Dharma teachers?

We are not saying that Lama X should under no circumstances date a man or a woman; it is just that man or woman ought not be someone training under Lama X.

Author: Malcolm

Date: Tuesday, July 3rd, 2018 at 2:53 AM

Title: Re: Mipham Rinpoche channels Weinstein:

Content:

florin said:

Shocking...

<https://www.elephantjournal.com/2013/06/what-lies-beneath-the-robos-are-buddhist-monasteries-suitable-places-for-children-adele-wilde-blavatsky/>

Malcolm wrote:

Yes, but a separate issue from scandals in Western Dharma centers. CHNN has often spoke openly about sexual predation that he witnessed at his monastery as a young tulku.

Author: Malcolm

Date: Tuesday, July 3rd, 2018 at 3:44 AM

Title: Re: Mipham Rinpoche channels Weinstein:

Content:

Malcolm wrote:

The supreme vajrayana guru is a fully ordained monk. This is taught very clearly in tantras such as Kalacakra. Westerners are enamored of upasaka gurus, the most inferior kind, with predictable results.

Grigoris said:

How do you square this with the fact that your main teacher is a lay person?

Just a reminder: mine are too.

This is not a dig, I am actually truly interested because, it seems to me, that if one were to embrace this logic it would lead to a fair amount of dissonance.

Malcolm wrote:

Karma, I guess. I have two gurus who were fully ordained monks, the rest, for the most part, have been ngakpas. M

Author: Malcolm

Date: Tuesday, July 3rd, 2018 at 3:50 AM

Title: Re: Mipham Rinpoche channels Weinstein:

Content:

Malcolm wrote:

I am sure you accept that there can be no lawful consent between doctors, health providers, social workers, psychologists, etc., and their patients/clients. Why should it be any different with students of Dharma teachers?

Snowbear said:

You're 110% right, and it should be like that, but it's not like there is a professional ethics course for Lamas. It really requires education and training.

Malcolm wrote:

Then you have your solution.

Author: Malcolm

Date: Tuesday, July 3rd, 2018 at 3:52 AM

Title: Re: Mipham Rinpoche channels Weinstein:

Content:

florin said:

This is what i want to know.

Is there a basis in scripture in asserting that a monk can be a better vajrayana teacher than non-monastics.

Since all the riches were found in or around monasteries isnt this a veiled effort at preserving the vajrayana monastic status quo over the laity ?

I cant help but think that there might be something here...

Malcolm wrote:

Florin, the scriptural basis were already cited above.

Author: Malcolm

Date: Tuesday, July 3rd, 2018 at 3:54 AM

Title: Re: Mipham Rinpoche channels Weinstein:

Content:

Snowbear said:

Of course. It happens with monastics too, worse.

yan kong said:

You did the math?

Snowbear said:

Screw the math. Molesting young boys is worse than consenting adult women.

Malcolm wrote:

It is similar the fagging system in English Public Schools, ala Tom Brown's Schooldays.

There were/are all kinds of systematic problems with the Tibetan monastic system, but I think another thread is needed for that.

Author: Malcolm

Date: Tuesday, July 3rd, 2018 at 9:28 AM

Title: Re: Mipham Rinpoche channels Weinstein:

Content:

dzogchungpa said:

So even "monks" sometimes treat others like cum dumps. smh

Malcolm wrote:

One cannot dismiss lightly the nonvirtue of one person by invoking the nonvirtue of another.

Author: Malcolm

Date: Tuesday, July 3rd, 2018 at 9:30 AM

Title: Re: Mipham Rinpoche channels Weinstein:

Content:

PeterC said:

You believe that his actions do not constitute sexual abuse and potentially attempted rape?

Snowbear said:

Mipham's case is not rape. It is sexual misconduct.

Malcolm wrote:

In fact, the possibility that he may have raped a women in Chile was brought up, but for lack of evidence, other than rumors in Shambhala that he was "bad" in Chile, there is no other proof. Rumors do not constitute sufficient grounds for prosecution. However, that there are such rumors in itself troubling.

Author: Malcolm

Date: Tuesday, July 3rd, 2018 at 11:25 AM

Title: Re: Mipham Rinpoche channels Weinstein:

Content:

PeterC said:

Recall Milarepa's comment on the fox and the lion. He was referring there to living the life of a householder - and saying that he wasn't up to it.

dzogchungpa said:

Um, Milarepa may not have been "up to it" but many contemporary well respected lamas seem to be, ChNN for example, so I guess they all have greater capacity than him, right?

Malcolm wrote:

Yes, perhaps. Not everyone is under the apprehension that Mila achieved complete Buddhahood.

Author: Malcolm

Date: Tuesday, July 3rd, 2018 at 9:40 PM

Title: Re: Sakya Trichen's Views?

Content:

greenvajrapani said:

I have been told by my Lama that many people that attend his empowerments will not follow up with the proper practice.

He allows them to attend and considers that they are there for a "Blessing" not an "Empowerment".

Malcolm wrote:

That very

Much depends on the empowerment.

Author: Malcolm

Date: Thursday, July 5th, 2018 at 2:09 AM

Title: Re: Mahamudra and Dzogchen

Content:

Crazywisdom said:

Before connecting w a teacher research all the lineages. Research their primary methods of instruction. Research their methods of practice. Then, follow your heart. Your heart will become inspired, awed and transfixed somehow. Find that guru and give it your all. You can practice Mahamudra and/or Mahasandhi. These areas are deep and vast. They are amazing.

Sennin said:

I think this is a good idea, to generally know what practice/instructions one will be committing to.

Malcolm wrote:

Of course, in Vajrayana you can't know until you take teachings.

Author: Malcolm

Date: Thursday, July 5th, 2018 at 4:29 AM

Title: Re: Mahamudra and Dzogchen

Content:

Sennin said:

I think this is a good idea, to generally know what practice/instructions one will be committing to.

Malcolm wrote:

Of course, in Vajrayana you can't know until you take teachings.

Crazywisdom said:

Take them all. It can help to have an idea what you want. For example, in my case gaining access to original Indian tantric practice was important. So I went after the oldest Unbroken lineages.

Malcolm wrote:

Didn't know you were a Sakyapa.

M

Author: Malcolm

Date: Thursday, July 5th, 2018 at 11:34 PM

Title: Re: Best Masters of Mahamudra

Content:

Crazywisdom said:

I would urge you find a Mahamudra/Great Perfection Master who teaches according to actual tantras, like Hevajra. A lot of folks fancy themselves ready to skip stages and go straight to pith instructions, but I have it on good authority that this is a mistake.

Malcolm wrote:

And for that, on this globe today, there is no one better than HH Sakya Trichen for the

former and ChNN for the latter. This is not to say that there aren't many other excellent teachers, but these two are supreme. See them while you still can.

Author: Malcolm

Date: Thursday, July 5th, 2018 at 11:35 PM

Title: Re: Jetsunma Tenzin Palmo & Lama Tsultrim Allione: Shambhala's Sakyong Mipham

Content:

Mr. G said:

What? Yes, it's incredibly weird and nonsensical that Shambhala makes their students vow not to have any other teachers.

Malcolm wrote:

This is a strategy of containment and damage control.

Author: Malcolm

Date: Thursday, July 5th, 2018 at 11:36 PM

Title: Re: Mahamudra and Dzogchen

Content:

Crazywisdom said:

Let's avoid confusion. You can learn some stuff before taking teachings. For example, let's say you want to know Geluk. Then you can learn you will learn step by step from sutra, logic, etc., and then come to receive initiation in like Guhyasamaja and practice that step by step. Or you can go to a Kagyu lama and learn they are giving pith instructions or some dakini initiation. Or to a Dzogchen teacher who is giving introductions according to intimate instructions. You can google what these are about and prepare. Then one should consider carefully where you are and how you are, what you are ready to do.

Malcolm wrote:

The teacher is more important than the teaching, actually.

Author: Malcolm

Date: Friday, July 6th, 2018 at 12:11 AM

Title: Re: Jetsunma Tenzin Palmo & Lama Tsultrim Allione: Shambhala's Sakyong Mipham

Content:

Mr. G said:

What? Yes, it's incredibly weird and nonsensical that Shambhala makes their students vow not to have any other teachers.

Malcolm wrote:

This is a strategy of containment and damage control.

Mr. G said:

Do you think that strategy was specifically meant to contain sex scandals/abuse allegations, or just damage control as a whole for any potential scandal that could come up?

Malcolm wrote:

Damage control as a whole.

Author: Malcolm

Date: Friday, July 6th, 2018 at 12:14 AM

Title: Re: Jetsunma Tenzin Palmo & Lama Tsultrim Allione: Shambhala's Sakyong Mipham

Content:

chimechodra said:

From how it was explained to me, apparently some years back Osel Mukpo was frustrated at how lots of older Trungpa students would have several teachers and would come to the Scorpion Seal Garchens but then end up doing their own thing or not engaging with his teachings enough. It then seems like he asked folks to prioritize him as a teacher if they were coming to the retreats, and then they highly discourage or outright forbid newer students from having other teachers. I wonder what would happen to someone who already has multiple teachers and wants to engage with Shambhala's restricted teachings. In either case, it doesn't seem like this is a totally followed by everybody, as I know that some folks like Ethan Nichtern have other teachers (or seem to at least), but it's definitely a thing.

I remember when I mentioned I was interested in Namkhai Norbu Rinpoche to my meditation instructor at the time, I got severe backlash and the whole spiel about needing to commit to one path wholeheartedly. There was this idea that if you have anything more than one teacher, you're trying to walk two paths simultaneously, that you're basically dilly-dallying and not committing and that your practice will never go anywhere. While I can understand the argument of lacking focus, it felt really negative and unnecessary at the time and that's more or less when my split really started to crystallize.

Malcolm wrote:

The meditation instructor business in Shambhala is really problematical. Lots of abuse and power trips there going back decades.

Author: Malcolm

Date: Friday, July 6th, 2018 at 2:40 AM

Title: Re: Jetsunma Tenzin Palmo & Lama Tsultrim Allione: Shambhala's Sakyong Mipham

Content:

greenvajrapani said:

I have no problem with staying with one teacher and one teacher only.

We have heard the tales of Milarepa and his Guru Devotion.

Guru devotion and I mean true Guru devotion is the very heart of Vajrayana.

Malcolm wrote:

Mila had eleven gurus.

Author: Malcolm

Date: Saturday, July 7th, 2018 at 8:06 AM

Title: Re: Western Monastic - reasons why she left

Content:

buddhagirl said:

Given the mindset required for day-trading, it doesn't seem very compatible with Dharma practice. Actual jobs where you leave home & interact with other humans require positive attitudes & behaviours such as teamwork, a pleasant demeanour, being responsive & non-judgemental when dealing with clients/customers particularly when you're advocating on their behalf.

Whereas daytrading seems based on avarice, pure & simple - even if such endeavours are conducted in the service of one's Dharma practice, surely the seeds of desiring to accumulate wealth would be prominent in one's daily motivation.

It's always amused and horrified me how Westerners, particularly Americans, manage to merge the Dharma into their capitalist worldview. Looking at you, Shambhala and Rigpa!

Roughly a handful of years ago the Dalai Lama reiterated his support for communism as a political system that distributes abundance in a more equitable fashion - people at the Vajradhatu Sun seemed bewildered at this and wrote an editorial, if memory serves, along the lines of "what on earth is the Dalai Lama talking about, we don't get it, do you?"

Malcolm wrote:

The problem with centrally planned economies, is well, centralized planning. Markets can be regulated but not planned.

Author: Malcolm

Date: Saturday, July 7th, 2018 at 12:37 PM

Title: Re: Jetsunma Tenzin Palmo & Lama Tsultrim Allione: Shambhala's Sakyong Mipham

Content:

Sādhaka said:

It's over boyos.

Malcolm wrote:

What's over is that men in positions of power in Buddhist organizations will need to use more care in their treatment of women. Why anyone thinks this a negative thing is beyond me, especially since treating women well is in fact a samaya. Get a clue, boyos.

Author: Malcolm

Date: Sunday, July 8th, 2018 at 10:02 AM

Title: Re: Jetsunma Tenzin Palmo & Lama Tsultrim Allione: Shambhala's Sakyong Mipham

Content:

Malcolm wrote:

People are free to impose whatever limitations upon themselves they like.

smcj said:

You do not need to ask permission to take teachings from other lamas. You do not need approval to leave their company and move on either.

Terma said:

This may be your own view, but I don't think this is always the best way to go. If you are fortunate enough to find a teacher that you have a good degree of faith and trust in, then I think that this is a must in terms of the relationship one has developed thus far with that particular teacher. As you also said, it is a matter of respect but much more than that. If you truly trust them then although you may not like the answer they give, you have to have trust that they have your best interest at heart. Of course, this is where it can get tricky but time and time again we have been advised to investigate those teachers with whom we wish to enter such a relationship with.

In my case, I did exactly such a thing. I explained to my guru that I felt a close connection to a particular cycle from a different lineage, that I wished to receive the appropriate empowerments and transmissions, and from whom. In my case he did agree and gave me his blessing. I couldn't imagine approaching the situation any other way to be honest.

Author: Malcolm

Date: Sunday, July 8th, 2018 at 11:40 PM

Title: Re: Strategies for Keeping Practice in the West

Content:

Aryjna said:

The view that if you practice during daily life you do not need many hours of formal practice as well. It goes without saying that you should always be practicing during other activities.

Grigoris said:

If, when one is introduced to the nature of mind they "get it" and can "maintain it", of what value is formal practice?

Granted this is a HUGE "if".

Malcolm wrote:

Nature of mind is basis for practice, not a path.

Author: Malcolm

Date: Monday, July 9th, 2018 at 12:45 AM

Title: Re: Strategies for Keeping Practice in the West

Content:

Grigoris said:

If, when one is introduced to the nature of mind they "get it" and can "maintain it", of what value is formal practice?

Granted this is a HUGE "if".

Malcolm wrote:

Nature of mind is basis for practice, not a path.

florin said:

When the practitioner lives in the knowledge of the primordial state the base path and fruit are identical.

Malcolm wrote:

That is a big "when."

Author: Malcolm

Date: Tuesday, July 10th, 2018 at 4:49 AM

Title: Re: "You need to know Tibetan to achieve enlightenment in this life"

Content:

Malcolm wrote:

If you are only going to practice, no, it is not necessary. If you are going to be teacher, however, then some command Of Tibetan is necessary.

Author: Malcolm

Date: Tuesday, July 10th, 2018 at 10:21 AM

Title: Re: Lama Pema Dorje

Content:

pemachophel said:

Kye ma! Kye hu!

The Dujom ngakpa, Lama Pema Dorje, entered parinirvana this morning.

A great loss to the Dudjom lineage as well as to all Nyingmapa.

Lama Pema Dorje was Lama Dawa Chodrak's older brother.

mandog said:

Who are the most experienced masters of the Tersar left in the West? It seems like all of the old Dudjom lamas teaching in the United States have passed away.

Malcolm wrote:

HH Dudjom Yangsi.

Author: Malcolm

Date: Tuesday, July 10th, 2018 at 1:18 PM

Title: Re: "You need to know Tibetan to achieve enlightenment in this life"

Content:

conebeckham said:

Well, as a traditionalist, until a highly realized being translates into English from Tibetan, I think there is blessing in the Tibetan language. (If you feel there are English translations that bear the same blessing, or translations into any other language, that's fine.....keep on practicing them and we'll see if they bear fruit!). The first Tibetans practiced in other languages before translating, I believe...

Johnny Dangerous said:

Just my personal take, but I suspect that the blessing of singing in Tibetan is as much about the melody and sonic quality than the conceptual linguistic stuff, though maybe they are connected.

practitioner said:

One reason I love chanting sadanas in Tibetan is because it is poetry. I often find English translations clunky and awkward in comparison.

When practicing alone however, I will recite the English translation as well until I become very familiar with a practice as I don't read Tibetan.

Malcolm wrote:

It is not poetry. It is metered lines which do not in any sense resemble what we think of as poetry.

Author: Malcolm

Date: Tuesday, July 10th, 2018 at 11:13 PM

Title: Re: "You need to know Tibetan to achieve enlightenment in this life"

Content:

Malcolm wrote:

Sapans actual view is that mantras pronounced incorrectly may yield some result, but that it takes far longer than mantras pronounced with accuracy.

This story should not be regarded as a canonical justification.

haha said:

Here is a story:

(As it is vol. 1 and 2 Tulku Urgen Rinpoche)

Sakya Pandita said: "Oh, no! That's the wrong mantra; it's supposed to begin with OM BENZA That's where the real meaning lies, in the words: 'Vajra Kilaya with consort, the Ten Sons and all the Eaters and Slayers.' They are contained within the sounds of the mantra." The meditator replied: "No, no, the words are not as important as the state of mind. Pure mind is more important than pure sound. I said CHILI CHILAYA in the past and that's what I will continue to say in the future. No doubt about that! You, on the other hand, will need my phurba."

Author: Malcolm

Date: Wednesday, July 11th, 2018 at 12:16 AM

Title: Re: "You need to know Tibetan to achieve enlightenment in this life"

Content:

Malcolm wrote:

Sapans actual view is that mantras pronounced incorrectly may yield some result, but that it takes far longer than mantras pronounced with accuracy.

This story should not be regarded as a canonical justification.

haha said:

Here is a story:

Mantrik said:

The example raises an interesting point.

Is accuracy defined 'as in the original Sanskrit' or 'as the Tibetan master gives it'?

(I have been using exactly what was transmitted, whether for example 'Benza, Banza, or even Benzra'.)

Malcolm wrote:

Sapan indicates that mantras should be pronounced in accordance with Sanskrit. Pronunciations like bajra/bazra have Indic justifications, for example these pronunciations reflect Kashmiri lineages. Sapan notes such Indic regional variations. Personally I follow Sapan on this point, with certain exceptions where Tibetan or Apabramsa words are part of the mantra.

Benza, etc., are wrong and reflect Tibetan pronunciations of the Tibetan vowel 'a' before consonants.

Author: Malcolm

Date: Wednesday, July 11th, 2018 at 3:00 AM

Title: Re: "You need to know Tibetan to achieve enlightenment in this life"

Content:

Mantrik said:

The example raises an interesting point.

Is accuracy defined 'as in the original Sanskrit' or 'as the Tibetan master gives it'?

(I have been using exactly what was transmitted, whether for example 'Benza, Banza, or even Benzra'.)

Malcolm wrote:

Sapan indicates that mantras should be pronounced in accordance with Sanskrit. Pronunciations like bajra/bazra have Indic justifications, for example these pronunciations reflect Kashmiri lineages. Sapan notes such Indic regional variations. Personally I follow Sapan on this point, with certain exceptions where Tibetan or Apabramsa words are part of the mantra.

Benza, etc., are wrong and reflect Tibetan pronunciations of the Tibetan vowel 'a' before consonants.

Mantrik said:

Thanks. Is it that the Tibetan text is accurate in reflecting the Sanskrit but is sometimes mispronounced?

Malcolm wrote:

Yes, in general Tibetan texts represent Sanskrit perfectly fine. The issue is that it has been many centuries since Tibetans made serious study of Sanskrit.

Author: Malcolm

Date: Wednesday, July 11th, 2018 at 3:05 AM

Title: Re: Jetsunma Tenzin Palmo & Lama Tsultrim Allione: Shambhala's Sakyong Mipham

Content:

Malcolm wrote:

A Shambhala person in Boulder immolated himself over this crisis. Hard to understand, very sad.

Author: Malcolm

Date: Wednesday, July 11th, 2018 at 3:11 AM

Title: Re: Disagreeing with Guru

Content:

Tenma said:

How was your search for your guru and did you manage to do so?

Grigoris said:

Who said I have a guru?

Crazywisdom said:

I thought the 50 verses on guru devotion spoke of examining for five years.

Grigoris said:

I remember 15 years.

I don't think 5 years is enough.

For example: I was following one teacher (my Refuge lama) for about 7 years. Then one day I asked if he could impart an empowerment (he is authorised to) and he started to say some stuff about not wanting to form those sorts of links with students, etc... Why would I want a teacher that is not willing to risk seriously devoting themselves to their students? I had to travel to the other side of Greece for almost a decade to take teachings from him, I invited him and put in up in my home, etc... Not only me, but other people in the group he was teaching to. So it seemed kind of weird to me that he was not willing to put in the effort...

So I started looking for another teacher.

I am with my current teacher 3 years now and am in no rush to take him as my guru yet, since I do not think it is long enough. I am willing to wait another 7+ years before completely devoting myself, I prefer this to rushing in and regretting the decision and then racking myself with guilt, or pointing fingers, as seems to be the fashion right now.

Malcolm wrote:

Thus means you think you have no samaya. But if you have samaya, you have a guru since former is dependent on the latter.

Author: Malcolm

Date: Wednesday, July 11th, 2018 at 3:41 AM

Title: Re: Disagreeing with Guru

Content:

Malcolm wrote:

Thus means you think you have no samaya. But if you have samaya, you have a guru since former is dependent on the latter.

Grigoris said:

I have samaya, definitely, that is (one reason) why I continue to do some of the practices that were given to me.

Having said that (as I said in another thread): Practicing guru yoga one maintains their samaya with all their guru, since their nature is the same.

Practicing one Yidam...

Practicing...

Also it seems that you overlooked this statement that I made: "If you keep the links with the Dharma that they shared with you..."

Malcolm wrote:

I was responding to your assertion that you do not have a guru. Also your assertion that it takes 15 years for someone to become your guru is just incorrect.

Author: Malcolm

Date: Wednesday, July 11th, 2018 at 3:42 AM

Title: Re: Jetsunma Tenzin Palmo & Lama Tsultrim Allione: Shambhala's Sakyong Mipham

Content:

smcj said:

A Shambhala person in Boulder immolated himself over this crisis. Hard to understand, very sad.

OMG. You sure? No hits from Google yet.

Malcolm wrote:

Yes, quite sure.

Author: Malcolm

Date: Wednesday, July 11th, 2018 at 4:06 AM

Title: Re: Jetsunma Tenzin Palmo & Lama Tsultrim Allione: Shambhala's Sakyong Mipham

Content:

Malcolm wrote:

A Shambhala person in Boulder immolated himself over this crisis. Hard to understand, very sad.

Adamantine said:
This sounds awful.

Link to the report, source?

Doesn't seem like something that wouldn't have any mention on news or social media yet there's no trace...

Malcolm wrote:
From a fellow named Stephen Futral:

5:30pm this Thursday in Crestone we will have the Sukhavati at the Baca Grant Shrine room, not sure of time in Boulder...

I'm hearing a Sukhavati is shaping up for this Thursday in both Boulder and Crestone, will post when time, etc is firmed up!

From Judy Sachs Judy Sachs Sullivan

I got a message and photo to Ponlop Rinpoche and he did prayers for him. Tonight we will have tonglen session with the many old Vajradhatu members here and even some who did not know him. Giovanina is leading this session

Sensitivity warning:
This post is about suicide...

My heart is broken and my condolences go out to all that knew Bill, his family his followers, folks on his blog and his friends and his Sangha.

Between the recent passing of our friends Kunga Dawa and more recently Zanto aka Terry Mason we are being reduced to the basic common denominator: being Alone. And now to think my dear poet friend and heart connection has taken his life as some sacrifice of self-immolation amidst the utter disheartening news of our Shambhala Sangha rife with sexual misconduct and the stepping down of the Sakyong Mipham Rinpoche and all of the Kalapa Council.

Our world is changing, our lives are changing but the teachings of the Buddha, the Dharma and the Sangha, our three jewels will still shine through because the recipe has been handed down in our lineage and the bread has been baked fresh as the Vidyadhara used to say.

May Karuna and Prajna continue to lead us and uplift us in these dark dark moments. 'Although I live in the slime and muck of the dark age, I still aspire to see your face. Although I live in the thick black fog of materialism, I still aspire to see your face.'

Author: Malcolm

Date: Wednesday, July 11th, 2018 at 7:06 AM

Title: Re: Jetsunma Tenzin Palmo & Lama Tsultrim Allione: Shambhala's Sakyong Mipham

Content:

dzogchungpa said:

Is it actually clear that he still has a problem with alcohol?

Malcolm wrote:

Seems pretty clear to several women in his community.

Author: Malcolm

Date: Wednesday, July 11th, 2018 at 7:09 AM

Title: Re: Disagreeing with Guru

Content:

Malcolm wrote:

I was responding to your assertion that you do not have a guru.

Grigoris said:

Would it be more suitable for me to assert that I do not feel like I have a guru? Or maybe to assert that for me merely satisfying some spiritual bureaucratic conditions is not enough to make me feel like a teacher is my guru? Would that make you feel better? Also your assertion that it takes 15 years for someone to become your guru is just incorrect.

I seem to remember you saying it somewhere. So how many years is it?

Malcolm wrote:

I never stated such a thing. The traditional recommendation is to observe a guru for 12 years before taking empowerments. Once one has taken empowerment, that person is one's guru whether one has studied then for 12 years or one day.

Author: Malcolm

Date: Wednesday, July 11th, 2018 at 8:26 AM

Title: Re: Jetsunma Tenzin Palmo & Lama Tsultrim Allione: Shambhala's Sakyong Mipham

Content:

Johnny Dangerous said:

Well, he is welcome to say what he wants. It would not exactly be earth shattering news that 1) an alcohol problem was related to a story of abuse, or 2) that someone which such a problem hid it, or tried to hide from those closest to him.

Mind you, that does not preclude the possibility that he -has- pretty much quit drinking, I just wouldn't be that credulous about it, personally.

dzogchungpa said:

Hey, not much surprises me, I just like to get the facts straight. Everyone seems to be taking it as a given that he currently has a drinking problem, so I'm trying to find out what the basis for this assumption is.

Johnny Dangerous said:

Likely his report of past use combined with the current situation. Like I said, he could just be abusive too, but when a guy who has had trouble with alcohol in the past is the center of an abuse scandal..well, it'd almost be surprising if indeed he -had- successfully quit or significantly cut down.

Additionally, an alcoholic" does not need to drink heavily to have a problem, some people have major problems (e.g. abusive/dangerous/destructive behavior etc.) without drinking that much. It's the loss of control, and the use despite persistent negative consequences that defines it, not simply how much someone drinks.

Malcolm wrote:

The there is the gene.

Author: Malcolm

Date: Wednesday, July 11th, 2018 at 11:11 PM

Title: Re: Disagreeing with Guru

Content:

Malcolm wrote:

I never stated such a thing. The traditional recommendation is to observe a guru for 12 years before taking empowerments.

Grigoris said:

12 years. Thank you. I was not sure if I remembered correctly Once one has taken empowerment, that person is one's guru whether one has studied then for 12 years or one day.

I have had teachers that came closer to fulfilling the role of the guru than quite a few of those that gave me empowerments (ie turned up one time, gave some empowerments and vanished).

Malcolm wrote:

Nevertheless, the definition of a guru is very precise in Vajryana. The guru is one from whom empowerment and samaya is recieved.

Author: Malcolm

Date: Thursday, July 12th, 2018 at 1:18 AM

Title: Re: Jetsunma Tenzin Palmo & Lama Tsultrim Allione: Shambhala's Sakyong Mipham

Content:

smcj said:

I read it, the law firm is based in Halifax, Olive Branch is not.

Shambhala is in Halifax. The sentence is badly written. In its letter to the Shambhala community, the council also announced that it has hired a law firm in Halifax, Nova Scotia, the group's international headquarters, to do an independent investigation of the allegations against Sakyong Mipham, which were made most prominently in a report last week from Buddhist Project Sunshine.

Also, what is the connection with Weinstein?

None that I know of.

dzogchungpa said:

OK, I looked into it. Apparently the law firm is Wickwire Holm and the PR firm is Hiltzik Strategies. It should be noted that the connection between Hiltzik and Weinstein was before 2008.

See e.g.: <https://thinkprogress.org/leadership-of-buddhist-organization-steps-down-amid-sexual-misconduct-scandal-d2e979aadc3b/> and https://en.wikipedia.org/wiki/Matthew_Hiltzik

Malcolm wrote:

Hiltzik was a Miramax employee for nearly a decade.

Author: Malcolm

Date: Thursday, July 12th, 2018 at 2:29 AM

Title: Re: Jetsunma Tenzin Palmo & Lama Tsultrim Allione: Shambhala's Sakyong Mipham

Content:

Malcolm wrote:

Hiltzik was a Miramax employee for nearly a decade.

dzogchungpa said:

Yes. So what?

Malcolm wrote:

He knew what HW was up to.

Author: Malcolm

Date: Thursday, July 12th, 2018 at 9:01 AM

Title: Re: Jetsunma Tenzin Palmo & Lama Tsultrim Allione: Shambhala's Sakyong Mipham

Content:

Malcolm wrote:
The Chilean woman's story:

http://andreamwinn.com/project_sunshine/Memorandum_II_on_Sexual_Misconduct.pdf

Author: Malcolm
Date: Thursday, July 12th, 2018 at 9:02 AM
Title: Re: Jetsunma Tenzin Palmo & Lama Tsultrim Allione: Shambhala's Sakyong Mipham
Content:

chimechodra said:
The pronouns here are very confusing, is this Chatral Rinpoche telling attendants to remove a photo of CTR/SMR? Or are we talking about the Australian lama? I'm assuming the former.

Josef said:
He's definitely telling them to get the photos out of his room.

Quay said:
it is probably worth noting that neither Chatral Rinpoche nor any of his heart sons/daughters endorsed this book, Compassionate Action. Indeed several have stated that Rinpoche left no written words.

Malcolm wrote:
No, he did, published under pseudonyms.

Author: Malcolm
Date: Thursday, July 12th, 2018 at 10:12 AM
Title: Re: Jetsunma Tenzin Palmo & Lama Tsultrim Allione: Shambhala's Sakyong Mipham
Content:

Sonam Wangchug said:
So, you are insinuating based on this story that it was CTR, as if there aren't any other alcoholic lama's in Asia (there are plenty.)

That's quite irresponsible to do.

dzogchungpa said:
Now, now, SW, let's not disturb Josef's mind with any inconvenient facts.

Malcolm wrote:

Yes, after all, it is much more important to preserve the status quo.

Author: Malcolm

Date: Friday, July 13th, 2018 at 7:52 AM

Title: Re: Big messages to deplorables ???

Content:

Rick said:

Frickin' homo sapiens! Enlightenment is wasted on 'em!

Let's widen the field a bit: What % of Trump supporters are striving to do the right thing for the entire world rather than just America? And what % care about doing what's right for the entire country rather than just their personal tribes?

Malcolm wrote:

0%

Author: Malcolm

Date: Friday, July 13th, 2018 at 12:12 PM

Title: Re: How to End Samaya?

Content:

PeterC said:

I can't find the reference - if someone knows it please let me know - but there is an text talking about this that says that that if the guru breaches samaya then there's no way of mending it, both guru and disciple are going to vajra hell.

It is possible, however, to decide that the guru was unqualified and therefore samaya never existed in the first place. In some of the recent scandals that's a completely reasonable conclusion to reach. If that happens then - to use an analogy - it's an annulment rather than a divorce.

If "leaving" your guru means you no longer contact or seek teachings from them, that doesn't have to entail any breach of samaya, provided you maintain pure perception of them, and avoid negative speech and actions with respect to them.

Malcolm wrote:

Rigpa rangshar tantra makes this statement.

Author: Malcolm

Date: Friday, July 13th, 2018 at 1:10 PM

Title: Re: How to End Samaya?

Content:

PeterC said:

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talking about this that says that that if the guru breaches samaya then there's no way of mending it, both guru and disciple are going to vajra hell.

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Malcolm wrote:

Rigpa rangshar tantra makes this statement.

PeterC said:

Thanks Malcolm. It states that there's no means of expiation, and both will take rebirth in vajra hell, not just the guru?

Malcolm wrote:

It states that disciples can always purify their samaya, but when a guru breaks samaya, it is irreparable. Thus, I take this to mean that disciples always have the option of finding another guru. I also take this to mean that gurus who break their samaya have no remorse.

Author: Malcolm

Date: Saturday, July 14th, 2018 at 12:15 AM

Title: Re: Big messages to deplorables ???

Content:

Rick said:

Ah yes, this editorial has the final quote I was searching for, thanks for finding it for me:

"Any student of history knows that it is moments like this summit that set in motion chains of events that are difficult to stop. The democratic alliance that has been the bedrock of the American-led liberal world order is unraveling. At some point, and probably sooner than we expect, the global peace that that alliance and that order undergirded will unravel, too. Despite our human desire to hope for the best, things will not be okay. The world crisis is upon us. "

Is this alarmist ... or soberly realistic?

Malcolm wrote:

Realistic.

Author: Malcolm

Date: Saturday, July 14th, 2018 at 2:12 AM

Title: Re: How to End Samaya?

Content:

AlexanderS said:

What do you do then if you like me have become psychically and mentally unwell to practice?

Malcolm wrote:

You get a pass.

Author: Malcolm

Date: Saturday, July 14th, 2018 at 2:37 AM

Title: Re: Jetsunma Tenzin Palmo & Lama Tsultrim Allione: Shambhala's Sakyong Mipham

Content:

dzogchungpa said:

Well, at least SMR doesn't seem to have branded anyone.

Malcolm wrote:

Yes, that makes his growing record of sexual assaults so much more palatable. Then of course, there are the invisible brands of bearing the scars of being victims of sexual assault and child abuse by powerful males in an organization that is more interested in protecting their reputation than the spiritual goals of their female aspirants.

Author: Malcolm

Date: Saturday, July 14th, 2018 at 3:33 AM

Title: Re: Jetsunma Tenzin Palmo & Lama Tsultrim Allione: Shambhala's Sakyong Mipham

Content:

dzogchungpa said:

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Malcolm wrote:

Yes, that makes his growing record of sexual assaults so much more palatable. Then of course, there are the invisible brands of bearing the scars of being victims of sexual assault and child abuse by powerful males in an organization that is more interested in protecting their reputation than the spiritual goals of their female aspirants.

dzogchungpa said:

Easy, big guy. Is the record actually growing? Winn mentioned three incidents in her report, and I haven't heard of any new ones although I am not following very closely.

Malcolm wrote:

Pay closer attention, the Chilean women also told her story and more women have contacted the Boulder lawyer with further allegations which are under review.

dzogchungpa said:

BTW, what was the name of the master who branded Shuksep Lochen Chönyi Zangmo?

Malcolm wrote:

That is a question for Sten, he read the autobiography in question.

Author: Malcolm

Date: Saturday, July 14th, 2018 at 7:42 AM

Title: Re: Jetsunma Tenzin Palmo & Lama Tsultrim Allione: Shambhala's Sakyong Mipham

Content:

dzogchungpa said:

BTW, what was the name of the master who branded Shuksep Lochen Chönyi Zangmo?

ratna said:

Pema Gyatso.

dzogchungpa said:

Does the autobiography say whether he ever branded ever any of his male students?

Malcolm wrote:

Would this make his actions any less cruel and abusive to this woman? Or are you merely trying to show that cruel and abusive behavior was a norm for Tibetans and therefore, we should not be concerned about Osel Mukpo's sexual assaults on woman since he is Tibetan?

Author: Malcolm

Date: Saturday, July 14th, 2018 at 2:46 PM

Title: Re: Jetsunma Tenzin Palmo & Lama Tsultrim Allione: Shambhala's Sakyong Mipham

Content:

Malcolm wrote:

It was. If you don't see that, you are not fit to call yourself a lama, much less teach Dharma to anyone.

pemachophel said:

We're talking as if the branding of Jetsun Shuksep by Lama Pema Gyatsho was a great transgression and a crime against females. Having been Jetsun Shuksep's student in my

last life and one of Her present Tulku's shabji for almost 20 years in this life, I don't see it that way. Just with Marpa and Milarepa, I feel quite confident that Jetsun Shuksep would've said Lama Pema Gyatsho's acts were skillful means for the purification of Her bad karma. Did She suffer terribly? Of course She did. Besides branding, She was kicked out of Her Teacher's community, beaten, and told to walk naked around the Barkor. But She was willing to undergo these trials for the sake of Enlightenment. If, within Vajrayana, these were considered wrong or shameful acts on the part of Her Guru, they would not have been included in Her namthar. Her namthar is a record of Her Liberation and everything in it is meant as a description of what led to that Liberation. Would I like to be branded on my forehead? No way... but then I don't have Jetsun Shuksep's bravery and perseverance on the path to Liberation.

We moderns (with our liberal, humanist, relativist views) need to understand that the Vajrayana is an inherently dangerous path where all safety nets have been discarded. There are no limits to what a real Guru might do to insure the Liberation of Their student. In Alexandra David-Neel's *Magic & Mystery in Tibet*, there's a story where she comes across a Lama whose student is practicing chod every night and is so scared that David-Neel cautions the Lama that the student is on the verge of dying. The Lama says that the student has only to realize the inherent nature of his own mind and all fear will evaporate. The Teacher did not intervene in the student's nightly chod.

One of my own Teachers deliberately caused me immense mental and emotional pain. After years of suffering through this, She said that it was in order to insure that my mind stayed in the View every minute of every day. Harsh? Absolutely. But don't hang out with Wisdom Dakinis (a.k.a. Mamos) if you can't take the heat.

Chatral Rinpoche, one of this Teacher's Root Gurus, was also famous for doing outrageous things, making outrageous requests of students. There is a well-known story of Chatral Rinpoche sitting on a plate and asking a Western student who was requesting teachings on one taste to eat that shit. The student decided he didn't need those teachings after all. Another time, a Tibetan disciple of Chatral Rinpoche was near death. This disciple (or former disciple) had broken samaya which had never been confessed and repaired. Seeing the writing on the wall, he was now afraid he was going to Narm Hell. He invited Chatral Rinpoche out to a fashionable restaurant and bought Him dinner. He said how sorry he was and asked if Chatral Rinpoche would pardon him. Chatral Rinpoche told the man to offer absolutely every single one of his possessions to Him. If I remember correctly, the man ran out of the restaurant. I was told this story by Jetsun Shuksep's Tulku as an example of how serious Vajryana samaya is as well as how, as a Vajrayana Guru, Chatral Rinpoche "played for keeps." Today, everyone likes to say they were a student of Chatral Rinpoche. But the truth is that, for years, most people stayed away from Chatral Rinpoche out of fear.

Similar with Kunzang Dorje Rinpoche Whose bio was recently posted on this site in another thread. I personally know a well-known Western Dharma practitioner who asked Kunzang Dorje to become His student. Kunzang Dorje took out a piece of copper wire, straightened it out a bit, and told this Westerner to insert it up his penis. The Westerner decided he was needed elsewhere.

Then there's Kusum Lingpa Who gleefully shoplifted in drag while His students shuddered in a combination of embarrassment and fear of being immanently arrested. And that's only one example of this Teacher's outrageous, iconoclastic behavior.

My point being, if you (we, me) are not willing to risk everything on the Vajrayana path, maybe you/we/me should not follow this path. The pervasive contemporary attempt to water down the Vajrayana to make it palatable to us moderns and profitable to its purveyors risks, as one of my Dharma brothers recently wrote, turning it into "Tibetan Presbyterianism." The 84 Mahasiddhas of India did not tell Their Gurus what They could and couldn't do in terms of Their teaching methods.

Many people gravitate to Gurus who are always nice, always kind, always "compassionate" in our everyday version of that word. We pick Gurus who we like and are easy to get along with, Who we are comfortable with. For some of us, this is all we can handle. But when you're with a highly Realized Teacher, it can be very, very scary. To Them, this world is a fiction, a dream, an illusion, and Their job is to wake us up out of that fiction as quickly and completely as possible. For this kind of Teacher, nothing is "off the table" in terms of skillful means. When confronted with this sort of Teacher, you may not be able to take the heat.

I totally understand the problem with sexual abuse that is causing so much anguish and upsetment in our Tibetan Buddhist world. One of my own Teachers was well-known for having sex with His female students. So I have some first-hand experience of this situation. But I would caution we Tantrikas to be very careful in jumping to pervasive modernist conclusions about all this. It is very, very difficult to tell who is a true Guru and who is not, and our tightly cherished notions of right and wrong don't apply in the world of the Swift Path. That's what makes Vajrayana so damn dangerous. This path is not for everyone. The fact that it's being marketed to everyone without the proper warning labels on the side of the package is part of the degenerations of the Kali Yuga.

I'm sure I'm going to catch flak for this post, but, in my opinion and experience, this whole situation is not as easy and straightforward as many seem to think. For anyone thinking about entering the Vajrayana, all I can say is caveat emptor.

Author: Malcolm

Date: Saturday, July 14th, 2018 at 2:51 PM

Title: Re: Jetsunma Tenzin Palmo & Lama Tsultrim Allione: Shambhala's Sakyong Mipham

Content:

pemachophel said:

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Malcolm wrote:

Dude, you need help if you think branding people is acceptable on any level.

Author: Malcolm

Date: Saturday, July 14th, 2018 at 2:55 PM

Title: Re: Jetsunma Tenzin Palmo & Lama Tsultrim Allione: Shambhala's Sakyong Mipham

Content:

pemachophel said:

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mandog said:

Wow. Thank you for sharing this, I think there is a lot of benefit from people hearing these stories. Do you believe that "peaceful" gurus necessarily offer a sort of slower path than "wrathful" gurus as a rule?

Malcolm wrote:

These stories help no one. Why? None of the people advocating this behavior would put up with it themselves for a second.

Author: Malcolm

Date: Saturday, July 14th, 2018 at 11:58 PM

Title: What's the point of abusive gurus?

Content:

heart said:

I am a little surprised at this discussion and several others recently. Vajrayana (including Dzogchen) is not really about finding a nice teacher that can teach you nice things, right? It is about recognising the natural state, decide on that and gain full realisation in the natural self liberation and that will leave nothing of our current like and dislikes, hopes and fears and so on. It will utterly destroy the unrealised people that we are.

Malcolm wrote:

The notion that there is a person to destroy is pernicious and false. This is annihilationism.

heart said:

I am pretty sure none of you think that Naropa let Tilopa abuse him to the point of death without Naropa getting some realisation, some awakening in the process. That would be very stupid on his part and I think we all know that Naropa wasn't stupid.

Malcolm wrote:

1) Naropa was already an advanced Vajrayāna practitioner when he sought out Tilopa.

2) Naropa did not realize buddhahood, because in the end, he disobeyed Tilopa over the issue of debating Hindus.

3) Tilopa did not actually personally abuse Naropa. He put Naropa in situations where Naropa acted out his egotism and got into trouble as a result.

4) These stories are comparatively rare. In fact, in the entire history of the Sakya tradition, filled with masters who attained the highest realizations, none of these stories exist. I cannot think of any similar stories in the Gelug, Jonang, or Nyingma traditions either. For some reason, however, the Kagyu tradition's take on guru devotion, using Tilopa/Naropa, Marpa/Mila narratives, is frankly unhealthy and leads students the wrong way. I also cannot think of any stories like this in the Kagyu tradition following Milarepa, in fact. So why do Tibetans and westerners constantly invoke the Tilopa/Naropa refrain? It makes no sense and merely promotes a sense that if you guru does not beat you, you are not making progress. Beyond this, there is the fact that Milarepa story is a complete fiction, as the research of Peter Alan Roberts clearly shows based on the earliest bios of Milarepa.

For example, let us take the case of Virupa. Virupa was a monk, Shri Dharmapāla, abbot of Nalanda, who practiced Vajrayogini for twenty years. He thought he was not getting anywhere. So one night he decided to quit and tossed his māla in the toilet. He had a dream of Nairatma, and she told him that he had erred, and that he needed to retrieve his māla from the latrine and wash it. You see, he had received empowerments of Cakrasamvara, but his master had died before Dharmapāla could receive intimate instructions related to experiences on the path. So he misinterpreted his experiences of heat on the path of application, and further, he was practicing the wrong yidam. So the next day, he encountered nirmanakāya Nairatma and her band of yoginīs, received the

Hevajra empowerment and instructions, and achieved one bodhisattva bhumi after another for six consecutive nights, realizing the sixth bhumi. Now, Virupa was definitely a crazy yogi, everywhere he went he challenged people's expectations, but he did it with kindness, not anger— though when he reversed the Ganges, he might have flooded a hut or two, and when he stopped the sun in the sky, he might have damaged some crops. In his dealings with Dombhi Heruka and Kanha, it is recorded he showed them nothing but kindness. It is well known that among the 84 mahāsiddhas, when it came to manifesting magical powers, Virupa was the greatest. Finally, people became a little too freaked out by Virupa's displays of power, so Avalokiteshvara intervened and asked Virupa to stop. Of course Virupa assented, having converted thousands of Hindus to Buddhadharma and the practice of Avalokiteshvara in particular, and when he passed, it is recorded that he dissolved his physical body into a statue of Avalokiteshvara in South India. The point of all of this is that there is more than one model of guru/disciple relationships.

Another of the root downfalls is causing people to lose faith in the Dharma. You are going to have to explain to me exactly how it is that promulgation of these few narratives does Vajrayāna more good than harm, considering they are exceptions and not the rule.

And further, those of us who extol such stories as that of Tilo and Naro, think carefully, could you handle Tilopa as your guru? And if you answer honestly, you will admit there is no way you can handle this. And if you can't handle this, for what reason do you hold this up as an ideal model of a guru and student relationship?

Author: Malcolm

Date: Sunday, July 15th, 2018 at 12:16 AM

Title: Re: What's the point of abusive gurus?

Content:

Crazywisdom said:

Kagyū bashing garbage. Pls shut up.

Malcolm wrote:

No, Nathan, I am pointing out that 1) Tsang Nyon Herukas 15th century bio of Milarepa is just a religious novel, with little basis in fact. 2) That this narrative of Tilo/Naro being held up as the model of guru/disciple relationship is not healthy nor sound, since Naropa was already a highly advanced Vajrayāna practitioner. 3) The fact that Naropa did not achieve buddhahood in his lifetime because he disobeyed Tilopa over the issue of debate is preserved in the early Sakya tradition, 12th century, so only a century after Naropa passed. Tsang Nyon's bio of Naropa is also unreliable as history. 4) Naropa's tradition of Vajrayogini is one of the most important Sakya teachings, so no disrespect to either master is intended. 5) I will never shut up. You should have figured that out by now.

Author: Malcolm

Date: Sunday, July 15th, 2018 at 1:11 AM

Title: Re: What's the point of abusive gurus?

Content:

Crazywisdom said:

There is way too much vajra guru slamming going on here. You all should know you're walking on thin ice.

Malcolm wrote:

Vajra gurus do not have the immunity of papal infallibility. If you do not like the heat...

Author: Malcolm

Date: Sunday, July 15th, 2018 at 1:17 AM

Title: Re: What's the point of abusive gurus?

Content:

Quay said:

And when they do come up, as in another thread, and when they're about certain contemporary teachers, Chatral Rinpoche in this case,

Malcolm wrote:

In fact, I have a friend who is a close student of the late Chatral Rinpoche, who spent, over the years, many months at a time in close proximity to him. According to my friend, Chatral Rinpoche was never anything but unfailingly kind to students, and when westerners came to see him for teachings, he would kindly explain that unless they learned Tibetan, there was no point in him giving them teachings. This is not to say that there are no tales of Chatral Rinpoche expressing anger, for of course there are those stories as well. But my friend's experience of him was one of nothing but complete kindness and care.

Author: Malcolm

Date: Sunday, July 15th, 2018 at 1:19 AM

Title: Re: Karma, "soulmates" etc

Content:

TharpaChodron said:

So, I'm curious what anyone's take, including the actual Buddhist official outlook is on "soul mates", chance encounters, predestined relationships and all that. My understanding is that our karma determines just about everything, so when we meet people it's due to our karma? But what exactly does that mean?

Some new agey ideas are that people somehow agree before they are born they will meet again in this life in order to either complete something important or the proverbial "learn an important life/spiritual lesson."

And how does Tibetan astrology look at these things. I imagine considering how important it is, they must have a notion about this stuff.

Malcolm wrote:

In general, all relationships we have with each other are a result of karma.

Author: Malcolm

Date: Sunday, July 15th, 2018 at 1:32 AM

Title: Re: What's the point of abusive gurus?

Content:

Crazywisdom said:

There is way too much vajra guru slamming going on here. You all should know you're walking on thin ice.

Malcolm wrote:

Vajra gurus do not have the immunity of papal infallibility. If you do not like the heat...

Crazywisdom said:

Apparently, you like the heat. Vajrakilaya tantras have some pointed things to say about this.

Malcolm wrote:

My point is that if you do not like the conversation, you are not required to participate.

The Tibetan tradition is not perfect, it has problems, mostly having to do with abuse of power, money, sexism, and position, and exploiting the teachings to support worldly positions of power, to gain money, exploit women, and to preserve position. The ancient mahasiddhas had no interests in preserving power structures of Indian kings, Buddhist and otherwise, nor the worldly power of the monastic institutions, nor with maintaining patriarchal power over women. Instead, they abandoned all of this. It is for this reason I find it ironic that antinomian stories are being used to uphold the very institutions for which these ancient mahasiddhas had no use. Don't you find this odd?

Author: Malcolm

Date: Sunday, July 15th, 2018 at 1:43 AM

Title: Re: Jetsunma Tenzin Palmo & Lama Tsultrim Allione: Shambhala's Sakyong Mipham

Content:

Crazywisdom said:

Ok. Also keep in mind mantrins who hold samaya. Disparagers become the object of ritual slaying.

Malcolm wrote:

Better make sure you can stab your wooden kila into a rock before you attempt such feats. Otherwise, you just harm yourself.

BTW, at Lamdre, recently, His Holiness Sakya Trizen 42 made it quite clear that the guru/disciple relationship was not one of total, slavish obedience. That if one's guru asked one to do things that contradicted the Dharma, one should disobey.

Author: Malcolm

Date: Sunday, July 15th, 2018 at 1:47 AM

Title: Re: Jetsunma Tenzin Palmo & Lama Tsultrim Allione: Shambhala's Sakyong Mipham

Content:

Crazywisdom said:

Ok. Also keep in mind mantrins who hold samaya. Disparagers become the object of ritual slaying.

Malcolm wrote:

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Crazywisdom said:

I agree w HHST

Malcolm wrote:

Glad we cleared that up.

Author: Malcolm

Date: Sunday, July 15th, 2018 at 1:53 AM

Title: Re: Jetsunma Tenzin Palmo & Lama Tsultrim Allione: Shambhala's Sakyong Mipham

Content:

Crazywisdom said:

I agree w HHST

Malcolm wrote:

Glad we cleared that up.

Crazywisdom said:

I'm saying there's too much finger pointing going on here. It's enough to make this point. After a while the scale tips towards disparaging samaya holders.

Malcolm wrote:

No, there is no finger pointing -- there is mere acknowledgement that we have a religious tradition which is in deep denial about harmful abuses which it allows to happen to children, women, and others.

Author: Malcolm

Date: Sunday, July 15th, 2018 at 3:02 AM

Title: Re: What's the point of abusive gurus?

Content:

heart said:

I am a little surprised at this discussion and several others recently. Vajrayana (including Dzogchen) is not really about finding a nice teacher that can teach you nice things, right? It is about recognising the natural state, decide on that and gain full realisation in the natural self liberation and that will leave nothing of our current like and dislikes, hopes and fears and so on. It will utterly destroy the unrealised people that we are.

Malcolm wrote:

The notion that there is a person to destroy is pernicious and false. This is annihilationism.

heart said:

Malcolm, I am not saying there is a "person to destroy" I am saying that the natural state is not our ordinary state of confusion. The distinction between mind and rigpa.

/magnus

Malcolm wrote:

Do you think you have to destroy the mind to be in a state of knowledge of one's natural state? I hope not.

Author: Malcolm

Date: Sunday, July 15th, 2018 at 3:04 AM

Title: Re: What's the point of abusive gurus?

Content:

Crazywisdom said:

Apparently, you like the heat. Vajrakilaya tantras have some pointed things to say about this.

Malcolm wrote:

My point is that if you do not like the conversation, you are not required to participate.

The Tibetan tradition is not perfect, it has problems, mostly having to do with abuse of power, money, sexism, and position, and exploiting the teachings to support worldly positions of power, to gain money, exploit women, and to preserve position. The ancient mahasiddhas had no interests in preserving power structures of Indian kings, Buddhist and otherwise, nor the worldly power of the monastic institutions, nor with maintaining patriarchal power over women. Instead, they abandoned all of this. It is for this reason I find it ironic that antinomian stories are being used to uphold the very institutions for which these ancient mahasiddhas had no use. Don't you find this odd?

Crazywisdom said:

Yes. It is odd. Vajrayana is odd.

Malcolm wrote:

There is a lot of fake Vajrayāna out there and lot of gurus using Vajrayāna to fatten their wallets.

Author: Malcolm

Date: Sunday, July 15th, 2018 at 3:10 AM

Title: Re: Jetsunma Tenzin Palmo & Lama Tsultrim Allione: Shambhala's Sakyong Mipham

Content:

Crazywisdom said:

I'm saying there's too much finger pointing going on here. It's enough to make this point. After a while the scale tips towards disparaging samaya holders.

Malcolm wrote:

No, there is no finger pointing -- there is mere acknowledgement that we have a religious tradition which is in deep denial about harmful abuses which it allows to happen to children, women, and others.

Crazywisdom said:

Do what to remedy?

Malcolm wrote:

Lets start by not pretending that everything advanced in the name of Vajrayāna actually corresponds with Vajrayāna Dharma on any level. Lets also stop pretending, in the name of "samaya," that bestowing empowerments is a free pass to abuse students, sexually, financially, and emotionally.

Author: Malcolm

Date: Sunday, July 15th, 2018 at 3:11 AM

Title: Re: What's the point of abusive gurus?

Content:

Crazywisdom said:

May the fat wallet lamas be the real deal.

Malcolm wrote:

Sadly, this is generally not the case.

Author: Malcolm

Date: Sunday, July 15th, 2018 at 3:30 AM

Title: Re: What's the point of abusive gurus?

Content:

heart said:

I think we have to accept that these stories are a part of our Vajrayana heritage, all lineages included, and that they do have point.

Malcolm wrote:

The point is generally lost on people who might come to Vajrayāna teachings, but lose faith in the Vajrayāna before they have even begun. Vajrayāna, after all, is part of Mahāyāna, not an elite club for boys.

heart said:

Is it good, is it bad, it is very difficult to say. Somehow these stories don't make people loose faith in the Dharma because in that case neither you nor me would still be feeling that Dharma is the most important thing in our life as we in fact do, both of us, after all these years.

Malcolm wrote:

I do not think the Dharma is important because there are a few stories of outrageous behavior by Indian or Tibetan masters. I personally think western students focus on these examples too much because they are titillating and exotic.

heart said:

My example was just meant to show the strange lack of the most important point in Vajrayana, the direct introduction, seems to be missing in these discussion and I find that very odd. Because that is really the only reason to accept unusual behaviour from a master. If it isn't about recognising the natural state, then what is it about?

Malcolm wrote:

My point is that these stories are exceeding rare, and perhaps not the best examples for

beginning students of Tibetan Buddhism. I think this is caused by the anachronistic nostalgia some people have for the good old days of Trungpa. But I think people are beginning to find out that it was not all good.

Author: Malcolm

Date: Sunday, July 15th, 2018 at 3:31 AM

Title: Re: Jetsunma Tenzin Palmo & Lama Tsultrim Allione: Shambhala's Sakyong Mipham

Content:

Crazywisdom said:
Do what to remedy?

Malcolm wrote:

Lets start by not pretending that everything advanced in the name of Vajrayāna actually corresponds with Vajrayāna Dharma on any level. Lets also stop pretending, in the name of "samaya," that bestowing empowerments is a free pass to abuse students, sexually, financially, and emotionally.

Crazywisdom said:
Caveat emptor.

Malcolm wrote:

Apparently, we need lemon laws. Anyway, empowerments granted by gurus with no realization have no force anyway.

Author: Malcolm

Date: Sunday, July 15th, 2018 at 7:23 AM

Title: Re: What's the point of abusive gurus?

Content:

heart said:

I also want to say that I really disagree with the title of this thread, I would never post in such a thread.

Virgo said:
Magnus, you just did.

Kevin...

Malcolm wrote:

He is referring to the fact that while I was writing my post, the other thread was locked.

Author: Malcolm

Date: Monday, July 16th, 2018 at 2:05 AM

Title: Re: Kyabgon Gongma Trichen Rinpoche is the Mind Emanation of Guru Rinpoche

Content:

Motova said:

Apparently so is Sogyal Lakar.

Malcolm wrote:

Recognized by his mother, but not really enthroned, or recognized by anyone else as such.

Author: Malcolm

Date: Monday, July 16th, 2018 at 6:09 AM

Title: Re: Kyabgon Gongma Trichen Rinpoche is the Mind Emanation of Guru Rinpoche

Content:

fckw said:

In Tibet they don't seem to have a problem to have several Padmasambhavas around.

yan kong said:

Why would they? It's a perfectly orthodox opinion to hold.

fckw said:

You know, for any odd reason in Tibet tulkus are or were born in rich and influential families with much higher probability than in poor and not so influential ones. Now, perhaps tulkus generally just seem to have an unexplained preference to be born in rich and influential families? Or it's their fortunate karma?

Or then, perhaps the explanation is by far less romantic.

Hence: My point of having several Padmasambhavas around was not so much about the number of them, but rather about the point that there seems to be a certain level of, well, let's call it "arbitrariness" to it.

Malcolm wrote:

Tulkus are recognized in all kinds of families.

Author: Malcolm

Date: Monday, July 16th, 2018 at 12:33 PM

Title: Re: What's the point of abusive gurus?

Content:

anjali said:

Ok. Lots of posts removed. Some of them may find there way into a split off topic (or not). I don't have the time to sift through them this evening so see if there is anything worth salvaging. For now, carry on with the discussion of what's the point of abusive gurus?

Malcolm wrote:
Not really worth saving....

Author: Malcolm

Date: Tuesday, July 17th, 2018 at 12:23 AM

Title: Re: What's the point of abusive gurus?

Content:

Crazywisdom said:

The topic is loaded question. Like, why do you abuse your wife? There is room for a guru to make you feel bad, confuse you, impeach you...

Malcolm wrote:

The thing is, Nathan, is that there is flaw in the way the narrative of guru devotion is being communicated, and that leads to serious abuse of students by putative teachers of Buddhadharma, and mistaken defenses of these teacher's actions. This has nothing to do with Mahāmudra, etc.

Author: Malcolm

Date: Tuesday, July 17th, 2018 at 12:25 AM

Title: Re: What's the point of abusive gurus?

Content:

haha said:

But there are some statements in mahanana sutra which may be a factor to people could act in such manner. The Vimalakirti Sutra:

Then the Licchavi Vimalakirti said to the patriarch Mahakasyapa, "Reverend Mahakasyapa, the Maras who play the devil in the innumerable universes of the ten directions are all bodhisattvas dwelling in the inconceivable liberation, who are playing the devil in order to develop living beings through their skill in liberative technique. Reverend Mahakasyapa, all the miserable beggars who come to the bodhisattvas of the innumerable universes of the ten directions to ask for a hand, a foot, an ear, a nose, some blood, muscles, bones, marrow, an eye, a torso, a head, a limb, a member, a throne, a kingdom, a country, a wife, a son, a daughter, a slave, a slave-girl, a horse, an elephant, a chariot, a cart, gold, silver, jewels, pearls, conches, crystal, coral, beryl, treasures, food, drink, elixirs, and clothes - these demanding beggars are usually bodhisattvas living in the inconceivable liberation who, through their skill in liberative technique, wish to test and thus demonstrate the firmness of the high resolve of the bodhisattvas. Why? Reverend Mahakasyapa, the bodhisattvas demonstrate that firmness by means of terrible austerities. Ordinary persons have no power to be thus demanding of bodhisattvas, unless they are granted the opportunity. They are not capable of killing and depriving in that manner without being freely given the chance.

Malcolm wrote:

These bodhisattvas are bodhisattvas on the stages, not ordinary people.

Author: Malcolm

Date: Tuesday, July 17th, 2018 at 12:30 AM

Title: Re: What's the point of abusive gurus?

Content:

haha said:

Be careful at the beginning , because once the relationship has been established nothing can be changed unless the guru gives you permission to no longer regard him as your guru. Once the relationship has been formed there is no heavier karma than giving up the guru, renouncing the guru as an object of devotion. It is a much heavier negative karma than committing the five uninterrupted negative actions. Among all heavy karmas, this is the heaviest.

Malcolm wrote:

This is only valid in the case of a guru who has not betrayed the fundamental terms of the relationship, putting the benefit of students above their own. It does not apply at all to someone from whom one has never received any empowerments.

Author: Malcolm

Date: Tuesday, July 17th, 2018 at 12:32 AM

Title: Re: What's the point of abusive gurus?

Content:

Unknown said:

We have to be clear about what we're going to do at the very beginning so that there will be no problems or confusion later.

Malcolm wrote:

The problem with this statement by Lama Zopa is that there is no certifying authority for gurus, and it is extremely hard for people, when they are beginners, to actually be able to tell who is a valid guru and who is a charlatan.

Author: Malcolm

Date: Tuesday, July 17th, 2018 at 12:40 AM

Title: Re: What's the point of abusive gurus?

Content:

Crazywisdom said:

The topic is loaded question. Like, why do you abuse your wife? There is room for a guru to make you feel bad, confuse you, impeach you...

Malcolm wrote:

The thing is, Nathan, is that there is a flaw in the way the narrative of guru devotion is being communicated, and that leads to serious abuse of students by putative teachers of Buddhадharma, and mistaken defenses of these teachers' actions. This has nothing to do with Mahāmudra, etc.

Crazywisdom said:

In that case, the tantras make things pretty clear: teacher w lineage gives ritual; if actual consort is not possible, visualize; go accumulate 10 mil mantras. Perhaps if there's a particularly advanced mantrin who's nut won't crack, some secret extreme measures have to go on w the client's consent.

Malcolm wrote:

The point of abuse comes when unrealized gurus lacking experience and realization take advantage of the "unconventional" behavior clause, and rather than acting with spontaneous conduct, act out of rampant defilements aggravated by their position over vulnerable students.

Author: Malcolm

Date: Tuesday, July 17th, 2018 at 12:50 AM

Title: Re: Jetsunma Tenzin Palmo & Lama Tsultrim Allione: Shambhala's Sakyong Mipham

Content:

Crazywisdom said:

Caveat emptor.

Malcolm wrote:

Apparently, we need lemon laws. Anyway, empowerments granted by gurus with no realization have no force anyway.

Crazywisdom said:

I hear what you're saying, but it seems what matters is empowerment come from someone with instructions from the lineage.

“Homage to Vajrakumāra”

“Please bestow...

“Firstly,... in general, power falls into four categories: the power that is attained even without empowerment is the best, comprising that power that is gained by the mind as a result of correctly realizing the view. Power is not attained, even without the ritual empowerment, when the guru has no lineal instructions and the disciple has no vows. Power attained through empowerment is gained by a disciple who has accepted vows from a guru who possesses lineal instructions. And one who has not received the empowerments, although the empowerments have been bestowed upon him, and has

gained nothing, even though it has all been given, is like someone whose mind is completely black.”

-Bolt of Lightning from the Blue, p. 303

Malcolm wrote:

Yes, as well as having done the retreats, etc. Nevertheless, giving samaya to students requires having an iron belly for dealing with broken samaya, and a guru who has no realization will just be ruined if they are not careful.

Author: Malcolm

Date: Tuesday, July 17th, 2018 at 4:13 AM

Title: Re: Chakrasamvara Root Tantra

Content:

haha said:

Yes, you can read. Even before receiving, you can read it for academic purpose but you can't practice it.

Norwegian said:

This is wrong.

Nowhere in Buddhadharma is it explained that you can read for "academic purposes". The thing is, academics don't give a damn about what Buddhadharma says, because they use the excuse that they are academics, therefore they read, and do whatever they feel like in this context.

But if you've not received a relevant empowerment and transmission, it's a different story. Then you should wait until you do get the relevant empowerment and transmission.

Malcolm wrote:

This is not saying that the OP has permission necessarily, it is merely recognition of that fact that yes one can read it if one wants.

M

Author: Malcolm

Date: Tuesday, July 17th, 2018 at 8:08 AM

Title: Re: Mahamudra and Dzogchen

Content:

passel said:

I think this question is on point, but maybe it could be a new thread- there were a few different thread with similar titles, and I think a bunch of posts or even a thread got deleted? Idk

If one held the view that mahamudra and dzogchen have the same basis and the same fruit, that just the paths are distinct (but let's be honest overlapping- cf. J. Ling Lion's Roar on stillness/movement/noticing in Dzogchen as but one of kotis of examples), then does that just boil down to two distinct sets of texts, instructions, practices, practice communities?

Malcolm wrote:

One cannot practice Lamdre from a Dzogchen point of view. Why? The basis of purification is different. The basis of purification of Lamdre is the five aggregates. The basis of purification of Dzogchen is pristine consciousness.

Author: Malcolm

Date: Tuesday, July 17th, 2018 at 9:41 AM

Title: Re: Mahamudra and Dzogchen

Content:

Malcolm wrote:

One cannot practice Lamdre from a Dzogchen point of view. Why? The basis of purification is different. The basis of purification of Lamdre is the five aggregates. The basis of purification of Dzogchen is pristine consciousness.

passel said:

Fantastic, thank you. I'm afraid I've never met a Sakyapa in the flesh, so my knowledge of the Lamdre system is less than meager, thanks for the response. I was really thinking of Kagyu/Nyingma synthesis, just since that's all I've really ever had any depth of exposure to (and some straight Nyingma, straight Kagyu, though neither has really clicked). Interesting, though, in that I made some quasi-perennialist statements above without even considering a Lamdre view. The impression I get is that Kagyu Mahamudra and Sakya Lamdre could be the hardest view/practice systems to reconcile. Jampa Thaye does it, I guess, Karma Thinley. Ka-Nying and Nyinga/Sakya syncretism though seem to be more common. But 5 aggregates as the basis does make Lamdre hard to reconcile w Dz as well, at least to uninstructed worldlings like yours truly.

(Context: I had in mind a statement on a deleted? thread that MM and Dz have same basis, same fruit, different paths- which I gather does not jibe w the view of Lamdre) Wonder if Lamdre-Dz practitioners would conceive of the two as parallel practice milieu that should be engaged, simultaneously or in sequence, or whether those practitioners find a way to fit one set of instruction/practices within the other. I guess those are not mutually exclusive responses- you could subsume one system within the other in sequence. Simultaneously would be hard.

Re-reading your quote above though makes me think that a practitioner of some capacity could practice Lamdre from a Dz point of view, but not vice versa. Unless different bases can have the same fruit, though I don't recall coming across that idea before..

Malcolm wrote:

The basis is the same, the basis of purification is different.

Author: Malcolm

Date: Tuesday, July 17th, 2018 at 12:29 PM

Title: Re: Mahamudra and Dzogchen

Content:

passel said:

hm. Is that a straight Lamdre statement, or is it a way of harmonizing Lamdre and Dzogchen?

Malcolm wrote:

In Lamdre, the basis, path, and result are identical. But the basis of purification is samsara. That is not true of Dzogchen.

Author: Malcolm

Date: Tuesday, July 17th, 2018 at 11:37 PM

Title: Re: Mahamudra and Dzogchen

Content:

passel said:

I think this question is on point, but maybe it could be a new thread- there were a few different thread with similar titles, and I think a bunch of posts or even a thread got deleted? Idk

If one held the view that mahamudra and dzogchen have the same basis and the same fruit, that just the paths are distinct (but lets be honest overlapping- cf. Jling Lion's Roar on stillness movement noticing in Dzogchen as but one of kotis of examples), then does that just boil down to two distinct sets of texts, instructions, practices, practice communities?

Malcolm wrote:

One cannot practice Lamdre from a Dzogchen point of view. Why? The basis of purification is different. The basis of purification of Lamdre is the five aggregates. The basis of purification of Dzogchen is pristine consciousness.

Crazywisdom said:

But so is Chetsun N

Malcolm wrote:

Huh?

Author: Malcolm

Date: Tuesday, July 17th, 2018 at 11:58 PM

Title: Re: Mahamudra and Dzogchen

Content:

Crazywisdom said:
But so is Chetsun N

Malcolm wrote:
Huh?

Crazywisdom said:
First half of Sadhana is essentially tummo. As purification and accumulation

Malcolm wrote:
Chetsun Nyinthig sadhana is not Dzogchen, it's anuyoga, specifically, employing devotion to the guru as the path.

Author: Malcolm
Date: Wednesday, July 18th, 2018 at 12:09 AM
Title: Re: Mahamudra and Dzogchen
Content:

Crazywisdom said:
First half of Sadhana is essentially tummo. As purification and accumulation

Malcolm wrote:
Chetsun Nyinthig sadhana is not Dzogchen, it's anuyoga, specifically, employing devotion to the guru as the path.

Crazywisdom said:
Then it becomes Dzogchen. Very pure lineage.

Malcolm wrote:
Even so, the basis of purification of Dzogchen is not the five aggregates.

Author: Malcolm
Date: Wednesday, July 18th, 2018 at 12:19 AM
Title: Re: Mahamudra and Dzogchen
Content:

Crazywisdom said:
Then it becomes Dzogchen. Very pure lineage.

Malcolm wrote:

Even so, the basis of purification of Dzogchen is not the five aggregates.

Crazywisdom said:

Anyone wants Rainbow body these days has to practice Guru Singhishwara.

Malcolm wrote:

No, this is just standard Vajrayāna hyperbole. Even if you practice this, there is no guarantee of rainbow body. Rainbow body depends on the practitioner, not the practice.

Author: Malcolm

Date: Wednesday, July 18th, 2018 at 12:45 AM

Title: Re: Mahamudra and Dzogchen

Content:

Crazywisdom said:

Anyone wants Rainbow body these days has to practice Guru Singhishwara.

Malcolm wrote:

No, this is just standard Vajrayāna hyperbole. Even if you practice this, there is no guarantee of rainbow body. Rainbow body depends on the practitioner, not the practice.

Crazywisdom said:

I believe Khenpo Namdrol

Malcolm wrote:

The notion comes from a line in the root text. The Hevajra tantra says, "Buddhist tīrthikas who do not know Hevajra will never attain buddhahood."

As I said, Vajrayāna hyperbole. For example, Khenpo Acho, student of Dudjom Rinpoche, attained rainbow body in the late nineties through the practice of Vajrakīlāya. His other main practice was Naro Khachoma.

Author: Malcolm

Date: Wednesday, July 18th, 2018 at 1:20 AM

Title: Re: Big messages to deplorables ???

Content:

Rick said:

What's the *realistic* alternative? Vote for Nader and boot Gore out of the White House?

Johnny Dangerous said:

I actually did heh, and I feel justified in doing so.

Malcolm wrote:

Yeah, that worked out real well for America.

Author: Malcolm

Date: Wednesday, July 18th, 2018 at 12:57 PM

Title: Re: Immutable Nature of the Primordial State

Content:

Malcolm wrote:

There is no primordial state.

Author: Malcolm

Date: Wednesday, July 18th, 2018 at 2:18 PM

Title: Re: Mahamudra and Dzogchen

Content:

Malcolm wrote:

One cannot practice Lamdre from a Dzogchen point of view. Why? The basis of purification is different. The basis of purification of Lamdre is the five aggregates. The basis of purification of Dzogchen is pristine consciousness.

haha said:

If one knows the Dzogchen before receiving Lamdre, those instructions of the lamdre at the time of empowerment would be very profound. It is my personal opinion. Certainly, what they emphasize to purify is different.

@ passel

If you have heard the Gelug masters presentation, they can very precisely remark the experience of Dzogchen and Tantra in particular stage.

If you have read "The Supreme Source(The Kunjed Gyalpo)", you can figure out the subtle level of grasping in other lower vehicles.

Malcolm wrote:

There is no doubt that Lamdre and Dzogchen are compatible, but one has to understand how their paths differ.

Author: Malcolm

Date: Thursday, July 19th, 2018 at 12:35 AM

Title: Re: Leslie Hays says Akong R kidnapped and tortured SMR

Content:

dzogchungpa said:

I decided to look through the comment thread on Hays' cat story FB post, and there are

many interesting comments but

https://www.facebook.com/permalink.php?story_fbid=1866927776941356&id=100008724543238&comment_id=1867199120247555&reply_comment_id=1867280453572755 especially caught my eye:

Then Sakyong Mipham rinpoche (smr or the Sawang as he was known then) was kidnapped by Akong Tulku, and he was tortured- locked in a closet & he showed me the scars on his cheek from being whipped with a bamboo whip. I am not sure why CTR & Dianna didn't go get him immediately. But he was wounded too. Tagi and Gesar both experienced abuse too-now Gesar is an abuser as well. This is the cycle of violence, and I am a victim of it

I don't really know what to make of it but I thought it was worth pointing out. Does anyone know how old SMR would have been at that time?

Malcolm wrote:
6 -8 or so.

Author: Malcolm
Date: Thursday, July 19th, 2018 at 12:43 AM
Title: Re: Mahamudra and Dzogchen
Content:

haha said:

If one knows the Dzochen before receiving Love amdre, those instructions of the lamdre at the time of empowerment would be very profound. It is my personal opinion. Certainly, what they emphasize to purify is different.

Malcolm wrote:

There is no doubt that Lamdre and Dzogchen are compatible, but one has to understand how their paths differ.

haha said:
Agree!

Actually, I have a doubt on this statement: "The basis of purification of Dzogchen is pristine consciousness."

If something that is pure and perfect from very beginning, what is there one purifies?

Malcolm wrote:

You can doubt the statement, but it is a statement made by the great Lamdre exegete Dezhung Ajam, who also studied Dzogchen under Adzom Drukpa. To answer your question, temporary afflictions are purified, in the same way impurities in gold ore are separated from the gold. Lamdre by contrast transforms the aggregates into the Buddha

families etc., like the example of the philosopher stone transforming base metal into gold.

Author: Malcolm

Date: Thursday, July 19th, 2018 at 12:59 AM

Title: Re: Immutable Nature of the Primordial State

Content:

LoveFromColorado said:

p

Malcolm wrote:

There is no primordial state.

LoveFromColorado said:

Hi Malcolm, unless you are referring to emptiness, then I don't understand what you mean. Throughout The Supreme Source by Chogyal Namkhai Norbu the Base is continually referred to as "the primordial state" (for example, on page 85). Would you mind clarifying?

Malcolm wrote:

"Primordial state" is how ChNN translates the term "gzhi." "Gzhi" simply refer to something we have not realized. If there is some real primordial state, then how does it exist, in whom does it exist, and in what way does it exist, without falling into the four extremes. If it does not exist by way of any of the four extremes, for what reason then it is a fault to say there is no basis? Actually, the assertion that there is no basis is precisely the meaning of Dzogchen, Mahāmudra, and Prajñāpāramitā.

Author: Malcolm

Date: Thursday, July 19th, 2018 at 1:16 AM

Title: Re: Immutable Nature of the Primordial State

Content:

Pema Rigdzin said:

Malcolm,

Usually we speak of the Sutrayana paths as as the causal vehicles, and the mantrayana paths as the resultant vehicles; but does Dzogchen consider Anuyoga and Mahayoga "resultant"?

Malcolm wrote:

Yes.

Author: Malcolm

Date: Thursday, July 19th, 2018 at 1:20 AM

Title: Re: Immutable Nature of the Primordial State

Content:

smcj said:

Actually, the assertion that there is no basis is precisely the meaning of Dzogchen, Mahāmudra, and Prajñāpāramitā.

With Prajnaparamita yes. With Mahamudra and Dzogchen it depends on who you talk to.

In "Myriad Worlds" Kongtrul writes: What is the fundamental nature of the original primordial ground of being, before buddhas appear by realizing it and before sentient beings appear by not realizing it? To answer this the tradition of Great Perfection states that the claims concerning the ground based on the perspectives of persons who adhere to philosophical tenets are mistaken.

Make no mistake, this book is about Kongtrul's cosmology. He starts with Abhidharma, then the Kalachakra cosmology, then the above is the beginning of his Dzogchen cosmology.

Malcolm wrote:

Kongtrul's review of Dzogchen "cosmology" is rather incomplete in the Encyclopedia (he gives a more detailed and complete overview in other places). Also the term "ground of being" has no correlate in Tibetan. It is an erroneous translation of the simple term "gzhi," that is, basis.

Also, the nature of the original basis is ka dag, original purity, i.e., emptiness free from extremes. There are several presentations of the basis in Dzogchen, the only non-erroneous one is that the basis is originally pure. Original purity is a special term for emptiness which has never been contaminated by ignorance.

Author: Malcolm

Date: Thursday, July 19th, 2018 at 1:23 AM

Title: Re: Immutable Nature of the Primordial State

Content:

smcj said:

Dudjom R. have a Shentong/Great Madhyamaka view.

Malcolm wrote:

When it comes to sūtra, yes. Not when it comes to Dzogchen. Jigme Lingpa follows Tsongkhapa when it comes to sūtra, but not when it comes to Dzogchen. Dzogchen masters do not privilege sūtra views over Vajrayāna views -- this is a point you seem to have never understood.

Author: Malcolm

Date: Thursday, July 19th, 2018 at 1:27 AM

Title: Re: Leslie Hays says Akong R kidnapped and tortured SMR

Content:

Miroku said:

I honestly find that hard to believe. This is bit too much. But still shows how f-ing messy the whole situation is. Kinda reminded me of a passage where Dianna says

Akong R. bullied her and CTR when they still were in Samye-ling. But still really? This is a horrible mess.

Stewart said:

I knew Akong Rinpoche for 20 years... believe me, he was no bully. He did however, put up with a lot of shit and slander from Shambhala, despite the fact he personally, and quietly, financially supported the Trungpa Tulku and Surmang monastery for years, Shambhala gave them nothing, eventually they realised that having the heritage of Surmang could be a good thing and suddenly started showing an interest.

Malcolm wrote:

And guess what, even Trungpa's claim he was the supreme abbot of Surmang turns out to be complete bullshit...that would be this guy:

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

Trungpa never taught the Zurmang tradition in Vajradhātu — he taught Karma Kagyu lineages.

Author: Malcolm

Date: Thursday, July 19th, 2018 at 1:33 AM

Title: Re: Immutable Nature of the Primordial State

Content:

smcj said:

Dzogchen masters do not privilege sūtra views over Vajrayāna views -- this is a point you seem to have never understood.

In his "Big Red Book" Dudjom R. explains that Dzogchen is superior specifically because it has the Great Madhyamaka/Shentong view. We have had that discussion before.

I have quoted it before. You know it. I do not accept your dismissal that I do not understand it.

Malcolm wrote:

Chapter and verse?

Author: Malcolm

Date: Thursday, July 19th, 2018 at 2:23 AM

Title: Re: Mahamudra and Dzogchen

Content:

haha said:

Agree!

Actually, I have a doubt on this statement: "The basis of purification of Dzogchen is

pristine consciousness."

If something that is pure and perfect from very beginning, what is there one purifies?

Malcolm wrote:

You can doubt the statement, but it is a statement made by the great Lamdre exegete Dezhung Ajam, who also studied Dzogchen under Adzom Drukpa. To answer your question, temporary afflictions are purified, in the same way impurities in gold ore are separated from the gold. Lamdre by contrast transforms the aggregates into the Buddha families etc., like the example of the philosopher stone transforming base metal into gold.

haha said:

I cannot tell anything about whom I don't know, (Dezhung Ajam).

If I remember Lamdre correctly, there are purifications of past, present and future life and intermediate stage in development stage, and one actually understands real lamdre view in completion stage.

In dzogchen, if the student has authentic realization of view, then he stabilizes it instead of purifying anything. There is nothing to purify in pristine awareness. If I am wrong, I will be happy to be corrected.

Malcolm wrote:

If what you understand is correct there is no need for thogal and Dzogchen is no different than chan. However, what you say is not true because trekcho is related to the basis, not the path.

Trekcho is knowing that there is pure gold in ore, thogal is refining the gold from the ore.

Author: Malcolm

Date: Thursday, July 19th, 2018 at 2:46 AM

Title: Re: Mahamudra and Dzogchen

Content:

haha said:

I cannot tell anything about whom I don't know, (Dezhung Ajam).

If I remember Lamdre correctly, there are purifications of past, present and future life and intermediate stage in development stage, and one actually understands real lamdre view in completion stage.

In dzogchen, if the student has authentic realization of view, then he stabilizes it instead of purifying anything. There is nothing to purify in pristine awareness. If I am wrong, I will

be happy to be corrected.

Malcolm wrote:

If what you understand is correct there is no need for thogal and Dzogchen is no different than chan. However, what you say is not true because trekcho is related to the basis, not the path.

Trekco is knowing that there is pure gold in ore, thogal is refining the gold from the ore.

haha said:

If it is the case, then thogal is like purification. Am I correct?

Malcolm wrote:

Yes, this why in general it held one cannot attain rainbow from trekco alone

Author: Malcolm

Date: Thursday, July 19th, 2018 at 9:30 AM

Title: Re: Leslie Hays says Akong R kidnapped and tortured SMR

Content:

smcj said:

You guys do know that beatings were common in pre-PRC monasteries, right?

Malcolm wrote:

As well as pre 1959 elementary schools in the USA...

Author: Malcolm

Date: Thursday, July 19th, 2018 at 1:23 PM

Title: Re: Leslie Hays says Akong R kidnapped and tortured SMR

Content:

dzogchungpa said:

If by "all of this" you mean Hays' statement re Akong R my view is that I don't know what actually happened. My point in making this thread is to stimulate discussion concerning Hays' statement, possibly turning up relevant information.

PeterC said:

The bar for these claims to be credible is extraordinarily high, given Akong R's character and integrity. Unless Hays has better proof than is in that post, we probably aren't helping anyone by repeating them.

dzogchungpa said:

I don't actually know much about Akong R but it seems that Leslie Hays is considered to be a reliable source of information these days, so I thought it was worth discussing.

Malcolm wrote:

She seems reliable with respect to her first hand accounts of what she personally saw, as to what she heard second hand...no one alive can say one way or another

Author: Malcolm

Date: Thursday, July 19th, 2018 at 11:25 PM

Title: Re: Immutable Nature of the Primordial State

Content:

Malcolm wrote:

Nine of these passages support your claim.

smcj said:

Page 300 of "The Big Red Book" in the chapter titled "Superiority of Atiyoga". Remember, he is not discussing sutra here. He is discussing Dzogchen and why it is superior to the lower 8 yantras.

Also worthy of note is the fact that he says that Nagarjuna/2nd Turning and Asanga/3rd Turning are both contained in Dzogchen. That is to be expected and does not negate my point. All Shentong view includes Nagarjuna. Elsewhere he explains that his interpretation of the 3rd Turning is "Great Madhyamaka" (a.k.a Shentong). Interestingly he includes the Dharmadhaturstava ("In Praise of Dharmadhatu") as one of Nagarjuna's. It certainly is not like Nagarjuna's other writings.

Now concerning this natural expression of the Great Perfection: The Sugata, during the intermediate promulgation of the transmitted precepts*, did not reveal the structure of the fundamental reality, though he did extensively teach the inconceivable, abiding nature without referring to symbols of elaborate conception. And, during the final promulgation**, though he did reveal the structure of the fundamental reality, he did not teach the characteristic path through which it is actualized. Therefore, the conclusive intention of the Two Promulgators*** actually abides without contradiction in the nature of the Great Perfection. This intention comprises the unaltered intention of the Collection of Madhyamaka Reasoning,, which consists of the commentaries on the intermediate promulgation by the sublime and supreme Nagarjuna; and his [Collection of Eulogies] including the Eulogy to the Expanse of Reality ****, and the commentaries by the regent Maitreya, the sublime and supreme Asanga, and his brother [Vasabandhu] and so forth, which together form the intention of the final [promulgation]. If one were to ask why this is the case, it is because these masters did not claim anything other than the profound abiding nature of natural reality, and because the Great Perfection itself is none other than that.

(bolding/underlining mine)

So he says, "... during the intermediate promulgation of the transmitted precepts, did not reveal the structure of the fundamental reality".

But he then say of Asanga/Vasabandhu, "...because these masters did not claim anything other than the profound abiding nature of natural reality..."

So he accepts the 3rd Turning as being "profound abiding nature of natural reality, and because the Great Perfection itself is none other than that.

So Dudjom R. had no problem utilizing the 3 Turning paradigm to explain and define how Dzogchen is superior to the other yanas. Since he saw it as appropriate, so do I.

*a.k.a. The 2nd Turning of the Wheel of Dharma

**a.k.a. The 3rd Turning of the Wheel of Dharma

*** Nagarjuna and Asanga

****Available in English as "In Praise of Dharmadhatu"

All this is in regards to Dudjom R's interpretation of Dzogchen. Evidently he is an outlier in this among Nyingmapas. However Kongtrul also has a Shentong view of Dzogchen, and he is not an outlier among Karma Kagyupas. So at least one major school supports that idea within the context of Dzogchen specifically.

krodha said:

Is the "third turning" gzhan stong or just Yogācāra? Seems only Yogācāra is being referenced in the excerpt despite the assertion that his use of "third turning" is supposed to be a reference to gzhan stong.

In any case, gzhan stong as a view in itself is at odds with Dzogchen... however describing Dzogchen as a Madhyamaka-Yogācāra synthesis is perfectly acceptable.

Author: Malcolm

Date: Friday, July 20th, 2018 at 9:52 AM

Title: Re: Immutable Nature of the Primordial State

Content:

Malcolm wrote:

Nine of these passages support your claim.

krodha said:

Mine or smcj's?

Malcolm wrote:

smcj's...his claim that Dudjom R subordinates Dzogchen to sutrayāna madhyamaka of any kind.

Author: Malcolm

Date: Friday, July 20th, 2018 at 9:54 AM

Title: Re: Immutable Nature of the Primordial State

Content:

smcj said:

Is the “third turning” gzhan stong or just Yogācāra? Seems only Yogācāra is being referenced in the excerpt despite the assertion that his use of “third turning” is supposed to be a reference to gzhan song

3rd Turning can be interpreted as Mind Only or Empty of Other.

Malcolm wrote:

It can also be understood as restatement of the second turning, i.e., I said this was definitive, and yes, it is definitive.

Author: Malcolm

Date: Friday, July 20th, 2018 at 1:27 PM

Title: Re: Immutable Nature of the Primordial State

Content:

krodha said:

Mine or smcj's?

Malcolm wrote:

smcj's...his claim that Dudjom R subordinates Dzogchen to sutrayāna madhyamaka of any kind.

smcj said:

I do not claim that he “subordinates” Dzogchen at all.

I claim he uses Great Madhyamaka/Shentong to declare the superiority of Dzogchen.

Malcolm wrote:

There is no need to do this. This is like saying a lion's roar needs to be amplified by a dog's bark.

Author: Malcolm

Date: Saturday, July 21st, 2018 at 3:31 AM

Title: Re: Immutable Nature of the Primordial State

Content:

Matt J said:

I struggle to see any difference between shentong and a Madhyamaka-Yogacara synthesis. If I recall correctly, Brunnholz makes the argument that what is called shentong is simply that.

krodha said:

In any case, gzhan stong as a view in itself is at odds with Dzogchen... however describing Dzogchen as a Madhyamaka-Yogācāra synthesis is perfectly acceptable.

Malcolm wrote:

Well. The actual difference is that the Yogācāra Madhyamakas do not use the three own natures doctrine.

Author: Malcolm

Date: Saturday, July 21st, 2018 at 3:35 AM

Title: Re: Leslie Hays says Akong R kidnapped and tortured SMR

Content:

Simon E. said:

I am reluctant to give this thread with it's loaded agenda any more oxygen, but it may be worth pointing out vis-a-vis Knotty Veneer's good post that the majority of CTR's American circle would probably have no first hand knowledge of Akong Rinpoche at all. Most of them never visited Samye-Ling and Akong R. did not visit CTR's centres in the US. So any view of Akong R. would come from CTR's beleaguered and defensive students. most of whom never met him.... and Mrs. Mukpo.

I will leave those interested to do the background research in that particular area.

Malcolm wrote:

Well, you can always count on Dzogchen how to stand up for the little guy, widows, stray pets, and gurus with questionable ethical compasses.

Author: Malcolm

Date: Saturday, July 21st, 2018 at 4:25 AM

Title: Re: rtsal, shared samsaric vision, "other" sentient beings

Content:

jnanasutra said:

Hi all!

So, if all appearances are rtsal manifestations of the basis of each individual, then is it the case that the rtsal manifestations are shared "vision" among samsaric sentient beings?

Also, if all appearances are the energy of the basis of each individual, then how are appearances shared by sentient beings and how are sentient beings (with their individual consciousnesses) apparent to other sentient beings? Wouldn't the appearance of other sentient beings only be the rtsal manifestations of one's own basis?

Thanks!

Dorje Shedrub said:

I had the understanding that there is one basis not many, and that sentient beings each perceive the play of reality through their own obscurations.

DS

Malcolm wrote:

This is a mistake

Author: Malcolm

Date: Saturday, July 21st, 2018 at 1:35 PM

Title: Re: Immutable Nature of the Primordial State

Content:

smcj said:

I have really come around to the Shentong presentation via the Kagyu presentation. If you're really interested, Brunnhölzl's "When Clouds Part" is an excellent read on the subject. He has a whole section with summaries of how various Karma Kagyu masters have interpreted Shentong over the centuries. It is scholarly, long, and expensive, but well worth it if you're interested.

BTW the "Rangtong Ma-yin-gag" is the view that I'm leaning towards now. It has self-emptiness but with the universal positive qualities of Buddha Nature also—if I understand it correctly. There's no separate Reality, which is the offensive Hindu heresy. It is mentioned in Situ Rinpoche's "Creation and Completion".

To me the positive intrinsic qualities of Buddha Nature are what is important. Saying it is separate and Real is just adding emphasis.

Malcolm wrote:

If I had a thesis

I would be at fault,

Since I alone have no thesis,

I alone am free from fault.

— Nagarjuna

Author: Malcolm

Date: Sunday, July 22nd, 2018 at 2:52 AM

Title: Re: Immutable Nature of the Primordial State

Content:

Matt J said:

I wasn't able to find the analysis in prior posts. Is there a link?

Are you all suggesting that the Dzogchen taught by Kagyu masters (i.e Thrangu, Mingyur, Tsoknyi, Dzogchen Ponlop etc. Rinpoches) is compromised somehow by a Shentong stance? The heart of Dzogchen as far as I understand is not a conceptual view.

Malcolm wrote:

gzhan stong is an analytical approach. Dzogchen is a vajrayāna system; the former is coarse, the latter is subtle. The latter does not depend on any analytical system at all; it depends on the introduction by a qualified master.

Author: Malcolm

Date: Sunday, July 22nd, 2018 at 2:54 AM

Title: Re: Yidam and Dzogchen

Content:

heart said:

Yes, that is a good point. But Longchenpa doesn't really put it like that, he just insist that they are necessary preliminaries,

/magnus

Malcolm wrote:

This set of books is about sems sde, and was also written before he met Kumaraja.

heart said:

If you say so, but I don't see how that matters actually. Sems sde is also Dzogchen.

/magnus

Malcolm wrote:

According to ChNN, sems sde must be practiced in conjunction with regular creation and completion stage, that is the point I am making. Sems de, unlike man ngag sde, is not an independent system of practice.

Author: Malcolm

Date: Sunday, July 22nd, 2018 at 3:12 AM

Title: Re: Yidam and Dzogchen

Content:

Malcolm wrote:

According to ChNN, sems sde must be practiced in conjunction with regular creation and completion stage, that is the point I am making. Sems de, unlike man ngag sde, is

not an independent system of practice.

Miroku said:

Why is that so that it has to be paired with creation and completion stage?

Malcolm wrote:

One cannot attain rainbow body with sems sde alone.

Author: Malcolm

Date: Sunday, July 22nd, 2018 at 4:02 AM

Title: Re: Yidam and Dzogchen

Content:

heart said:

If you say so, but I don't see how that matters actually. Sems sde is also Dzogchen.

/magnus

Malcolm wrote:

According to ChNN, sems sde must be practiced in conjunction with regular creation and completion stage, that is the point I am making. Sems de, unlike man ngag sde, is not an independent system of practice.

heart said:

I never heard him say that, but I have no reason to don't believe you. Anyway the "man ngag sde", in particular the "yang sang lana mepé kor" (the nyingtik), have a lot of deity practices that connected to those teachings. I am not really trying to prove something here, but it is just kind of obvious.

/magnus

Malcolm wrote:

Yes, as a support for practitioners, one can use any deity, not just "nyingma" deities. But deity yoga is not the main path for man ngag sde, unlike sems sde.

Author: Malcolm

Date: Sunday, July 22nd, 2018 at 4:04 AM

Title: Re: Saraswati Terma Masters All Gone?

Content:

Crazywisdom said:

Saraswati is precious deity for wisdom and artistic creativity.

Grigoris said:

Does she have a wrathful aspect?

Malcolm wrote:

Yes, the wrathful form of Saraswati is Magzor Gyalmo.

Author: Malcolm

Date: Sunday, July 22nd, 2018 at 5:57 AM

Title: Re: Immutable Nature of the Primordial State

Content:

smcj said:

Historically the whole Shentong thing started when a Sakya scholar met a group of Kalachakra practitioners that had gained realization.

Malcolm wrote:

The Jonangpas would take exception to Dolbupa being called a Sakyapa.

smcj said:

They said emptiness was not at all the way it was presented in Madhyamaka. So the scholar took it upon himself to take what these guys were saying and then went back and reinterpreted a bunch of classic texts from their perspective so as to legitimize what they were saying to a greater audience.

Malcolm wrote:

Yes, and in the process, rather than legitimizing their view, he caused it to be subjected to further criticisms based on errors others perceived in his presentation of Yogacara, and just maybe too, because of his rather self-congratulatory style of writing.

That said, the version of gzhan stong followed today in Kagyu more resembles the Sakya scholar Sakya Chogden than Dolbupa. Gzhan stong itself also has a number of variations, as any mature tradition is likely to have.

But I am pretty sure also that Kalacakra is off topic in the Dzogchen forum...

Author: Malcolm

Date: Sunday, July 22nd, 2018 at 6:25 AM

Title: Re: What's the meaning of "life is duhhka"?

Content:

Happiness said:

The first noble truth is life is duhhka,

Malcolm wrote:

No, the first truth of āryas is sarvadukkha, suffering is everywhere.

Author: Malcolm

Date: Sunday, July 22nd, 2018 at 1:08 PM

Title: Re: Dudjom Yangsi Dorje Drollö empowerment Toronto

Content:

Kunzang Tobgyal said:

<https://mailchi.mp/f27fdd425cfe/hh-dudjom-sangye-pema-shepa-rinpoche?e=f4a440f763>

RoadToPines said:

Can you please say what text we were working from for the Dorje Drolö empowerment? The translator went so fast I missed the author and title of the text. Or is there a site where I can read the sadhana?

Kunzang Tobgyal said:

He mentioned it was Dudjom Rinpoche's Mind Terma which would make it the Dudjom Traktung Pema Sokdrub Zabmo. You can get it here;
<http://www.dharmatreasures.com/dorje-drollo-thrak-thung/>

Malcolm wrote:

Probably not Pema Sogthig. Probably the outer Drollo sadhana, both are mind treasures.

Author: Malcolm

Date: Monday, July 23rd, 2018 at 12:57 AM

Title: Re: Dudjom Yangsi Dorje Drollö empowerment Toronto

Content:

Kunzang Tobgyal said:

He mentioned it was Dudjom Rinpoche's Mind Terma which would make it the Dudjom Traktung Pema Sokdrub Zabmo. You can get it here;
<http://www.dharmatreasures.com/dorje-drollo-thrak-thung/>

Malcolm wrote:

Probably not Pema Sogthig. Probably the outer Drollo sadhana, both are mind treasures.

Kunzang Tobgyal said:

Hmmmm... i wonder. He mentioned it was Dudjom Rinpoche's heart practice as well as his own. Are the root mantras the same? That would be one way to determine.

Malcolm wrote:

Identical. I have received them both. Pema Sogthig is generally practiced after having done the outer sadhana. The daily practice is called yang gsar bdud 'dul gro lod kyi

rgyun khyer snying por dril ba.

Also, Pema Sogthig has its own brief tormo empowerment. Sometime both forms are combined together for convenience. All of the activities however, are connected with the more general form.

Author: Malcolm

Date: Monday, July 23rd, 2018 at 1:56 AM

Title: Re: Dudjom Yangsi Dorje Drollö empowerment Toronto

Content:

Kunzang Tobgyal said:

On a side note, but somewhat related; what would the Dorje Drollö we received from Kunzang Dechen Lingpa be regarded as? Inner or outer?

Malcolm wrote:

Inner. It and the Pema Sogthig are basically the same, however, Pema Sogthig is a bit more elaborate. Mantras are different. Also, there is no separate empowerment for KDL's inner Drollö sadhana.

Author: Malcolm

Date: Monday, July 23rd, 2018 at 10:22 PM

Title: Re: Dudjom Yangsi Dorje Drollö empowerment Toronto

Content:

Kunzang Tobgyal said:

Interesting. I'll try to find out later today from Sonam Rinpoche who requested the empowerment.

On a side note, but somewhat related; what would the Dorje Drollö we received from Kunzang Dechen Lingpa be regarded as? Inner or outer?

Tlalok said:

Could you relay what you learn from Khenpo Sonam Rinpoche? I was also at this empowerment and I would love to put this into practice.

Kunzang Tobgyal said:

I talked to Rinpoche yesterday and he himself wasn't exactly sure. So I think at this point if we really want to find out we have two options;

1: see if we can contact the translator. She may know.

2: contact the office of Dudjom Yangsi Rinpoche and see if we can find out directly from

him.

I still have the feeling that it's the Sogdrub based on a few things Dudjom Yangsi mentioned. But we just don't know.

At this point just say the mantra as much as you can. And visualize etc.

Malcolm wrote:

The regular drollo is s full empowerment, Sogdrub is a torwang, and yes contact Chris Munson she is the translator.

Author: Malcolm

Date: Tuesday, July 24th, 2018 at 12:08 AM

Title: Re: Via Negativa

Content:

Rick said:

In Advaita, the only thing that cannot be negated (seen to be ultimately un-real) is one's own existence: I Am. (I'm not opening a conversation about Advaita vs. Buddhism. Been there, done that! I just used Advaita as an example of a tradition that relies on via negativa negation.)

Is there anything that cannot be negated in Buddhism? Can one's existence be negated? Or would it be right-er in Buddhism to say: I neither am, nor am not, nor neither, nor both? To what extent does the answer depend on the Buddhist school/tradition?

Malcolm wrote:

More to the point, no form of existence can be ultimately established.

Author: Malcolm

Date: Tuesday, July 24th, 2018 at 12:10 AM

Title: Re: Dudjom Yangsi Dorje Drollö empowerment Toronto

Content:

Kunzang Tobgyal said:

I talked to Rinpoche yesterday and he himself wasn't exactly sure. So I think at this point if we really want to find out we have two options;

1: see if we can contact the translator. She may know.

2: contact the office of Dudjom Yangsi Rinpoche and see if we can find out directly from him.

I still have the feeling that it's the Sogdrub based on a few things Dudjom Yangsi

mentioned. But we just don't know.

At this point just say the mantra as much as you can. And visualize etc.

Malcolm wrote:

The regular drollo is s full empowerment, Sogdrub is a torwang, and yes contact Chris Munson she is the translator.

Kunzang Tobgyal said:

Fantastic. How would we contact her?

Malcolm wrote:

Christina Monson, try and contact her through facebook I do not have her email.

Author: Malcolm

Date: Tuesday, July 24th, 2018 at 1:59 AM

Title: Re: Taking Empowerment as a Blessing

Content:

SilenceMonkey said:

I'm somewhat new to Tibetan style Buddhism. As I'm navigating this world of empowerments and gurus, I'm a little confused about the nature of public teachings. Some people say it's a great opportunity, that you need empowerment to be able to practice, etc... Others say all it is is symbolic and is basically just a blessing, no real empowerments are given at these big teachings. Others say it's a waste of time, just take empowerments from your own guru (and lineage).

I've looked around a bit, and haven't found much yet about what it means to "take empowerment as a blessing." It seems Kalu Rinpoche has said one can take empowerment with the intention 1) To take it merely for blessing, 2) To practice at some point in the future, 3) To practice immediately. Is intention all that is needed to make an empowerment either a blessing or an initiation? How does one go about "taking empowerment as a blessing" (say, if one does not wish to actually practice it every day or at all)?

Is it wise to take many empowerments as blessings, perhaps to create good karmic links with many teachers and lineages? Or would it merely confuse the mind and the spirit?

Malcolm wrote:

Take empowerments because you are interested in the teacher, if you are only interested in the teaching, don't go.

Author: Malcolm

Date: Wednesday, July 25th, 2018 at 2:24 AM

Title: Re: Jetsunma Tenzin Palmo & Lama Tsultrim Allione: Shambhala's Sakyong Mipham

Content:

Terma said:

If one is really serious about their practice, then isn't it best to seek out authentic Master's from authentic lineages?

Malcolm wrote:

People think Trungpa was an authentic master, given the sheer amount of accolade he is accorded by highly respected Tibetan masters such as Dzongsar Khyentse and so on. Since they think Trungpa is authentic, it is not hard to understand why they think Shambhala is authentic. Since they think Shambhala is authentic, they think the teachers in Shambhala are authentic.

Trungpa is kind of the third rail in Tibetan Buddhism. Many people do not actually approve of him, but since he built a very successful organization, no one in the Tibetan hierarchy will directly criticize him. For this reason, people will continue to be attracted to Shambhala. They have turned Trungpa into a very successful brand.

Author: Malcolm

Date: Wednesday, July 25th, 2018 at 3:20 AM

Title: Re: Taking Empowerment as a Blessing

Content:

javier.espinoza.t said:

when common people goes around for blessing from an empowerment I would say they want a mundane blessing.

kausalya said:

Mundane blessings are what some people need.

Malcolm wrote:

Then they should ask for a pat on the head and a blessing cord, not an empowerment.

javier.espinoza.t said:

they want the world, they don't want to free themselves.

if this isn't degeneration I don't know what is it.

kausalya said:

Not degeneration.

Malcolm wrote:

If you have a attachment to this life, you are not a Dharma person.

-- Mañjuśrī to Sachen Kunga Nyingpo.

Author: Malcolm

Date: Wednesday, July 25th, 2018 at 4:18 AM

Title: Re: Jetsunma Tenzin Palmo & Lama Tsultrim Allione: Shambhala's Sakyong Mipham

Content:

Terma said:

On another level, do you think that lack of merit can be a cause for someone to get involved with these kinds of organizations and "teachers"?

Malcolm wrote:

The Buddha predicted the rise of counterfeit Dharma, and so did Padmasambhava. Counterfeit Dharma existed during the time of the Buddha in the form of Devadatta's teachings.

Author: Malcolm

Date: Wednesday, July 25th, 2018 at 4:19 AM

Title: Re: Jetsunma Tenzin Palmo & Lama Tsultrim Allione: Shambhala's Sakyong Mipham

Content:

Josef said:

Not at all surprising.

Having met Rinzler I have always been shocked that he is considered a teacher and has been able to get published.

The vetting process for "teachers" in Shambhala is absurdly vacuous.

conebeckham said:

I don't disagree, but.....what vetting process? For any teacher? Including Tibetan Lamas?

I mean, yes, some centers, esp. those established by major lineage figures, have appointed teachers and there is vetting going on, but these days there are many centers that have been set up by people, of any race/ethnicity/background, with no "vetting process."

Shambhala, being a more established institution, should have had checks and balances in place of course, but at the end of the day.....students need to have Eyes Wide Open.

Josef said:

I was primarily referring to the “acharyas” within the organization.

Malcolm wrote:

Well, we should not paint them all with the same brush.

Author: Malcolm

Date: Wednesday, July 25th, 2018 at 4:28 AM

Title: Re: Taking Empowerment as a Blessing

Content:

Malcolm wrote:

If you have a attachment to this life, you are not a Dharma person.

-- Mañjuśrī to Sachen Kunga Nyingpo.

Jangchup Donden said:

Then wouldn't you have to be enlightened to be a Dharma person?

Malcolm wrote:

No, you merely need to understand there is more than just this life and act accordingly.

Author: Malcolm

Date: Wednesday, July 25th, 2018 at 4:29 AM

Title: Re: Taking Empowerment as a Blessing

Content:

kausalya said:

From our perspective, we don't know who is a dharma person and who is not.

Malcolm wrote:

It is evident from people's behavior.

Author: Malcolm

Date: Wednesday, July 25th, 2018 at 4:46 AM

Title: Re: Taking Empowerment as a Blessing

Content:

kausalya said:

From our perspective, we don't know who is a dharma person and who is not.

Malcolm wrote:
It is evident from people's behavior.

kausalya said:
Not so. Your karma dictates what you see.

Malcolm wrote:
It is so, just open your eyes and look around you.

Author: Malcolm
Date: Wednesday, July 25th, 2018 at 4:58 AM
Title: Re: Taking Empowerment as a Blessing
Content:

kausalya said:
Not so. Your karma dictates what you see.

Malcolm wrote:
It is so, just open your eyes and look around you.

kausalya said:
I do! Hello to you.

My behaviour is my only concern. As for others, I only have compassion.

Malcolm wrote:
That is very nice for you.

Author: Malcolm
Date: Wednesday, July 25th, 2018 at 5:00 AM
Title: Re: Taking Empowerment as a Blessing
Content:

kausalya said:
I just realize I have no control over anything, so that's how it goes. I can only practice to be better at living, and communicate with those who see something valuable in what I say.

Malcolm wrote:
While uselessly negating the valuable things others say...get the picture?

Author: Malcolm

Date: Wednesday, July 25th, 2018 at 5:16 AM

Title: Re: Taking Empowerment as a Blessing

Content:

kausalya said:

Why worry about what others are doing?

Malcolm wrote:

Why do you?

Author: Malcolm

Date: Wednesday, July 25th, 2018 at 5:16 AM

Title: Re: Taking Empowerment as a Blessing

Content:

kausalya said:

I just realize I have no control over anything, so that's how it goes. I can only practice to be better at living, and communicate with those who see something valuable in what I say.

Malcolm wrote:

While uselessly negating the valuable things others say...get the picture?

kausalya said:

Negating what?

Malcolm wrote:

Reread the thread, friend.

Author: Malcolm

Date: Wednesday, July 25th, 2018 at 5:24 AM

Title: Re: Taking Empowerment as a Blessing

Content:

kausalya said:

I've got about as little choice as you do, given the state of my karma.

Malcolm wrote:

You think karma relieves you of choice?

Author: Malcolm

Date: Wednesday, July 25th, 2018 at 6:15 AM

Title: Re: Taking Empowerment as a Blessing

Content:

kausalya said:

Negating what?

Malcolm wrote:

Reread the thread, friend.

kausalya said:

If I've ignored something, it's to refocus on what I consider to be important, which is "not to deter from tantric practice anyone having confidence in it."

Malcolm wrote:

I see, so it's all about you and what you consider important. Got it. Good to know.

Author: Malcolm

Date: Wednesday, July 25th, 2018 at 6:31 AM

Title: Re: Taking Empowerment as a Blessing

Content:

Malcolm wrote:

You think karma relieves you of choice?

Losal Samten said:

Volition is karma isn't it?

Malcolm wrote:

He means karma in the sense of vipaka, ripening.

Author: Malcolm

Date: Wednesday, July 25th, 2018 at 6:32 AM

Title: Re: Taking Empowerment as a Blessing

Content:

kausalya said:

As students, we can't say much.

Malcolm wrote:

For a student who can't say much, you sure have a lot to say.

Author: Malcolm

Date: Wednesday, July 25th, 2018 at 7:27 AM

Title: Re: Taking Empowerment as a Blessing

Content:

kausalya said:

Meanwhile, all I see myself doing is being cautious about judging the actions/appearances of others

Malcolm wrote:

It is pretty easy to see who is worldly, who is not, who is virtuous, who is not, etc. If you can't discern even such basic things...it is unlikely you can discern who is a proper teacher and who is not.

Author: Malcolm

Date: Wednesday, July 25th, 2018 at 8:19 AM

Title: Re: Taking Empowerment as a Blessing

Content:

kausalya said:

Appearances can be deceiving. We can't read people's minds, nor can we know anything about their experience. This is basic.

Malcolm wrote:

Pro tip: the Buddha accepted inference as a valid form of knowledge.

Author: Malcolm

Date: Wednesday, July 25th, 2018 at 8:23 AM

Title: Re: Taking Empowerment as a Blessing

Content:

kausalya said:

Appearances can be deceiving. We can't read people's minds, nor can we know anything about their experience. This is basic.

Malcolm wrote:

Pro tip: the Buddha accepted inference as a valid form of knowledge.

kausalya said:

My mind is unreliable; I play it safe by being an idiot.

Malcolm wrote:

Whoever sold you that bill of goods did you a disservice.

Author: Malcolm

Date: Wednesday, July 25th, 2018 at 11:51 PM

Title: Re: Jetsunma Tenzin Palmo & Lama Tsultrim Allione: Shambhala's Sakyong Mipham

Content:

Palzang Jangchub said:

I keep coming back to the fact that legitimate Dharma teachings can be given by messed up individuals.

Malcolm wrote:

But they have no blessings.

Palzang Jangchub said:

Incidentally, is there any legit Buddhadharma on not leaping to judgment when an individual is accused of misconduct? How about defamation of character?

Malcolm wrote:

One complaint, reserve judgment. Two complaints, raise eyebrow. Multitude of complaints -- pitchfork and torches time.

Palzang Jangchub said:

I guess it boils down to not wanting Lodro Rinzler to be guilty of this.

Malcolm wrote:

He pleaded guilty to being a creep and intimidating a women into giving him head, who repeatedly said no to him. Worse, he tried to convince her a sexual experience with him would help her get over her own sexual abuse issues. This is called "date rape,"

Palzang Jangchub said:

How many enemies of Dharma will see this as a golden opportunity to falsely accuse others out of malice towards these individuals and the organizations they're associated with? I think this is a question worth asking ourselves. False accusations can be just as damaging, and it's quite hard to change public opinion, even when claims can be proven false. Narratives tend to take on a life of their own once they're out in the ether...

Malcolm wrote:

The Dharma can never be tainted.

Author: Malcolm

Date: Thursday, July 26th, 2018 at 12:18 AM

Title: Re: Jetsunma Tenzin Palmo & Lama Tsultrim Allione: Shambhala's Sakyong Mipham

Content:

Malcolm wrote:

The Dharma can never be tainted.

Rinchen Samphel said:

For some reason this solves my worry from my previous post too, thanks Malcolm.

Karma Dorje said:

That's true, but the conditions for it to manifest in this world can definitely disappear. I think that wrongdoing by Dharma teachers is far more injurious to these conditions than any attempts by naysayers to tear down religious institutions out of malice.

Malcolm wrote:

Yes, the Buddha said Dharma can only be destroyed from within.

Author: Malcolm

Date: Thursday, July 26th, 2018 at 12:34 AM

Title: Re: How to Make Long-Life Prayer More Effective?

Content:

Jangchup Donden said:

Do you think we wouldn't be better off if Shakyamuni Buddha were still physically present with us today? Or if Guru Rinpoche was still physically present with us?

Malcolm wrote:

Nope, because we would not take impermanence to heart.

Author: Malcolm

Date: Thursday, July 26th, 2018 at 12:47 AM

Title: Re: Jetsunma Tenzin Palmo & Lama Tsultrim Allione: Shambhala's Sakyong Mipham

Content:

chimechodra said:

So ultimately I noticed that for myself and other folk, if you were genuinely interested in the teachings, often times that would help prove the impetus to break free of Shambhala. But by the time genuine devotion for the teachings has arisen, it has been intermingled with loyalty to Shambhala and the institution and all the myths surrounding Trungpa and the Sakyong, and then teachers around you will often advise against "spiritual shopping" with the intent of keeping you locked into Shambhala.

Malcolm wrote:

This is called "Corporate Dharma."

Author: Malcolm

Date: Thursday, July 26th, 2018 at 12:51 AM

Title: Re: Via Negativa

Content:

Rick said:

Is there anything that cannot be negated in Buddhism? Can one's existence be negated? Or would it be right-er in Buddhism to say: I neither am, nor am not, nor neither, nor both? To what extent does the answer depend on the Buddhist school/tradition?

Malcolm wrote:

More to the point, no form of existence can be ultimately established.

Rick said:

What about the kind of existence with which a process is said to exist? (As in process philosophy.) An ever-changing web of dynamic intercausality kind of (non-substance) thingie ...

Lemme guess: Since, ultimately (paramartha), there is no causality, no processes, no interdependent webs, my question is a non-starter. Close?

Malcolm wrote:

No form of existence can be ultimately established. There is no being to negate.

Author: Malcolm

Date: Thursday, July 26th, 2018 at 1:05 AM

Title: Re: How to Make Long-Life Prayer More Effective?

Content:

Jangchup Donden said:

Do you think we wouldn't be better off if Shakyamuni Buddha were still physically present with us today? Or if Guru Rinpoche was still physically present with us?

Malcolm wrote:

Nope, because we would not take impermanence to heart.

Jangchup Donden said:

Yet the Buddha would have remained with us until the end of the Kalpa if Ananda had asked. Isn't that simply a case of lack of merit/interdependence?

Is Amitabha not doing his pure land any favors by sticking around so long?

Malcolm wrote:

The Buddha demonstrated nirvana in order to teach us impermanence.

Author: Malcolm

Date: Thursday, July 26th, 2018 at 2:19 AM

Title: Re: Via Negativa

Content:

Malcolm wrote:

No form of existence can be ultimately established. There is no being to negate.

Rick said:

I.e. Sunyata 101: Nothing exists inherently.

?

Malcolm wrote:

Yes, since nothing exists inherently, there is no being to negate.

Author: Malcolm

Date: Thursday, July 26th, 2018 at 3:41 AM

Title: Re: Jetsunma Tenzin Palmo & Lama Tsultrim Allione: Shambhala's Sakyong Mipham

Content:

Palzang Jangchub said:

The ThinkProgress article read like he was only accused, not that he'd given an admission of guilt. If i missed tat somehow, please post the link(s).

Also, "plead guilty" makes it sound like he admitted this after being finally charged by the law and having his day in court.

Rinzler was "heartbroken" over the "real mistakes" he made with Amy, Simmer-Brown wrote

Malcolm wrote:

This is what he was "heartbroken" about, the "real mistake" he made:

In a last-ditch effort to get through to Rinzler, she told him again that she didn't want to have sex, and when he asked why, she revealed that she'd been sexually abused in the past. Instead of offering understanding and empathy, Amy said, Rinzler suggested that sleeping with him could help her break through the trust issues from her past trauma.

Then he began to touch her again, and she froze. She felt paralyzed, she said in an interview — as if she wasn't in control of her own body. Tired, drunk, and dissociated, she said that she performed oral sex on Rinzler in the hope it would make him stop.

“I thought, ‘OK, I’m doing this to get him off of me without having to have sex with him and just survive,’” she said.

This guy is a boundary-less creep. Not someone who can be trusted with with students.

Author: Malcolm

Date: Thursday, July 26th, 2018 at 2:43 PM

Title: Re: rtsal, shared samsaric vision, “other” sentient beings

Content:

jnanasutra said:

Also, interesting to note that Malcolm refers to the basis as the “seed of budhahood,” i.e. the Sugatagarbha or Tathagatagarbha, in deluded sentient beings. Interesting thought, an individual’s basis as a seed. I believe the gelugpas would agree

florin said:

I don't think that tatagathgarba view has much in common with dzogchen view.

Malcolm wrote:

It is a bit of an overstatement to claim the view of Dzogchen has nothing in common with tathāgatagarbha view. Longchenpa would strongly disagree with you. After all, he spends the entirety of chapter three of the Tshig don mdzod explaining the precise relevance of tathāgatagarbha view to Dzogchen.

Further, the entire subject of chapter 39 of the Kun byed rgyal po is tathāgatagarbha, called here "jinagarbha."

florin said:

Then, bodhicitta, the All-Creating King, taught that his nature was the jinagarbha, lacking deviation and obscuration in everything.

Malcolm wrote:

Further, the Mirror of the Essence of Vajrasattva states:

The tathāgatagarbha exists intrinsically in all sentient beings. That exists just as sesame seeds are permeated with oil. Its basis — it is based on the material aggregate. It’s location — it is located in the center of the heart.

The Mind Mirror of Samantabhadra states:

The diverse miraculous display arises from state of inseparability, the ultimate sugatagarbha.

The Self-arisen Vidyā Tantra states:

The meaning of utter purity and sugatagarbha is nondual, the same.

The Wheel of Life states:

If play arises within limitations, it is the sugatagarbha.

Author: Malcolm

Date: Thursday, July 26th, 2018 at 10:38 PM

Title: Re: rtsal, shared samsaric vision, "other" sentient beings

Content:

florin said:

The tatagatagarbha chapter from Longhenpa's trilogy of rest explains...

Malcolm wrote:

I directed you to look at the Tshig don mdzod, chapter three. He introduces the chapter saying, "Then, the explanation of how buddhagarbha permeates the sattvadhātu and the way it exists.

He begins by quoting the Mirror of the Essence of Vajrasattva above. He then cites the Fine Inlay of Jewels:

Just as oil has always been naturally present in
sesame or mustard seed,
within the deceptive appearance of the bodies of sentient beings
the seed of the tathāgatas
appears with matching light.

The Sound Tantra states:

The pristine consciousness of one's vidyā abides in the body,
like oil in sesame seed.
The glow and brightness of the body
has always been permeated with the moistness of pristine consciousness.

And the Self-Arisen Vidyā:

The transcendent state of perfect buddhas
exists in the forms of kāyas and pristine consciousness
in the personal continuums of all sentient beings.

Having introduced these citations, he turns to sūtras and tantras of the common vehicles, citing long passages from the Nirvana Sūtra, Hevajra, the Dohas and so on, concluding that all of these citations together, including those from the man nga sde tantras above, demonstrate the existence of the sugatagarbha element in the continuums of sentient beings. He then goes on to criticize those who maintain that sugatagarbha is merely the emptiness of the mind itself, and so on. He then goes on to describe how the tathāgatagarbha doctrine is definitive, and so on. Finally describing how sugatagarbha is present as five kāyas, five pristine consciousnesses, the five lights,

the five families, the five vāyus of pristine consciousness, the five qualities of essence, nature, and compassion, the five afflictions, the five aggregates, the five elements, the five sense organs, the five desirable objects, and the five qualities of the three doors, citing the String of Pearls Tantra which explains all of this.

For Longchenpa the pristine consciousness of vidyā is nothing other than tathāgatagarbha. And according to ChNN, there is no Tibetan whose writings on the Great Perfection are more definitive than Longchenpa's. So we can understand the above to be ChNN's own view as well.

Author: Malcolm

Date: Thursday, July 26th, 2018 at 10:57 PM

Title: Re: rtsal, shared samsaric vision, "other" sentient beings

Content:

krodha said:

The view is that the so-called external world is not mind, nor is it other than mind.

Adepts such as Longchenpa were very cautious in their explanation of this issue and are in no way advocating for a concrete, artifact-like external world.

LoveFromColorado said:

Can someone summarize the explanation of this point? Sorry if this is an intrusion. In my studies of Alan Wallace's introduction to Dzogchen, he seems to articulate that space and everything we experience is a manifestation of our own pristine awareness. I'm curious how this coincides here with this point.

Malcolm wrote:

This more consistent with the mind series. The Man ngag sde series maintains that appearances are the rtsal or potential of vidyā (rig pa). This potential becomes the mind when it mixes with the karmavāyu from our breathing. This point is discussed in the Treasury of the Dharmadhātu.

Author: Malcolm

Date: Thursday, July 26th, 2018 at 11:10 PM

Title: Re: rtsal, shared samsaric vision, "other" sentient beings

Content:

Malcolm wrote:

This more consistent with the mind series. The Man ngag sde series maintains that appearances are the rtsal or potential of vidyā (rig pa). This potential becomes the mind when it mixes with the karmavāyu from our breathing. This point is discussed in the Treasury of the Dharmadhātu.

LoveFromColorado said:

Thanks Malcolm! I am new to some of these terms, so please pardon my ignorance here. To restate in my own small terms, would it be safe to say that what you stated

regarding the Man ngag sde series could be coarsely interpreted to say that when the potential of rigpa (which I get) mixes with with the energy of our past actions that it then becomes appearances? I'm new to the concept of karmavāyu but am certainly interested.

Malcolm wrote:

You should study these teachings systematically under a qualified teacher. Not piecemeal from debates on the internet.

Author: Malcolm

Date: Thursday, July 26th, 2018 at 11:11 PM

Title: Re: Taking Empowerment as a Blessing

Content:

SilenceMonkey said:

So..... back to topic.

To reframe the question:

To take an empowerment without the intent to practice it... Or maybe without the intent to practice it continually until attainment. Should this be avoided? I'm sure many practitioners have received 10s if not 100s of transmissions and empowerments over the years. But there's no way anyone can practice all of that each day. So then, what's the point?

Malcolm wrote:

Tendrel.

SilenceMonkey said:

I assume that it would be to create a positive connection to Dharma (that teaching and teacher and lineage). Is this not what it means to "take empowerment as a blessing?"

Malcolm wrote:

Yes.

SilenceMonkey said:

Is it advisable to take empowerments outside of your own lineage, if only to establish a connection?

Malcolm wrote:

Yes, if you have a sincere interest in the teacher in question.

Author: Malcolm

Date: Friday, July 27th, 2018 at 1:35 AM

Title: Re: rtsal, shared samsaric vision, "other" sentient beings

Content:

LoveFromColorado said:

Thanks Kevin. I'm in Colorado Springs so that is about a five hour trip one way. With wife, kids, and work it can be a challenge to make such a trip regularly. There is a Nyingma sangha in Denver that is about an hour away but even that can be tough to get to with my schedule. Still trying... I wish a sangha would formulate in Colorado Springs - it seems the more remote scenic vistas are where they tend to be.

Malcolm wrote:

There are Lamas who teach Dzogchen all over Colorado. You just have to look harder. Colorado, like CA, is Nyingma central in the USA.

Author: Malcolm

Date: Friday, July 27th, 2018 at 6:18 AM

Title: Re: Egg-shaped vase-like thing next to Garab Dorje in images

Content:

Pema Rigdzin said:

Out of curiosity, anyone know what the egg-shaped, vase-like things is to the right of Garab Dorje (and many other Dzogchen lineage masters) is?

<https://i.pinimg.com/736x/dc/02/b5/dc02b59b6e6735feaec074569d0d1c50.jpg>

Malcolm wrote:

It is a basket.

Author: Malcolm

Date: Friday, July 27th, 2018 at 6:34 AM

Title: Re: Egg-shaped vase-like thing next to Garab Dorje in images

Content:

Pema Rigdzin said:

Out of curiosity, anyone know what the egg-shaped, vase-like things is to the right of Garab Dorje (and many other Dzogchen lineage masters) is?

<https://i.pinimg.com/736x/dc/02/b5/dc02b59b6e6735feaec074569d0d1c50.jpg>

Malcolm wrote:

It is a basket.

Pema Rigdzin said:

Does it symbolize holding the whole Dzogchen teachings, ie "Dzogchen pitaka"? If not, what does it symbolize? I only remember seeing it next to Dzogchen masters.

Malcolm wrote:

It's where you store your stuff.

Author: Malcolm

Date: Friday, July 27th, 2018 at 12:54 PM

Title: Re: Via Negativa

Content:

Rick said:

Per process philosophy what 'exists' are dynamic events. Madhyamaka refutes the existence of fixed substances, not of dynamic events. Or?

Astus said:

Does that dynamic event exist in the present, the past, or the future? If it is in the past or the future, it is non-existent. If it is in the present, how is it an event?

Rick said:

Per process philosophy, there are no enduring substances, only 'momentary events of experience' called actual entities which unfold over time (as a process unfolds over time). So, to your question:

> Does that dynamic event [actual entity] exist in the present, the past, or the future?

I couldn't find a definitive answer to this. According to the process philosophy savvy people I spoke with, it's a subtle and tricky question.

Actual entities play out over time, so past present future are all involved. But the existence part is where things get fuzzy. I'd say actual entities exist, but not in the conventional way of existing. The *flow* exists, but there is no-thing (no substance) that is flowing. (This reminds me of the causal non-substance flow of Pratītyasamutpāda.)

Malcolm wrote:

This does not go beyond Sautrantika tenets.

Author: Malcolm

Date: Saturday, July 28th, 2018 at 4:40 AM

Title: Re: Jetsunma Tenzin Palmo & Lama Tsultrim Allione: Shambhala's Sakyong Mipham

Content:

smcj said:

I've speculated elsewhere that perhaps Vajrayana should not be taught to westerners. If it comes to the point where secularism triumphs over Vajrayana view I will feel certain of it.

Malcolm wrote:

This is called closing the barn door after the horses have escaped.

Author: Malcolm

Date: Saturday, July 28th, 2018 at 7:24 AM

Title: Re: Jetsunma Tenzin Palmo & Lama Tsultrim Allione: Shambhala's Sakyong Mipham

Content:

smcj said:

What I am doing is saying that the present dramas do not invalidate the principle of Guru Yoga.

Aryjna said:

This is absolutely irrelevant. What does Guruyoga have to do with this matter.

heart said:

It has a lot to do with it. Imagine that the Lama you feel introduced you to the nature of mind is suddenly called an abuser, what would you do? It is pretty strange that the discussion here not even touch on this subject since this is supposed to be a Vajrayana forum. Do you invalidate your recognition based on what someone else tell you about your masters behavior? Just think about it will you.

/magnus

Malcolm wrote:

If the person who introduces you to the nature of mind the abuses people, then he or she abuses people. You can either continue to keep your blinders on or you can acknowledge the truth. It won't change your recognition one way or another.

On the other hand, many people fool themselves into believing they have encountered the mind essence, and equally, there are unscrupulous teachers who have no qualifications to evaluate such an encounter, who lie to their students in order to appeal to the latter's egos.

Since you bring up the fact that this is a Vajrayāna forum, these points of view must also be considered. The reality, Dear Magnus, is that no one can introduce one to the mind essence. You must discover it on your own, a guru is merely a guide who helps you with the process of self-discovery, but the actual recognition is your job.

Here there is no method and wisdom,
the appearance of true reality,
can't be described by another, the connate
cannot be found anywhere,
but one can understand it in dependence on the Guru,
time and method, and from one's merit.
-- Hevajra Tantra

Author: Malcolm

Date: Saturday, July 28th, 2018 at 9:21 AM

Title: Re: Jetsunma Tenzin Palmo & Lama Tsultrim Allione: Shambhala's Sakyong Mipham

Content:

conebeckham said:

Well, tendrel implies something beyond self-sufficiency, Malcolm.

Malcolm wrote:

It is called rang 'byung ye shes for a reason.

Beyond that, if one cannot recognize abuse as abuse, one has ethical challenges.

Author: Malcolm

Date: Saturday, July 28th, 2018 at 11:23 AM

Title: Re: Help needed!

Content:

PeterC said:

A Gelugpa lama who is a friend of mine recently gave me an unexpected and extremely generous gift. I want to reciprocate with something he needs - I asked his students and they said that a few times he's mentioned wanting a Tibetan copy of the complete works of Tsonkhapa. Does anyone know where I could procure a good quality print edition? Cost is not an issue.

Thanks!

Malcolm wrote:

tibetbook.net

Author: Malcolm

Date: Saturday, July 28th, 2018 at 9:20 PM

Title: Re: Jetsunma Tenzin Palmo & Lama Tsultrim Allione: Shambhala's Sakyong Mipham

Content:

heart said:

You know what I am talking about Malcolm. You yourself have said here a number of times that these Gurus are no real Gurus since they abused someone.

Malcolm wrote:

As have a number of esteemed lamas such as Migyur Rinpoche, and so on.

heart said:

You recognized the natural state "in dependence on the Guru" and spent 20 years applying the methods your Guru gave you and now he suddenly is no real Guru. What do you do?

Malcolm wrote:

Leave and find a better guru.

heart said:

I think "keeping the blinders on" isn't viable possibility. This is a genuine horror show that somehow don't seem to be a part of this discussion.

Malcolm wrote:

In the contrary, it has been part of the discussion.

heart said:

I also would like to say that I have been around Vajrayana for a long time and heard all kind of stories of about all kind of Gurus and if having sex with a student always is abuse...

Malcolm wrote:

As in any thing, the perception of harm depends on the student. And mind we are only talking about women students (Male students do not generally find themselves receiving unwanted attentions of their male gurus. It does happen, as in the case of the Regent, but it is exceedingly rare. Though with more westerners adopting the guru role, it is certain to become more common as more gay men become Vajrayāna teachers). Back to the point, you live in Sweden -- Swedish laws around sexual misconduct are very strict. Much of the behavior we hear about is quite definitely actionable criminal behavior under Swedish law. Namkhai Norbu Rinpoche has a very sensible approach to these issues -- rather than insisting that Vajrayāna masters are above normal moral, legal, and ethical constraints, he observes that if one follows Dzogchen rules, one is likely to get arrested in Italy. So in Italy, one follows Italian rules, not Dzogchen rules. If Vajrayāna gurus do not have enough sense to understand the place where they live or are traveling, this calls into question both their wisdom and their skillful means. Of course, from some people's POV I am being a "moralist" and should "just go back to Mahāyāna" because I "can't handle Vajrayāna."

heart said:

then no-one here seems to be as safe as they think they are.

Malcolm wrote:

Well, it is definitely the case that the day where Vajrayāna masters could prey on their women disciples with impunity has come to an end, so yes, Vajrayāna masters are not as safe as they once were. They are going to have to shape up and understand that Western women, in increasingly, Tibetan women, are not going to stand for the

continuation of the patriarchal exploitation in Tibetan Buddhism and Buddhism in general. #Timesup

Author: Malcolm

Date: Saturday, July 28th, 2018 at 9:30 PM

Title: Re: Via Negativa

Content:

Astus said:

Buddhism does not debate conventional reality. It only points out that it is merely conventional, that is, conceptual fabrication.

Rick said:

Advaita does pretty much the same thing.

Malcolm wrote:

According to you, Advaita insists that one cannot negate being. According to Buddhadharma, being cannot be established.

Author: Malcolm

Date: Saturday, July 28th, 2018 at 9:48 PM

Title: Re: Via Negativa

Content:

Rick said:

Advaita does pretty much the same thing.

Malcolm wrote:

According to you, Advaita insists that one cannot negate being. According to Buddhadharma, being cannot be established.

Rick said:

Per Advaita, brahman cannot be negated. But brahman cannot be said to exist or not to exist. So it's complicated ...

Just as a reminder, I am NOT a qualified expert on Advaita, so what I say about it should not be taken as 'certified.'

Malcolm wrote:

The fact that brahmin is immune to negation means it is an inherent existent, meaning it is sat, real. To say that it cannot be said to exist or not exist means conventionally. Brahmin is beyond such conventions, and therefore, it, according to its exponents, cannot be negated through conventional reasoning. This is very unacceptable from a buddhist pov.

Author: Malcolm

Date: Saturday, July 28th, 2018 at 10:49 PM

Title: Re: Via Negativa

Content:

Rick said:

Per Advaita, brahman cannot be negated. But brahman cannot be said to exist or not to exist. So it's complicated ...

Just as a reminder, I am NOT a qualified expert on Advaita, so what I say about it should not be taken as 'certified.'

Malcolm wrote:

The fact that brahmin is immune to negation means it is an inherent existent, meaning it is sat, real. To say that it cannot be said to exist or not exist means conventionally. Brahmin is beyond such conventions, and therefore, it, according to its exponents, cannot be negated through conventional reasoning. This is very unacceptable from a buddhist pov.

Rick said:

Since brahman is not knowable, findable, experienceable, how can you know that it is not just a fairy tale? You can't, directly. You need to believe the word of the sages in the Upanishads. (Advaita is an astika teaching methodology, it accepts the ultimate authority of the Vedas.) Eventually, I am told, you come to rest in the knowledge that you are brahman ... but since I'm not there (yet), I can't say anything definitive about it.

Yes, very different from Buddhism, which afaik is a nastika methodology.

Malcolm wrote:

Correct, Buddha negated sruti as a pramana.

Author: Malcolm

Date: Saturday, July 28th, 2018 at 11:04 PM

Title: Re: Taking Empowerment as a Blessing

Content:

tranides said:

Otherwise why would we have Ngondro - instead we just could receive the same (or other) abhishekas each day and it would give the same effect.

Malcolm wrote:

This, in fact is the Lamdre approach. Practicing the Time of the Path sadhana with the

full empowerments is considered more essential than doing ngondro repetitions. Not that ngondro is bad, it just isn't as essential.

Author: Malcolm

Date: Sunday, July 29th, 2018 at 12:35 AM

Title: Re: Tummo and Tsa Lung Meditation

Content:

Palzang Jangchub said:

These might help:

Lamp flame meditation and OM AH HUNG vajra recitation, including video:

<http://garchen.tw/English/News/NewsInPage/8>

<https://www.facebook.com/garcheninstitute/posts/vajra-recitation-of-om-ah/468999119816198/>

Garchen Rinpoche on the Six Yogas of Naropa:

<http://www.buddhavisions.com/wp-content/uploads/2015/10/Garchen-Rinpoche-on-the-Six-Dharmas-of-Naropa.pdf>

Malcolm wrote:

These practices are restricted to those with empowerment. Sharing them with those who do not have empowerment is by definition a breach of samaya.

Author: Malcolm

Date: Sunday, July 29th, 2018 at 12:47 AM

Title: Re: Turning daily life into retreat

Content:

Sennin said:

Of course allocating time to practice is not the same as bounded retreat; due to constant distraction and concerns. Even so I'm interested in the possibility of accomplishing sadhana in daily life.

How much time (and of course diligence, patience etc.) is needed to pull this off? Would one focus more on practicing until signs, instead of by number or time?

Is it even possible?

Malcolm wrote:

Work nine to five, practice 7-11, rinse repeat.

Author: Malcolm

Date: Sunday, July 29th, 2018 at 1:15 AM

Title: Re: Tummo and Tsa Lung Meditation

Content:

Palzang Jangchub said:

Malcolm, these are publicly posted teachings available online, with no mention of restrictions or empowerment. The OM AH HUNG vajra recitation is given freely and even in public settings. The teachings on the Six Yogas are general and don't involve actual practice instructions from what I remember, hence Eric has shared them on his website. If Garchen Rinpoche says I'm not breaching samaya, I'm confident that I'm not breaching it. I can appreciate it that your stance is more conservative than mine, as there are many different interpretations of samaya and how strictly we should keep things secret.

Malcolm wrote:

If you are a teacher, then you can take responsibility. But these things are secret and should remain so. "Secret" means not sharing them with people who have no empowerment.

The reason why Vajrayāna is decline is not sex scandals with gurus, it because people do not keep secret what is supposed to be secret. Vajra recitation is a completion stage practice. It is therefore secret.

If you want to share secret vajrayāna instructions with people you don't know over the internet, who state very clearly they have no empowerments, no guru, and thus no samaya and little understanding, and in the process break your own samaya, please do so by private message.

Author: Malcolm

Date: Sunday, July 29th, 2018 at 1:50 AM

Title: Re: Tummo and Tsa Lung Meditation

Content:

Palzang Jangchub said:

But by all means, continue to believe that this is more damaging to Vajrayana Dharma than the actual abuse of students by teachers, sexually, physically, emotionally, and mentally. You are backed up by the traditional texts, but they were operating in the same culture of patriarchy that allowed for (and I daresay even supported) such abuse.

Malcolm wrote:

Vajrayāna will survive sex scandals. It won't survive samaya breakage, such as when students randomly share secret teachings with strangers on the internet in the mistaken belief they are being "helpful." Samaya breakage was the reason Vajrayāna disappeared in India, it is the reason why Tibet fell, and it is the reason why Vajrayāna in the world today is merely a faint reflection in the mirror.

Palzang Jangchub said:

While you're at it, please tell us which precise empowerment needs to be obtained by

those interested in the OM AH HUNG vajra recitation so that they can engage in the practice properly.

Malcolm wrote:

Guhyasamaja, etc., any niruttarayoga empowerment, or any empowerment from the three inner tantras.

Author: Malcolm

Date: Sunday, July 29th, 2018 at 5:03 AM

Title: Re: Jetsunma Tenzin Palmo & Lama Tsultrim Allione: Shambhala's Sakyong Mipham

Content:

heart said:

Possibly you can arrive at what Pema Chödrön call "no right, no wrong", and that is my whole point.

Malcolm wrote:

Oh yes, "I got mine" and screw everyone else.

Author: Malcolm

Date: Sunday, July 29th, 2018 at 5:14 AM

Title: Re: Jetsunma Tenzin Palmo & Lama Tsultrim Allione: Shambhala's Sakyong Mipham

Content:

heart said:

You recognized the natural state "in dependence on the Guru" and spent 20 years applying the methods your Guru gave you and now he suddenly is no real Guru. What do you do?

Malcolm wrote:

Leave and find a better guru.

heart said:

You can leave, you can find an other Guru, but you are still in great debt to the Guru that introduced you to the natural state. You can't ever really turn your back on him/her as you are bound by Samaya, the Samaya of the natural state. Possibly you can arrive at what Pema Chödrön call "no right, no wrong", and that is my whole point.

/magnus

Malcolm wrote:

Honestly Magnus, your going on and on about hypothetical gurus is a little strange. Your

guru is the nicest person imaginable, and there is no doubt he is quite beyond such behavior himself. So why even bring it up? It is not like you yourself are facing such an issue.

Author: Malcolm

Date: Sunday, July 29th, 2018 at 11:16 PM

Title: Re: Via Negativa

Content:

Rick said:

If brahman cannot be expressed as existent or non-existent, it cannot be (rightly) said that brahman is the single existent being.

But, yes, the Vedas say o'er and o'er a-gain that brahman exists.

I asked my teacher about the inherent Catch-22 in speaking/thinking of a non-thing that has zero attributes. He acknowledged the problematic nature of this but asked me: How else can one teach that the conventional consensus reality phenomenological world (world of form) was not all-there-is? And thus, at the highest (non-)level of realization, even atman/brahman are seen for what they truly are: metaphors, symbols on the map.

Malcolm wrote:

The Buddha's response to this is simple:

" Matter is empty, emptiness is matter. Apart from matter there is no emptiness, apart from emptiness there is no matter."

The two truths are inseparable. There are no phenomena apart from conventional phenomena, conventional phenomena themselves are empty, and there is no emptiness apart from conventional phenomena.

Author: Malcolm

Date: Sunday, July 29th, 2018 at 11:43 PM

Title: Re: Via Negativa

Content:

Malcolm wrote:

The Buddha's response to this is simple:

" Matter is empty, emptiness is matter. Apart from matter there is no emptiness, apart from emptiness there is no matter."

Rick said:

You don't translate it as "Form is empty, emptiness is form." Is 'matter' a more accurate English term in this context than 'form?'

Malcolm wrote:

The matter in question is the material aggregate, composed of the four elements.

Rick said:

The two truths are inseparable. There are no phenomena apart from conventional phenomena, conventional phenomena themselves are empty, and there is no emptiness apart from conventional phenomena.

Gotcha. Thing is, emptiness is way harder to get your head around than brahman. (Unless you're OCD like me and worry the c'hell out of the 'exact' nature of brahman.) So, as a teaching methodology, brahman is (I'm guessing) more effective for more students than sunyata. It's a bit like a fairy tale vs. a sober dissertation ... both of which are, ultimately, just buncha concepts flying around and pushing human buttons.

Malcolm wrote:

People like to believe the ultimate is something, even if that something is inexpressible. Since in Buddhadharma there is no ultimate apart from the relative, emptiness is only hard to understand for those who wish there to be some permanent, ultimate something which is not dependently originated. Awakening in Buddhadharma comes from understanding the ultimate nature (emptiness) of relative phenomena (dependent origination). There is nothing to realize other than this.

Author: Malcolm

Date: Monday, July 30th, 2018 at 12:43 AM

Title: Re: Via Negativa

Content:

Rick said:

how do we reconcile

Astus said:

Your quote refers to the difference between conceptual and experiential, learning and realisation.

Rick said:

So your understanding is that Advaita says brahman cannot be said to existent, but it can be experienced to be existent?

(Careful, trick question!)

Malcolm wrote:

No, he is saying that Advaita claims brahmin can be known/realized directly through a nonconceptual intuition that cannot be expressed in words or symbols. If it can't be known through such a nonconceptual intuition, there is no possibility of liberation, and Advaita would be pointless.

Author: Malcolm

Date: Monday, July 30th, 2018 at 3:07 AM

Title: Re: Via Negativa

Content:

Rick said:

So your understanding is that Advaita says brahman cannot be said to exist, but it can be experienced to be existent?

(Careful, trick question!)

Malcolm wrote:

No, he is saying that Advaita claims brahmin can be known/realized directly through a nonconceptual intuition that cannot be expressed in words or symbols.

Rick said:

What I've been taught is that enlightenment is an event in the mind after which you know that the scriptures are true: You are atman, atman is brahman, brahman is the one without a second. Any subjective experience of realization (or anything else) is considered to be mithya. Not sure how that jibes with what you said?

Malcolm wrote:

Think about it.

Author: Malcolm

Date: Monday, July 30th, 2018 at 5:56 AM

Title: Re: Importance of Secrecy in Secret Mantra

Content:

Empty Desire said:

I wanted to start a thread about this important subject that keeps re-occurring in various threads.

Secret Mantra began in India with Mahasiddhas like Tilopa and was transmitted to Tibet by Marpa and Padmasambhava and others.

Tibet is a mountain-locked country, historically difficult to access, where Esoteric Teachings like Tantrayana/Vajrayana were as I read were often transmitted and practised in secret and remote locations at night in some cases.

Now with the advent of the Airplane, Globalism, Smartphones and Macs. Tantrayana is accessible in a way that hitherto hasn't been possible.

Also, we live in a Global Village where Privacy is a thing of the past, Data on all kinds of aspects is recorded and finally we are encouraged by Social Media to document every last facet of our lives for everyone to see.

The aspect of Secrecy is important so I wonder what are the most important things practitioners should keep in mind?

I'm not asking anyone to divulge anything that needs to be private it's more of a meta-discussion.

Malcolm wrote:

"“During the degenerate age, the last five hundred years...it is an age when mantrikas are unable to keep secrets."

--Rig pa rang shar.

So, crucially important.

Author: Malcolm

Date: Monday, July 30th, 2018 at 7:02 AM

Title: Re: Importance of Secrecy in Secret Mantra

Content:

Tsongkhapafan said:

I think it depends on context. If Secret Mantra is practised within the context of Sutra, for example within the context of Lamrim teachings, then secrecy is not necessary because the practice will be correctly intentioned and not misused. It must be presented within the context of a complete path to enlightenment. Traditionally within Tibetan Buddhism though, Secret Mantra is very secret.

Malcolm wrote:

Secret mantra is called secret because it is supposed to be kept secret, period.

Author: Malcolm

Date: Monday, July 30th, 2018 at 9:04 PM

Title: Re: Importance of Secrecy in Secret Mantra

Content:

Grigoris said:

Somehow I don't think that some pencil-necked-geek hacking into a three hour Dharma teaching on the nature of mind, is going to bring about the downfall of the Vajryana...

Malcolm wrote:

No, but people volunteering the substance of vajrayāna practices, mantras, images of yidams, protectors, and so on certainly will.

Author: Malcolm

Date: Monday, July 30th, 2018 at 9:08 PM

Title: Re: Via Negativa

Content:

boundless said:

That's was the point that I was making, i.e. that not all Budddhists went as far as the Madhyamaka (and the Sautrantika) in their negation of ontological status of Nirvana

(and of "dharma" in general).

Astus said:

Ontologically talking is perhaps going a bit too far, as the meaning of "dharma" is more along the line of category than substance.

in Shrivakya the anatman teaching does not rule out the possibility of something unconditioned and not unreal

Being a cessation does not make it unreal.

"is called Nibbāna because it is a departure from craving, which is an entanglement.

Though Nibbāna is onefold according to its intrinsic nature, by reference to a basis (for distinction), it is twofold, namely, the element of Nibbāna with a residue remaining, and the element of Nibbāna without the residue remaining. It is threefold according to its different aspects, namely, void, signless, and desireless."

(A Comprehensive Manual of Abhidhamma, p 258-259)

"In fact nibbāna, as an unconditioned reality, has simply the nature of cessation called "the characteristic of peacefulness" (santilakkhaṇā). It is the cessation of the defilements and the rounds of suffering. Or, it is the nonexistence of conditioned phenomena (visaṅkhāra), the cessation of conditioned phenomena, and the opposite of what is conditioned."

"If the nibbāna element does not exist, then the cessation of the mental and physical processes or the aggregates could not happen. Thus it is not true that the nibbāna element is nothing, like the concept of nonexistence. Being the object of path and fruition, it is obvious in an ultimate sense. And because it is so obvious, the constantly arising mental and physical processes or aggregates in a person who practices correctly do not arise anymore after that person's parinibbāna. Then, they are able to cease forever. It means that the cessation is something that can be obvious."

(Mahasi Sayadaw: Manual of Insight p 454, 456)

Malcolm wrote:

Cessations are not nonexistences, since in cessation there is no existence of which one may speak of a nonexistence.

Author: Malcolm

Date: Monday, July 30th, 2018 at 9:50 PM

Title: Re: Via Negativa

Content:

Malcolm wrote:

Cessations are not nonexistences, since in cessation there is no existence of which one may speak of a nonexistence.

Astus said:

Cessation refers to the end of afflictions, so it is in a way the non-existence, or annihilation of afflictions. What it is not the annihilation of is the self, since that has never existed in the first place.

Malcolm wrote:

Depends on which cessation we are discussing, analytical or nonanalytical: even so, when there is no cause for a given thing to arise, speaking of its nonexistence is also inappropriate, as the Buddha points out in the Sutta Nipatta.

Author: Malcolm

Date: Monday, July 30th, 2018 at 10:29 PM

Title: Re: Who is America ?

Content:

Grigoris said:

But seriously: how fracked in the head would you have to be to believe that anybody under the age of 18 (I would say 21) should be allowed to legally possess and carry a firearm???

Malcolm wrote:

I was taught to shoot when I was seven, and allowed to use firearms from that point on.

Author: Malcolm

Date: Monday, July 30th, 2018 at 11:27 PM

Title: Re: Jetsunma Tenzin Palmo & Lama Tsultrim Allione: Shambhala's Sakyong Mipham

Content:

Gatinho said:

But it seems to me that I am being given authority to do a practice myself and I know it is very popular (encouraged even) to hang around lamas basking in the ambience - for me I have no inclination to do so. I avoid dharma centres and only go for specific teachings every few years or so. I'm not sure if this makes me very unusual - but I think that examining one's teacher for many years, receiving instructions for practice and going away and doing it, is more traditional than what seems the standard now of receiving dozens of teachings and empowerments (while idolising one's lama as a saviour) and joining a 'community'.

Motova said:

Being a part of The Community is very important in Dharma... especially Vajrayana.

PeterC said:

I don't think so.

Malcolm wrote:

I think so, the second samaya concerns one's relationship with one's vajra siblings.

Author: Malcolm

Date: Tuesday, July 31st, 2018 at 3:48 AM

Title: Re: I wish to marry a Dakini

Content:

Motova said:

I wish to marry a Dakini.

Please pray for me and recite mantras for me and dedicate merit to me so that I may receive my wish.

Thank you kindly.

Malcolm wrote:

Only dakas can marry dakinis. Ordinary men can't handle it.

Author: Malcolm

Date: Tuesday, July 31st, 2018 at 5:46 AM

Title: Re: Importance of Secrecy in Secret Mantra

Content:

Tsongkhapafan said:

I think it depends on context. If Secret Mantra is practised within the context of Sutra, for example within the context of Lamrim teachings, then secrecy is not necessary because the practice will be correctly intentioned and not misused. It must be presented within the context of a complete path to enlightenment. Traditionally within Tibetan Buddhism though, Secret Mantra is very secret.

Malcolm wrote:

Secret mantra is called secret because it is supposed to be kept secret, period.

Tsongkhapafan said:

It's called secret because there are no outward signs of the practice.

Malcolm wrote:

It is called secret because the practices may not be disclosed to those who lack the ripening empowerments. This is why the seventh root downfall concerns not disclosing the secrets of the practice of Mantrayāna to those who are unripened.

Author: Malcolm

Date: Tuesday, July 31st, 2018 at 5:47 AM

Title: Re: Importance of Secrecy in Secret Mantra

Content:

Grigoris said:

Somehow I don't think that some pencil-necked-geek hacking into a three hour Dharma teaching on the nature of mind, is going to bring about the downfall of the Vajryana...

Malcolm wrote:

No, but people volunteering the substance of vajrayāna practices, mantras, images of

yidams, protectors, and so on certainly will.

Grigoris said:
Sure.

But I have enough problems keeping my samaya without running around and policing everybody else's...

Malcolm wrote:
If you don't take responsibility, who will?

Author: Malcolm
Date: Tuesday, July 31st, 2018 at 5:54 AM
Title: Re: Importance of Secrecy in Secret Mantra
Content:
Grigoris said:
Sure.

But I have enough problems keeping my samaya without running around and policing everybody else's...

Malcolm wrote:
If you don't take responsibility, who will?

Karma Dorje said:
The dharmapalas, for one.

Malcolm wrote:
Great, lets just let it all hang out then...after all, it seems no one cares anymore.

Author: Malcolm
Date: Tuesday, July 31st, 2018 at 8:01 AM
Title: Re: Importance of Secrecy in Secret Mantra
Content:
Grigoris said:
Somehow I don't think that some pencil-necked-geek hacking into a three hour Dharma teaching on the nature of mind, is going to bring about the downfall of the Vajryana...

Malcolm wrote:
No, but people volunteering the substance of vajrayāna practices, mantras, images of yidams, protectors, and so on certainly will.

Tsongkhapafan said:
What causes the downfall of the Vajrayana is when people misuse the practice for power, reputation, etc, In other words, out of self-cherishing and attachment. It is not

revealing the methods that causes degeneration but misuse.

Malcolm wrote:

There is a proper way to disclose these kinds of teachings and the internet is not it...

Author: Malcolm

Date: Tuesday, July 31st, 2018 at 9:42 AM

Title: Re: Importance of Secrecy in Secret Mantra

Content:

Tsongkhapa said:

What causes the downfall of the Vajrayana is when people misuse the practice for power, reputation, etc, In other words, out of self-cherishing and attachment. It is not revealing the methods that causes degeneration but misuse.

Malcolm wrote:

There is a proper way to disclose these kinds of teachings and the internet is not it...

Johnny Dangerous said:

This begs the question what *is* the proper use of the internet with the teachings, and one can simply observe that different teachers have different opinions here. That being the case, the best a person can do is abide by what their teacher says personally.

Malcolm wrote:

Of course this is just false.

Author: Malcolm

Date: Tuesday, July 31st, 2018 at 10:46 AM

Title: Re: Importance of Secrecy in Secret Mantra

Content:

Johnny Dangerous said:

This begs the question what *is* the proper use of the internet with the teachings, and one can simply observe that different teachers have different opinions here. That being the case, the best a person can do is abide by what their teacher says personally.

Malcolm wrote:

Of course this is just false.

Johnny Dangerous said:

What part of it is false? Even you should probably qualify what you say when having to speak down to us mere mortals, though I'm sure it's a real pain to do so, especially when we peskily disagree.

Malcolm wrote:

Samaya is not just something teachers are able to abrogate on their mere say so. Since you are a student of ChNN you should understand his POV about secrecy and the teachings, which is rather strict, actually.

Author: Malcolm

Date: Tuesday, July 31st, 2018 at 8:16 PM

Title: Re: Importance of Secrecy in Secret Mantra

Content:

Johnny Dangerous said:

y own conduct in this regard to the very best of my ability. However, I don't see where anything he says makes me the policeman of other people's samaya...

Malcolm wrote:

If you really believe as you say, then why is it an unwritten policy here to shut down conversations about such topics as thögal? Be consistent.

The point I am addressing is students sharing restricted material about Vajrayāna practices on this forum.

When I say the internet is not a proper forum for disseminating this material, I mean it is not a proper place for students with samaya to share information with those who lack samaya.

Author: Malcolm

Date: Tuesday, July 31st, 2018 at 8:50 PM

Title: Re: Importance of Secrecy in Secret Mantra

Content:

Malcolm wrote:

If you really believe as you say, then why is it an unwritten policy here to shut down conversations about such topics as thögal? Be consistent.

Grigoris said:

Why be consistent when you can be hypocritical?

But seriously: Some conversations are shut down due to member's requests, not due to

policy. Weirdly enough we sometimes respect member's requests (ie when they are sane and logical).

Malcolm wrote:

Right, so, is it sane and logical that we Vajrayāna practitioner abide by the basic requirement expected of Vajrayāna practitioners, which is to keep secret that which should be kept secret from those who do not have samaya? The excuse, "well, it is posted on the internet" is not sufficient warrant for people who have samaya to share with people who do not. For example, just because there are a million pictures of Vajrayogini on the internet, does not mean it is ok or correct for someone who has samaya to share such an image with someone who does not.

Author: Malcolm

Date: Tuesday, July 31st, 2018 at 10:20 PM

Title: Re: Importance of Secrecy in Secret Mantra

Content:

Malcolm wrote:

Right, so, is it sane and logical that we Vajrayāna practitioner abide by the basic requirement expected of Vajrayāna practitioners, which is to keep secret that which should be kept secret from those who do not have samaya? The excuse, "well, it is posted on the internet" is not sufficient warrant for people who have samaya to share with people who do not. For example, just because there are a million pictures of Vajrayogini on the internet, does not mean it is ok or correct for someone who has samaya to share such an image with someone who does not.

Grigoris said:

So, guard your samaya like your eyes, caution and advise others to do the same. Can't really do much more than that.

From there on it is the responsibility of the "other" to choose how they will proceed. Ultimately samaya is a personal issue.

Malcolm wrote:

This is not an adequate policy for the forum.

Author: Malcolm

Date: Wednesday, August 1st, 2018 at 12:35 AM

Title: Re: Jetsunma Tenzin Palmo & Lama Tsultrim Allione: Shambhala's Sakyong Mipham

Content:

weitsicht said:

The sangha to be taken refuge in has a different meaning from the sangha that groups together for teachings, Puja etc.

Malcolm wrote:

Mahāyāna refuge sangha is only ārya bodhisattvas.

Author: Malcolm

Date: Wednesday, August 1st, 2018 at 1:27 AM

Title: Re: Importance of Secrecy in Secret Mantra

Content:

Malcolm wrote:

If you really believe as you say, then why is it an unwritten policy here to shut down conversations about such topics as thögal? Be consistent.

Johnny Dangerous said:

I didn't say we had no policy on it. I'm perfectly happy not supporting people in breaking samaya, and I think that is certainly necessary for the forum. I think it's more about trying to adhere to the spirit than the letter of the law though, in practical moderation terms.

The point I am addressing is students sharing restricted material about Vajrayāna practices on this forum.

When I say the internet is not a proper forum for disseminating this material, I mean it is not a proper place for students with samaya to share information with those who lack samaya.

That's fair, but again there are lots of places where it becomes quite murky in practice how to actually do this, especially on a forum where the whole point is Dharma discussion.

Malcolm wrote:

Again, you are missing the point -- the issue is people with samaya (students not teachers) publicly sharing material on this forum with those who do not have samaya. Not only does it harm those with samaya, it harms those without samaya. This has nothing to do with Garchen Rinpoche, for example, making available to his students teachings on a website the general public could access if they wanted to, or Shang Shung illustrating their books with deity images on their covers, which might be seen by some ordinary person who stumbles on their site. I am not discussing anything about that at all. That is something removed from this issue here.

Author: Malcolm

Date: Wednesday, August 1st, 2018 at 1:28 AM

Title: Re: Importance of Secrecy in Secret Mantra

Content:

Rinchen Samphel said:

In my eyes, it is almost impossible to keep the details of Vajrayana secret without

keeping the totality of Vajrayana secret.

Malcolm wrote:

Yes.

Author: Malcolm

Date: Wednesday, August 1st, 2018 at 6:59 AM

Title: Re: Importance of Secrecy in Secret Mantra

Content:

Empty Desire said:

But then at the same time, I'm sure we would all like to provide a benefit to others.

Malcolm wrote:

that is why we send folks to teachers we believe to be qualified to give these teachings, rather than parceling out the information to people ourselves.

Author: Malcolm

Date: Wednesday, August 1st, 2018 at 11:02 PM

Title: Re: Charging for Dharma

Content:

Nyedrag Yeshe said:

Has anyone here also experienced being turned down from receiving teachings because of lack of funds? I was recently barred from receiving teachings on Phowa (don't wish to disclose which specific teacher or lineage, but it's a Nyingma Lama), because of my lack of a proper budget. I do understand that teachers ought to receive our help in order to keep teaching, etc. But, does Dharma need a tag price in order to make itself available to all who have the connections and wish to practice? What're your experiences, opinions? Thank you all!

Malcolm wrote:

Apparently you did not have a connection...

Author: Malcolm

Date: Thursday, August 2nd, 2018 at 2:15 AM

Title: Re: Charging for Dharma

Content:

Malcolm wrote:

It is the custom of secret mantra, described in the tantras themselves, that a fee is charged for initiation. End of story. If a teacher is willing to grant empowerment and instructions free of charge, one should feel blessed, and make offerings of whatever wealth one has for the teachings. This is how the dignity of secret mantra is upheld.

Author: Malcolm

Date: Thursday, August 2nd, 2018 at 3:27 AM

Title: Re: Relationship between Dzogchen tantras and Nyingthiks

Content:

mandog said:

What is the relationship between the 17 Dzogchen tantras and the Khandro/Vima Nyingthik? Are the latter two technically commentaries on some of the former 17? Is there actually still a tradition of giving lung/tri for the 17 tantras, or at this point, is the transmission of these texts largely inactive?

Malcolm wrote:

Magnus's answer is correct, but there is a bit more detail to add.

The Vima Nyinthig is a commentary on the material belonging to the 17 tantras, being a portion of the 119 intimate instructions, most of which are presently lost. The Vima Nyinthik is commonly considered "Kama," although it in fact is a terma revealed by Zhangton Tashi Dorje in the early 12th century.

The Khandro Nyinthig is considered part of Terma, revealed in the early 14th century, and is a commentary and practice cycle upon a tantra called the Longsal Barma Nyima Gyud, which organizes the material in the 17 tantras into a progressive path, which includes general preliminaries such as Vajrasattva, practices related to Anuyoga, as well as Dzogchen specific practices.

The Lung for the 17 tantras (as well as the Vima and Khandro Nyinthigs) still exists and is still transmitted. The 17 tantras themselves and related material are also termas, though considered part of kama, revealed during the two decades prior to Atisha's death, somewhere in the early 1040's.

These teachings are the most important teachings of the Nyingma School.

Author: Malcolm

Date: Thursday, August 2nd, 2018 at 6:59 AM

Title: Re: Relationship between Dzogchen tantras and Nyingthiks

Content:

Malcolm wrote:

The Khandro Nyinthig is considered part of Terma, revealed in the early 14th century, and is a commentary and practice cycle upon a tantra called the Longsal Barma Nyima Gyud, which organizes the material in the 17 tantras into a progressive path, which includes general preliminaries such as Vajrasattva, practices related to Anuyoga, as well as Dzogchen specific practices.

treehuggingoctopus said:

Ah, so that is why Dzogchen terma cycles feature practices belonging to all the three inner yanas (and are said to necessarily involve a tantric ngondro)! Thank you, Malcolm, most useful!

Malcolm wrote:

Yes, but also the Dzogpa Rangjung Tantra, often referred to as the empowerment tantra, is largely concerned with practices connected to Hayagriva, repelling obstacles from Nagas and so, guiding practitioners through the Bardo, etc. It is considered to be the tantra of useful methods.

Author: Malcolm

Date: Thursday, August 2nd, 2018 at 8:51 AM

Title: Re: Charging for Dharma

Content:

Malcolm wrote:

It is the custom of secret mantra, described in the tantras themselves, that a fee is charged for initiation. End of story. If a teacher is willing to grant empowerment and instructions free of charge, one should feel blessed, and make offerings of whatever wealth one has for the teachings. This is how the dignity of secret mantra is upheld.

Nyedrag Yeshe said:

Isn't also a downfall to refuse teachings for sincere seekers? A downfall that would fit maybe the two levels of teaching, secret mantra and sutra?

Malcolm wrote:

In the case of secret mantra, no, it is not a downfall to insist on certain things from students. Sometimes, if you want a teaching badly enough, you will overcome any obstacle to receive the teaching.

Author: Malcolm

Date: Thursday, August 2nd, 2018 at 8:08 PM

Title: Re: Shar Khentrul Rinpoché Jamphel Lodrö

Content:

Crazywisdom said:

My red flag came from watching his videos where he says to the effect, only Jonang has the full Kalachakra teachings, others only have pieces.

Malcolm wrote:

This is true. As a lineage, only they have preserved the entire creation and completion stage teachings as an integral whole. The Gelugpas preserve Kalacakra more as a state ritual. If one is seriously interested in Kalacakra, one must study the Jonang lineage of Kalacakra. Of course, that exists outside Jonang, HH Chogyé Trichen, the late head of the Tsarpa subschool of Sakya, was expert in this lineage, as was Kalu Rinpoche. The Jonang lineage of Kalacakra spread from Jonang to Nyingma in the 18th century, then to Kagyu and then from Kongtrul, into all schools. However, outside of Jonang, there is little practice of the complete system. So your best bet to study this system in its entirety is to find a Jonang master.

The person to ask about this Lama's qualifications is Michael Sheehy.

M

Author: Malcolm

Date: Thursday, August 2nd, 2018 at 8:11 PM

Title: Re: Shar Khentrul Rinpoché Jamphel Lodrö

Content:

Crazywisdom said:

My red flag came from watching his videos where he says to the effect, only Jonang has the full Kalachakra teachings, others only have pieces.

Malcolm wrote:

This is true. As a lineage, only they have preserved the entire creation and completion stage teachings as an integral whole. The Gelugpas preserve Kalacakra more as a state ritual. If one is seriously interested in Kalacakra, one must study the Jonang lineage of Kalacakra. Of course, that exists outside Jonang, HH Chogye Trichen, the late head of the Tsarpa subschool of Sakya, was expert in this lineage, as was Kalu Rinpoche. The Jonang lineage of Kalacakra spread from Jonang to Nyingma in the 18th century, then to Kagyu and then from Kongtrul, into all schools. However, outside of Jonang, there is little practice of the complete system. So your best bet to study this system in its entirety is to find a Jonang master.

The person to ask about this Lama's qualifications is Michael Sheehy. You can contact him here: <http://michaelsheehy.com/contact/>

M

Author: Malcolm

Date: Thursday, August 2nd, 2018 at 8:20 PM

Title: Re: Relationship between Dzogchen tantras and Nyingthiks

Content:

Malcolm wrote:

The Lung for the 17 tantras (as well as the Vima and Khandro Nyinthigs) still exists and is still transmitted. The 17 tantras themselves and related material are also termas, though considered part of kama, revealed during the two decades prior to Atisha's death, somewhere in the early 1040's.

treehuggingoctopus said:

If I understand you correctly, it means that prior to Atisha's death there were no Dzogchen tantras (in this world) at all?

Malcolm wrote:

You did not understand correctly. The 18 Sem sde lungs are present in Tibet from the late 8th and early 9th century. The Kun byed rgyal po is probably not a translation, but a

compilation and expansion of the five sems sde lungs. The rmad du 'byung ba tantra is similar, but ancient. There are many other Dzogchen tantras that were written down in the 9th and 10th century, but dating them is difficult.

Then there is the Brahmin cycle, revealed as terma during the late tenth, early eleventh.

Atisha seems to have passed around 1055. The 17 tantras were revealed 15 or 20 years before this date. According to tradition, the seventeen tantras were concealed in a temple about 30k north of Lhasa by Nyangban Tingzin Zangpo. The oral lineage was passed on separately from the texts. These were reunited when Dagma Lungyal removed the 17 tantras from their place of concealment. He then passed the texts onto Chetsun Senge Wangchuk around 1065. Senge Wangchuk in turn transmitted them to Chegom Nagpo. Chegom Nagpo transmitted them to Zhangton Tashi Dorje in roughly 1108. Zhangton revealed the Vima Nyinthik when he was 21, in roughly 1118.

According to the Nyingthig history, Atisha attained his realization through practicing Dzogchen, actually.

Author: Malcolm

Date: Thursday, August 2nd, 2018 at 8:29 PM

Title: Re: Feel like an interchangeable cog

Content:

MiphamFan said:

Yeah I don't want to work for a charity. I want to work for a green startup or other kind of tech company working on problems that can really help the world.

Malcolm wrote:

Dream on -- all our problems come from thinking technology can save us. All technology does is solve one problem only to replace it with another.

Attain realization, that will really solve many people's problems.

Author: Malcolm

Date: Thursday, August 2nd, 2018 at 8:41 PM

Title: Re: Shar Khentrul Rinpoché Jamphel Lodrö

Content:

Crazywisdom said:

Cool deal. Thanks. Are you familiar with this lama?

Malcolm wrote:

Nope, contact Michael.

Author: Malcolm

Date: Thursday, August 2nd, 2018 at 10:48 PM

Title: Re: Six Munis

Content:

Seeker12 said:

There's often little to no response for such obscure questions, but I'm wondering if anyone by chance knows of any scriptural references for the "Six Munis" (http://www.rigpawiki.org/index.php?title=Six_Munis), listed on that site as,

1. Indra Kaushika (Skt.; Tib. དབང་པོ་བརྒྱུ་བྱེན་, Wangpo Gyajin; Tib. ལྷ་འི་དབང་པོ་བརྒྱུ་བྱེན་, Wyl. dbang po brgya byin) for the god realms
2. Vemachitra (Skt. Vemacitra; Tib. ཐགས་ལྷ་བཟང་རིས་, Taksangri; Tib. ཐགས་བཟང་རིས་, Wyl. thags bzang ris) for the demi-gods or asura realms
3. Shakyamuni (Tib. སྐུ་ཐབ་པ་, Wyl. shAkya thub pa) for the human realm
4. Shravasingha or Dhruvasiṃha (Skt.; Tib. སེང་གེ་རབ་བརྟན་, Sengé Rabten; Wyl. seng ge rab brtan) for the animal realm
5. Jvālamukhadeva (Skt.; Tib. ཁ་འབར་དེ་བ་, Khabar Dewa; Wyl. kha 'bar de ba) for the preta realms
6. Dharmarāja (Skt.; Tib. ཆོས་ཀྱི་རྒྱལ་པོ་, Chökyi Gyalpo; Wyl. chos kyi rgyal po) for the hell realms

Thanks.

Malcolm wrote:

It is from the peaceful and wrathful mandala cycle of Guhyagarbha Tantra.

Author: Malcolm

Date: Friday, August 3rd, 2018 at 1:57 AM

Title: Re: Charging for Dharma

Content:

Sherab Rigdrol said:

ChNN's recent retreat policy change is pretty amazing. Retreats are free and the one's who organize (and who can afford it) foot the bill. Then each student pays what they can. That's the why it should be in the west at least.

Malcolm wrote:

This is something that should be up to each and every guru's individual discretion, including making some people pay and allowing some people to attend for free, even for the same teaching.

Author: Malcolm

Date: Friday, August 3rd, 2018 at 2:00 AM

Title: Re: Charging for Dharma

Content:

Johnny Dangerous said:

Lets phrase this a different way:

Do teachers have any obligation to make teachings affordable, or is charging large amounts ok because it keeps out people who don't "want it bad enough"?

Malcolm wrote:

Gurus have no obligation to make teachings available, let alone affordable. This is just not how Vajrayāna works.

Author: Malcolm

Date: Friday, August 3rd, 2018 at 2:58 AM

Title: Re: Charging for Dharma

Content:

Fortyeightvows said:

So if a sick and poor person or someone who has limited time left to their life wants to attend a ceremony or teaching....

Malcolm wrote:

That is up the discretion of the guru in question.

Author: Malcolm

Date: Friday, August 3rd, 2018 at 3:02 AM

Title: Re: Charging for Dharma

Content:

Johnny Dangerous said:

Lets phrase this a different way:

Do teachers have any obligation to make teachings affordable, or is charging large amounts ok because it keeps out people who don't "want it bad enough"?

Malcolm wrote:

Gurus have no obligation to make teachings available, let alone affordable. This is just not how Vajrayāna works.

Johnny Dangerous said:

I get what you are saying but..

The idea that the cost of teachings is just about a Gurus will or prerogative alone strikes me as kind of questionable, the cost of teachings often has lots of do with larger administrative questions, especially in large organizations.

Malcolm wrote:

A bit of the study of history is in order here. When translators went to India, they took large amounts of gold with them, took incredible risks to bring the teachings back to Tibet, and so on. The thirteen Golden Dharmas of Sakya are called "Golden" because at one time they cost money in gold, not because they are very nice.

Frankly, these days, students complaining about spending some money for their path of ultimate liberation just sounds like disgruntled bitching.

Author: Malcolm

Date: Friday, August 3rd, 2018 at 3:04 AM

Title: Re: Charging for Dharma

Content:

Sherab Rigdrol said:

ChNN's recent retreat policy change is pretty amazing. Retreats are free and the one's who organize (and who can afford it) foot the bill. Then each student pays what they can. That's the way it should be in the west at least.

Johnny Dangerous said:

Yep, ChNN (as with many things) is deeply generous, and IMO the DC way of allowing people access to the teachings while having a second tier that delivers extra benefits for paying for membership is actually a great model.

Malcolm wrote:

It was not always this way, per ChNN's specific instructions. Once the community became more wealthy in general, then he changed his policies. But it used to be the case, no cash, no admission. Ask Oldbob.

Author: Malcolm

Date: Friday, August 3rd, 2018 at 4:06 AM

Title: Re: Charging for Dharma

Content:

Johnny Dangerous said:

With the traditional stories, few of the masters in question seem to have had huge organizations or infrastructure that would have factored into the decision of costs, etc. as they do today.

Malcolm wrote:

Yes, and they charged far more money for Vajrayāna teachings in those days, compared to now.

Author: Malcolm

Date: Friday, August 3rd, 2018 at 4:07 AM

Title: Re: Charging for Dharma

Content:

Sherab Rigdrol said:

ChNN's recent retreat policy change is pretty amazing. Retreats are free and the one's

who organize (and who can afford it) foot the bill. Then each student pays what they can. That's the why it should be in the west at least.

Malcolm wrote:

This is something that should be up to each and every guru's individual discretion, including making some people pay and allowing some people to attend for free, even for the same teaching.

Sherab Rigdrol said:

I agree 100% that it should be up to the teacher, but you and I both know that sometimes, especially in larger organizations, that crusty, rich old white people use cost setting as a way to keep new students away from their dear Rinpoche.

Malcolm wrote:

Just another obstacle to overcome, and if you really, really, really want that teaching from that guru, you will overcome it.

Author: Malcolm

Date: Friday, August 3rd, 2018 at 5:36 AM

Title: Re: Charging for Dharma

Content:

Johnny Dangerous said:

With the traditional stories, few of the masters in question seem to have had huge organizations or infrastructure that would have factored into the decision of costs, etc. as they do today.

Malcolm wrote:

Yes, and they charged far more money for Vajrayāna teachings in those days, compared to now.

Johnny Dangerous said:

Yes, the social situation was entirely different, What's your point?

I'm not arguing that individuals should not be willing to sacrifice material wealth to encounter Vajrayana, i'm simply stating that there is an institutional and cultural setup, including commodification and bureaucracy, that has very little to do with the traditional stories regarding giving large sums of gold to one's Guru.

Malcolm wrote:

My point is that no one has any cause to complain.

Author: Malcolm

Date: Friday, August 3rd, 2018 at 10:45 AM

Title: Re: Charging for Dharma

Content:

Johnny Dangerous said:

Yes, the social situation was entirely different, What's your point?

I'm not arguing that individuals should not be willing to sacrifice material wealth to encounter Vajrayana, i'm simply stating that there is an institutional and cultural setup, including commodification and bureaucracy, that has very little to do with the traditional stories regarding giving large sums of gold to one's Guru.

Malcolm wrote:

My point is that no one has any cause to complain.

Johnny Dangerous said:

You think all financial setups in Vajrayana in terms of paying for teachings are simply beyond reproach?

Malcolm wrote:

Yes.

Johnny Dangerous said:

Why doesn't this logic also apply to abusive Gurus?

Malcolm wrote:

One consents to pay for this or that teaching, or not -- it is up to you. By definition, no one consents to abuse.

Author: Malcolm

Date: Friday, August 3rd, 2018 at 10:48 AM

Title: Re: Charging for Dharma

Content:

Malcolm wrote:

My point is that no one has any cause to complain.

Quay said:

Good point. And as more than one Vajrayana Lama has said, "Vajrayana is not a democracy." There are Dharma paths where the consensus of the group is key and there are those others. To each their own desire.

Malcolm wrote:

Vajrayāna is also not socialist.

Author: Malcolm

Date: Friday, August 3rd, 2018 at 9:52 PM

Title: Re: Charging for Dharma

Content:

Nyedrag Yeshe said:

I think that many people here never experienced real poverty.

To be very clear, I wasn't turned out from the teachings by the teacher in questions, but by an organizer, who is sufficiently well off himself. I didn't even have the option of approaching the teacher directly.

Malcolm wrote:

That is called an obstacle. Your karma.

Nyedrag Yeshe said:

Another important point, I'm willing to pay the whole money, I don't have the actual value just now. I'm willing to offer what I have now, my labor capacity and any skill, plus the actual monetary value as soon as I get it! I'm in no way willing to go on "bargaining" Dharma teachings.

Malcolm wrote:

Apparently, they did not require your services. Would you have been willing to offer them even if no Dharma teachings were forthcoming from your efforts? If so, you should go back, and offer your services to this Dharma center, with no expectations other than merit gained.

Nyedrag Yeshe said:

I also seem that some people here never experienced poverty, in a poor country (in a poorer region within it), where you don't have your own money, and the few you have in our pocket is used for buying your medicine and food for daily survival.

Malcolm wrote:

There are any number of Dharma teachings which I would have liked to attend, but did not for lack of money and merit to go.

Author: Malcolm

Date: Saturday, August 4th, 2018 at 12:44 AM

Title: Re: Via Negativa

Content:

Malcolm wrote:

No form of existence can be ultimately established.

Rick said:

Nor can non-existence be established.

Nagarjuna said:
Through his knowledge of entities and nonentities,
In the instruction for Katyayana,
The Victor has refuted
Both [their] existence and nonexistence.

Rick said:
?

Malcolm wrote:
Nonexistence is a form of existence.

Author: Malcolm
Date: Saturday, August 4th, 2018 at 1:28 AM
Title: Re: Via Negativa
Content:
Crazywisdom said:
This Asian debate is pastimes for bored monks.

Malcolm wrote:
Yup.

Author: Malcolm
Date: Saturday, August 4th, 2018 at 2:31 AM
Title: Re: Via Negativa
Content:

Rick said:
Nor can non-existence be established.

?

Malcolm wrote:
Nonexistence is a form of existence.

Coëmgenu said:
No. Nonononono.

Malcolm wrote:
Yes, yes, yes yes, yes, yes, yes, yes.

Why?

If an existent is not established,
a nonexistent will not be established.
The transformation of an existent into another
is what people term a "nonexistent."

-- MMK

Author: Malcolm
Date: Saturday, August 4th, 2018 at 2:41 AM
Title: Re: Charging for Dharma
Content:

Quay said:
Good point. And as more than one Vajrayana Lama has said, "Vajrayana is not a democracy." There are Dharma paths where the consensus of the group is key and there are those others. To each their own desire.

Malcolm wrote:
Vajrayāna is also not socialist.

Quay said:
I would agree that no -ists or -isms apply.

Malcolm wrote:
Well, the social and political model of Vajrayāna is the family. Guru and consort are the parents, disciples are the children. One cannot belong to some family simply because one demands admittance.

Author: Malcolm
Date: Saturday, August 4th, 2018 at 4:24 AM
Title: Re: Charging for Dharma
Content:

Nemo said:
Old days teachers gave too much. Now many in the new generation treat it like a business. Some can't wait to get upstairs and count the money.

Did the Buddha charge for teachings? Probably not considering he forbade monks from touching money. Capitalism is a revolutionary force. Everything has a value in money and the thought that something can't have a price put on it is scandalous. The solution is of course to squeeze money out of people to be taught something no one owns that is the birthright of every sentient being. How will we charge the birds that hear the tinkling bells on the stupa? They are stealing the blessing for free!

Malcolm wrote:
How we forget:

"Then Vairocana and Legdrup offered Shri Singha a two pints of gold dust and a finger sized golden ingot and made a request, "The king of Tibet has comprehended the Dharma of cause and result. Since he has send us to seek the Dharma that transcends cause and result, please grant our request for the Dharma beyond cause and effect."

Lets see, two pints of gold dust costs approximately \$40,000 in todays money. Guess those Indian masters were really scandalous...and they had not even received any teachings...

Author: Malcolm
Date: Saturday, August 4th, 2018 at 5:00 AM
Title: Re: Charging for Dharma
Content:
Nemo said:

Old days teachers gave too much. Now many in the new generation treat it like a business. Some can't wait to get upstairs and count the money.

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Malcolm wrote:
How we forget:

"Then Vairocana and Legdrup offered Shri Singha a two pints of gold dust and a finger sized golden ingot and made a request, "The king of Tibet has comprehended the Dharma of cause and result. Since he has send us to seek the Dharma that transcends cause and result, please grant our request for the Dharma beyond cause and effect."

Lets see, two pints of gold dust costs approximately \$40,000 in todays money. Guess those Indian masters were really scandalous...and they had not even received any teachings...

Queequeg said:
I don't think you guys are talking about the same "old days."

Malcolm wrote:
I think here we are talking about Vajrayāna teachings.

Author: Malcolm

Date: Saturday, August 4th, 2018 at 7:05 AM

Title: Re: Charging for Dharma

Content:

Malcolm wrote:

Lets see, two pints of gold dust costs approximately \$40,000 in todays money.

Nemo said:

So that is what Dharma teachings are worth? Is that their exact monetary value?

Malcolm wrote:

It is an example. Rwa Lotsawa had a menu on his door, this much for the wang, this much for the sadhana, this much for the instruction, and so on. But on the other hand, no one says you have to pay the initiation fee for this or that teaching demanded this by or that guru. You are free to pass up any teachings you don't feel inclined to pay for.

Author: Malcolm

Date: Saturday, August 4th, 2018 at 7:08 AM

Title: Re: Charging for Dharma

Content:

Nyedrag Yeshe said:

Milarepa said to Marpa, "I have created heavy negative karma, so I have now come to practice Dharma. I have nothing to offer you but my body, speech and mind. Please give me the Dharma and also food and clothing." Milarepa asked for food and clothing because he didn't have anything at all.

Malcolm wrote:

Yes, and Marpa taught Milarepa nothing for years...

Author: Malcolm

Date: Saturday, August 4th, 2018 at 9:50 PM

Title: Re: Via Negativa

Content:

Coëmgenu said:

No. Nonononono.

Malcolm wrote:

Yes, yes, yes yes, yes, yes, yes, yes.

Why?

If an existent is not established,
a nonexistent will not be established.
The transformation of an existent into another
is what people term a "nonexistent."

-- MMK

Coëmgenu said:

Unless they just don't do that. People hold all sorts of nonsense views. People nowadays think we're reflections of an 11-dimension crystal. No one exists. We're all just this crystal in motion.

Malcolm wrote:

They all do that, including you. But you have not really thought carefully about the ramifications of the statement -- i.e. there is no such thing as a nonexistent.

Author: Malcolm

Date: Saturday, August 4th, 2018 at 10:38 PM

Title: Re: Via Negativa

Content:

Astus said:

So if it is accepted that the five aggregates come about because of ignorance, when ignorance ceases there is no cause for the becoming of aggregates, and without the aggregates there is no being to talk of in any sense.

Malcolm wrote:

Correction, there is no coming about of the upādāna-skandhas.

Author: Malcolm

Date: Saturday, August 4th, 2018 at 10:58 PM

Title: Re: Does Consciousness Continue After Cessation?

Content:

Matt J said:

what happens to an arhat after death

Astus said:

No ignorance, no consciousness, no birth.

Malcolm wrote:

This the extreme of cessation. Not acceptable in Mahāyāna as CW points out.

Author: Malcolm

Date: Saturday, August 4th, 2018 at 11:06 PM

Title: Re: Does Consciousness Continue After Cessation?

Content:

Matt J said:

I found this interesting article between B. Allan Wallace and Bhikkhu Bodhi about what happens to an arhat after death. I thought it did an excellent job of answering for me whether or not Theravada Buddhism is annihilationist. According to Bhikkhu Bodhi, some say yes and some say no. I also noticed other topics that often arise here.

Some highlights include:

- a professed similarity between Buddhist and Advaita concepts
- a split in Theravada Buddhism between annihilationists and others
- how the suttas on the luminous mind don't point to a substantial self of any sort
- the difference between Dzogchen and Theravada concepts of what happens when one dies post-nibbana

https://www.sbinstitute.com/sites/default/files/What%20Happens%20to%20an%20Ar%20ahant%20at%20Death_BB-BAW_BB-Revised.pdf

Malcolm wrote:

This whole interview is a fail. BAW is quizzing BB using Dzogchen terms and concepts the former has never been introduced to.

Author: Malcolm

Date: Sunday, August 5th, 2018 at 2:28 AM

Title: Re: Via Negativa

Content:

Coëmgenu said:

Unless they just don't do that. People hold all sorts of nonsense views. People nowadays think we're reflections of an 11-dimension crystal. No one exists. We're all just this crystal in motion.

Malcolm wrote:

They all do that, including you. But you have not really thought carefully about the ramifications of the statement -- i.e. there is no such thing as a nonexistent.

Coëmgenu said:

I've actually thought about this for a very long time. I have to say I disagree. Nonexistence is a nonextant, but it is extant as a theoretical suggestion posited by the human mind. And it need not be a transformation. The human mind can easily imagine nihilism.

Furthermore, believe in fundamental nihilism does not require the destruction of something that "once was".

Malcolm wrote:

I don't know you mean by "fundamental nihilism."

The human mind cannot imagine nothing without something. They are relative concepts that cannot function in isolation. Absence cannot be conceived without presence, short cannot be conceived with long, etc.

A given thing cannot become nonthing in a real sense, just as the destruction of a pot does not entail the shattering of all of the atoms of which it is composed. We say the pot no longer exists, but we certainly cannot say that the material composing it is also destroyed. This is the kind of "nonexistence" (abhāva) being referred to consistently in Madhyamaka texts.

Author: Malcolm

Date: Sunday, August 5th, 2018 at 5:58 AM

Title: Re: Does Consciousness Continue After Cessation?

Content:

Malcolm wrote:

This the extreme of cessation. Not acceptable in Mahāyāna as CW points out.

Astus said:

It is not acceptable for a bodhisattva to go for total cessation, but it was not an agreed concept that the sravaka nirvana is only a temporary samadhi, as it is apparent in the five-gotra teaching of Yogacara.

Malcolm wrote:

In Mahāyāna, it is certainly the case, for example, the Lanka Sutra.

Author: Malcolm

Date: Sunday, August 5th, 2018 at 5:59 AM

Title: Re: Via Negativa

Content:

Malcolm wrote:

Correction, there is no coming about of the upādāna-skandhas.

Astus said:

Further extension then, that there is the saupadisesa-nibbanadhatu and the anupadisesa-nibbanadhatu, as per the <https://suttacentral.net/iti44/en/ireland> and others. The aggregates without clinging remain only until parinirvana.

Malcolm wrote:

This is a Mahāyāna forum. Pure aggregates continue in buddhahood. See Mahāyānasamgraha. In Mahāyāna, there is also so-called nonabiding nirvana.

Author: Malcolm

Date: Sunday, August 5th, 2018 at 7:27 PM

Title: Re: Does Consciousness Continue After Cessation?

Content:

Malcolm wrote:

Nevertheless, Yogācāra does not teach that the aggregates utterly cease. Madhyamaka rejects the doctrine of fixed gotras.

In Mahāyāna, it is certainly the case, for example, the Lanka Sutra.

Astus said:

Only those of the undetermined lineage change to the bodhisattva path.

"[The Buddha] has taught a single vehicle to lead word-hearers of undetermined [lineage], other bodhisattvas [of undetermined lineage], and [bodhisattvas] of determined lineage into the Great Vehicle."

(Mahayanasamgraha 10.32, BDK ed, p 115-116)

Here is Xuanzang's explanation on the state of nirupadhisesa-nirvana (Cheng Weishi Lun, book 9, chapter 4, part 5, section 1.2.2, p 761-763, tr Wei Tat):

"The Sravakas and the Pratyekabuddhas, you say, are in possession of the Nirupadhisesa. Is there not a Sutra which teaches that they are not in possession of Nirupadhisesa? If they are in possession, why is it said that they are not? But the same Sutra [the Srimala Sutra] teaches that they do not in any way possess Nirvana. Is one going to maintain that Sopadhisesa is also lacking in them? In fact, as long as their 'body and intelligence' (i.e., their body and their mind) remain, the Sravakas and other saints of the two Vehicles - that is to say, the niyatagotras (saints of indeterminate nature) - have Jneyavarana. The dukkhopadhi (that is to say, 'that which serves as support for suffering') not having been exhausted, the principle of Parinirvana remains latent. It may therefore be said that they are not possessed of Nirvana.

This does not mean that they are really devoid of Sopadhisesa Nirvana, that is to say, the 'Reality' or Tathata revealed by the exhaustion of Klesavarana.

But, since they have not yet realized the complete Parinirvana, one says that they have not the Nirupadhisesa: this does not mean that, later, when their body and intelligence have been destroyed, they will not suffer the exhaustion of dukkhopadhi and the resultant Nirupadhisesa Nirvana.

In other words, if the Srimalasutra teaches that the saints of the two Vehicles are not possessed of Nirvana, one should understand that this refers to the fourth Nirvana, i.e., the Apratisthitanirvana, in which the Bodhisattva does not stay or reside, not the first three.

Furthermore, this declaration that the saints of the two Vehicles have not the Nirupadhisesa refers only to the aniyatagotras (saints of indeterminate nature) : these

Arhats, at the very moment of their attainment of Sopadhisesa Nirvana, determine to turn their mind towards the supreme Bodhi. By the power of their pure meditation and contemplation and of their pious vows and resolutions, which proceed from compassion, they 'conserve' their bodies and continue their residence for long periods of time in Samsara instead of entering into the Nirupadhisesa as do the niyatagrota saints of the two Vehicles.

The latter, i.e., the niyatagrota saints whose mind is fixed on arhatship, and not on Buddhahood, have a great predilection for Parinirvana. They obtain the contemplation of pudgalasunyata, thus realizing immediately the Bhutatathata which results from this sunyata; they completely destroy the Klesavarana, the cause of rebirth, thereby attaining the Sopadhisesa Nirvana which is revealed on the basis of 'Reality'. The klesas which produce rebirth for these saints having been exhausted, there is no reason for a new existence to be produced, especially when the actual dukkhopadhi (the physical body) comes to perish spontaneously. The other samskrtadharmas (active, functioning dharmas), since they no longer serve as a supporting basis (upadhi), are abandoned at the same time as the dukkhopadhi. As a result of this, the Nirupadhisesa Nirvana which supports itself on Reality will be manifested. Although at this moment (when the dukkhopadhi has come to an end) the body and intelligence of the two Vehicles no longer exist, nevertheless, as these saints have previously effected the destruction of this dukkhopadhi, one can attribute Nirupadhisesa to them.

At this moment, [in view of the complete disappearance of all cittanimitta,] there remains only the pure Tathata (the first of the ten Tathatas set out at the beginning of this section), exempt from the ten nimittas, placid, tranquil, non active, beatified. From the point of view of Tathata, it is said that the saints of the two Vehicles are not different from the Buddhas; but since they are not possessed of Bodhi and those activities that are directed to the salvation of others, it is said that they are different from the Buddhas."

Author: Malcolm

Date: Sunday, August 5th, 2018 at 7:30 PM

Title: Re: Via Negativa

Content:

Malcolm wrote:

This is a Mahāyāna forum. Pure aggregates continue in buddhahood. See Mahāyānasamgraha. In Mahāyāna, there is also so-called nonabiding nirvana.

Astus said:

The issue is related to the Theravadin view of nirvana, where all conditioned dharmas must cease at the end, as they are the products of ignorance.

Malcolm wrote:

No, this is also wrong. What about rocks, are they products ignorance in the Theravada view? No.

Author: Malcolm

Date: Sunday, August 5th, 2018 at 9:13 PM

Title: Re: Does Consciousness Continue After Cessation?

Content:

Malcolm wrote:

Nevertheless, Yogācāra does not teach that the aggregates utterly cease.

Astus said:

It would not be remainderless nirvana if aggregates remained. The ālayavijñāna ceases for arhats, as Vasubandhu says in the 5th stanza of the Trimsika.

Malcolm wrote:

The passage here does not mean what you have taken it to mean.

The ālaya contains the seeds of affliction, so of course during liberation it reverts in everyone, thus even the Tathāgata is an arhat.

Vinitadeva writes in the Triṃśikāṭīkā, commenting on this verse, that the person in whom the ālayavijñāna reverts is nominally called an arhat because the reversion of the ālaya is a term for being free from the basis which is endowed with the seeds of affliction. He continues, at this time of the reversion of the ālaya, the one who obtains the vimuktikāya, the body of liberation, or the dharmakāya, is termed an "arhat."

Author: Malcolm

Date: Sunday, August 5th, 2018 at 9:14 PM

Title: Re: Does Consciousness Continue After Cessation?

Content:

Crazywisdom said:

Mantrayana is almost beyond Mahayana due to this bardo of Hinayana in the abhidharma. We are going to favor the 3rd Turning sutras, demote abhidharma and go with the meanings in mandalas

Malcolm wrote:

A hem, examine the purities of any sadhana, and all you will find is Abhidharma.

Author: Malcolm

Date: Sunday, August 5th, 2018 at 9:34 PM

Title: Re: Who is America ?

Content:

Queequeg said:

Bill Maher says similar all the time. Libs have no sense of humor.

Malcolm wrote:

Bill Maher should talk...talk about no sense of humor...

Author: Malcolm

Date: Sunday, August 5th, 2018 at 9:55 PM

Title: Re: Does Consciousness Continue After Cessation?

Content:

Crazywisdom said:

Mantrayana is almost beyond Mahayana due to this bardo of Hinayana in the abhidharma. We are going to favor the 3rd Turning sutras, demote abhidharma and go with the meanings in mandalas

Malcolm wrote:

A hem, examine the purities of any sadhana, and all you will find is Abhidharma.

Crazywisdom said:

Yeah. But better.

Malcolm wrote:

According to the commentaries on Dzogchen, Dzogchen and secret mantra in general, falls in the Adhidharma pitika.

Author: Malcolm

Date: Sunday, August 5th, 2018 at 10:06 PM

Title: Re: Yuthok nyingthik (your views?)

Content:

MatthewAngby said:

I'll love to know about you guys' opinion.

Malcolm wrote:

It is a cycle principally for doctors of Tibetan Medicine.

Author: Malcolm

Date: Sunday, August 5th, 2018 at 10:17 PM

Title: Re: Does Consciousness Continue After Cessation?

Content:

Crazywisdom said:

Yeah. But better.

Malcolm wrote:

According to the commentaries on Dzogchen, Dzogchen and secret mantra in general, falls in the Adhidharma pitika.

Crazywisdom said:

I recall you mentioning this previously. Which is why I was surprised by KN's. I guess that's Longchenpa. So. Guhyagarbha is the general Dzogchen tantra. Says it's mantra basket. Dzogchen tantras say Abhidharma. So for me this point is cancelled. It's not important. What is important is tantra is about practicing with channels. However that's done, with mandalas of deities, bijas or whatever the result of Buddhahood is revealed this way. It's like the eyes. They see 360, they see wisdom, they hear, they smell, they eat, they are light, they are mandalas of deities.

Malcolm wrote:

These sorts of categorizations are not of the essence.

Topics like these are not really for the internet. People really get the wrong idea and think they can do Shitro without empowerments, and so on.

Author: Malcolm

Date: Sunday, August 5th, 2018 at 11:18 PM

Title: Re: Does Consciousness Continue After Cessation?

Content:

Malcolm wrote:

The ālaya contains the seeds of affliction, so of course during liberation it reverts in everyone, thus even the Tathāgata is an arhat.

Astus said:

According to the Cheng Weishi Lun, arhat there refers to arhats, pratyekabuddhas, and buddhas equally.

Malcolm wrote:

So, therefore your idea that Yogacara advocates a total cessation for arhat is completely unfounded based on the reasoning you gave, i.e., that there is no continuation upon the cessation of the ālaya.

Author: Malcolm

Date: Monday, August 6th, 2018 at 1:52 AM

Title: Re: Does Consciousness Continue After Cessation?

Content:

Malcolm wrote:

So, therefore your idea that Yogacara advocates a total cessation for arhat is completely unfounded based on the reasoning you gave, i.e., that there is no continuation upon the cessation of the ālaya.

Astus said:

Why would that be? Just because the alayavijnana ceases for both arhats and buddhas, it does not mean that their attainment is the same. For buddhas there are the causes accumulated over the bodhisattva path to generate the buddha-bodies. But the causes are absent for arhats, hence there is no cause for the emergence of anything.

"Samanantarapratyaya, a condition qua antecedent, means that the eight actual consciousnesses (darsana and samvittibhaga) and their Caittas (to the exclusion of Rupa, the Viprayuktas, the Bijas, and the Asamakrtas) constitute a preceding group which passes away to give place to a subsequent group of the same species, opening the way to that group and acting in such a way that it immediately comes into being. ... At the moment of entry into Nirupadhisesanirvana (Final-Nirvana-without-residue, i.e., Nirvana without vestiges of reincarnation), the mind is extremely weak and, in consequence, has not 'the strength to open the way and lead'. Further, it does not produce a subsequent dharma of a similar nature. Hence it is not Samanantarapratyaya. How do you explain this?

It has been truly said in the Yogasastra that 'if, immediately after the former consciousness-associates, the latter consciousness-associates are born, then the former are the Samanantarapratyaya of the latter.' (Yogasastra, 3 and 51, and Vikhyapana, 18)."

(Cheng Weishi Lun, 4.1.2, p 537-539)

Malcolm wrote:

Again, this is not the case. Śravaka arhats take on a mental body due to their traces of ignorance, as Asanga explains clearly in the Mahāyānottaratantraśāstravyākhyā

Author: Malcolm

Date: Monday, August 6th, 2018 at 2:40 AM

Title: Re: Who is America ?

Content:

Queequeg said:

Bill Maher says similar all the time. Libs have no sense of humor.

Malcolm wrote:

Bill Maher should talk...talk about no sense of humor...

Grigoris said:

I actually like his sense of humor...

Malcolm wrote:

His jokes are ok, if a bit rough, but he a pretty humorless guy, actually...

Author: Malcolm

Date: Monday, August 6th, 2018 at 6:09 AM

Title: Re: Does Consciousness Continue After Cessation?

Content:

Malcolm wrote:

Śravaka arhats take on a mental body due to their traces of ignorance, as Asanga explains clearly in the Mahāyānottaratantraśāstravyākhyā

Astus said:

Such a mental body is fine if it is not considered the final destination of an arhat, hence it is of the undetermined category who moves on to the bodhisattva path. After all, the Ratnagotravibhaga is about the buddha-gotra. So unless you say that Yogacara does not posit the doctrine of different gotras, arhats and pratyekabuddhas must attain true nirupadhisesa-nirvana.

Malcolm wrote:

The point is that the pure aggregates do not cease contra your assertion.

Author: Malcolm

Date: Monday, August 6th, 2018 at 8:53 AM

Title: Re: Existence

Content:

Rick said:

Per Buddhism, what does "to exist" mean? Can this be answered (satisfactorily) without reference to the two truths? If so, please do.

Malcolm wrote:

to be dependently originated...

Author: Malcolm

Date: Monday, August 6th, 2018 at 11:30 AM

Title: Re: Existence

Content:

Rick said:

I'm confused (as usual). I thought dependent origination meant that nothing exists inherently?

Malcolm wrote:

Correct, that is what it means. Everything arises based on causes and conditions.

Author: Malcolm

Date: Monday, August 6th, 2018 at 9:46 PM

Title: Re: Does Consciousness Continue After Cessation?

Content:

Malcolm wrote:

The point is that the pure aggregates do not cease contra your assertion.

Astus said:

The pure form of the aggregates are present during sopadhisesa-nirvana - that is what the word means - but its other part, nirupadhisesa, means exactly that there is no support (upadhi), i.e. skandhas present. However, Yogacara works discuss the transformed skandhas only for buddhas (Mahayanasutralamkara 9.41-45; Mahayanasamgraha 10.5), but not mentioned for those of the two vehicles. Xuanzang also discusses the issue as <https://dharma.wheel.net/viewtopic.php?p=459641#p459641>. Also, arhats without nirupadhisesa-nirvana can only fit into the system of ekayana, but not of the five gotras where sravakas and pratyekabuddhas reach a final and definite goal. As Vasubandhu notes in his commentary to the Lotus Sutra (Tiantai Lotus Texts, BDK ed, p 135): "It is not the case that those who have not originally produced the thought of enlightenment, such as ordinary people and the disciples who are fixed [in the Small Vehicle], are able to attain it."

Malcolm wrote:

Nevertheless, since arhats have traces of ignorance, this is sufficient to maintain their continuums, albeit not as a birth in any of the three realms.

Author: Malcolm

Date: Monday, August 6th, 2018 at 11:32 PM

Title: Re: Tibetan medicine is quack and cultural baggage

Content:

Toenail said:

Tibetan doctors think worms (parasites) are made out of mud, prescribe medicine with heavy metal in it or bird shit. How can anyone take it seriously? There is just anecdotal evidence. How come they say it does not work because of the missing karmic link to the doctor, but an Aspirin works every single time? They say they purify [sic] the mercury, but the way it is purified [sic] is peeing on it and burying it while doing mantras on full moon. That seems crazy and not even lifestyle californians [sic] should think it is a cool thing to try out that stuff.

Malcolm wrote:

You could not be more ignorant about Tibetan Medicine if you tried. Who told you that Tibetan doctors think parasites are made of mud? Who told you that mercury was processed by peeing on it? Who taught you how to spell?

I have studied Tibetan Medicine for many years, read Tibetan quite well, and everything you have stated here is utter crap.

Author: Malcolm

Date: Monday, August 6th, 2018 at 11:55 PM

Title: Re: Does Consciousness Continue After Cessation?

Content:

Malcolm wrote:

Nevertheless, since arhats have traces of ignorance, this is sufficient to maintain their continuums, albeit not as a birth in any of the three realms.

Astus said:

I'm not arguing to prove that the Yogacara interpretation is correct, only to show that they had no problem accepting what is taught by sravakayana schools about the destination of arhats.

Malcolm wrote:

No, they do have a problem with it, otherwise Asanga would not have written what he wrote. The fault is that śravakas enter into a mental body in a permanent cessation with no chance of escape without intervention. Otherwise, the yogacarins too would be at fault for accepting cessation as an extreme.

Author: Malcolm

Date: Tuesday, August 7th, 2018 at 12:27 AM

Title: Re: Existence

Content:

Rick said:

What is a "phantom emanation?"

Malcolm wrote:

You are.

Author: Malcolm

Date: Tuesday, August 7th, 2018 at 12:33 AM

Title: Re: Existence

Content:

Rick said:

Oy ... that explains a lot.

Malcolm wrote:

Others would translate the term as "illusion."

Author: Malcolm

Date: Tuesday, August 7th, 2018 at 12:38 AM

Title: Re: Existence

Content:

Rick said:

Aha.

Hey Malcolm, I'm gonna assume you've done some translation from other (European) languages to English, yes? Would you say that (dharmic) Tibetan is comparatively difficult to translate?

Malcolm wrote:

No. I only know Tibetan and English, smattering of Sanskrit.

Author: Malcolm

Date: Tuesday, August 7th, 2018 at 1:44 AM

Title: Re: Existence

Content:

Rick said:

Okay then forget the "comparatively."

In your experience, are Tibetan dharma teachings difficult to translate into English? Is Tibetan a highly nuanced language, the meaning is in the eye of the beholder kinda thing? Or is it more mechanical, attain a reasonable degree of fluency and the translation takes care of itself.

Malcolm wrote:

Tibetan is a relatively simple language with a relatively simple grammar. The most difficult thing about it is that it lacks synonyms, so the same words pull multiple duties depending on context. On the other hand, the language of Dzogchen texts is fairly straightforward, if a bit wordy sometimes.

Author: Malcolm

Date: Tuesday, August 7th, 2018 at 2:08 AM

Title: Re: ripples in the Net

Content:

Supramundane said:

in this vale of tears no truly pure action is possible.

Malcolm wrote:

Not so, practicing the path is a pure karma that never leads to suffering, but rather, away from it.

Author: Malcolm

Date: Tuesday, August 7th, 2018 at 4:41 AM

Title: Re: Existence

Content:

Rick said:

Interesting, thanks.

Sanskrit has a lot of rich idiosyncratic “spiritual” terms that don’t translate all that well into English. How do they translate into Tibetan? Or does Tibetan actually use Sanskrit words in their texts?

Malcolm wrote:

The Tibetans created a technical language to handle Buddhist terminologies.

Author: Malcolm

Date: Tuesday, August 7th, 2018 at 5:31 AM

Title: Re: Existence

Content:

↑ said:

all things are clearly apparent yet do not truly exist ... all these manifestations are temporary, adventitious phenomena.

tomschwarz said:

Leaving aside the super interesting debate about translation, because i bet this translation of tibetan to english is quite bad/incorrect, please in your own voice, based on your own understanding haha, questions:

1) What does truly exist (other than our beloved dependent origination)? Does the planet earth exist (for 4 billion years so far)?

2) Can something go in and out of existence? Like the human being sidartha gauthama?

3) is everything an illusion? If no, what is not an illusion? Is happiness an illusion? Fyi in standard english illusion means:

an instance of a wrong or misinterpreted perception of a sensory experience. So if all of buddha dharma does not exist, if its all an illusion, then is perception as a whole the wrong way to go?

Malcolm wrote:

The term in Tibetan is sgyu ma, which in Sanskrit is māya.

Author: Malcolm

Date: Tuesday, August 7th, 2018 at 11:25 AM

Title: Re: Who is America ?

Content:

Malcolm wrote:

The difference is that Antifa want to protect people, where as Nazis get off on hurting people

Grigoris said:

Thing is though that Antifa are just childish, whereas these right-wing nuts are plain

dangerous. Mainly because they are armed to the teeth too.

Take the recent Patriot Prayer rally. Police colluded with the neo-Nazis, allowing them to go to the protest armed (with firearms) while shaking down Antifa counter-protesters and arresting them for possession of non-existent weapons. They then proceeded to gas and beat the crap out of Antifa while leaving their neo-Nazi mates unperturbed.

In Greece the neo-Nazis used to blow off their pent-up sexual energy beating up migrants (killed a couple) and then one day decided to kill a Greek Antifa (knifed him to death). Then the Antifa got real serious and raided and shot-up a neo-Nazi gathering killing two people and seriously wounding a third.

It took the arrest of key neo-Nazis to stop an all out urban war happening in Athens.

How long is it going to be before one of these trigger-happy "silly men" or "buffoons" makes the mistake of shooting somebody and starting a civil war?

I remember a short time ago one of them pulled a gun and shot warning rounds in the ground in front of Antifa counter-protesters, so it is not going to be long before something REALLY stupid happens. And then things will no longer be funny at all...

And the first people to justify what will happen will be these "silly men" and "buffoons" and, of course, every intellectually-challenged American's favorite president...

lord-turner-donald-trump-is-a-racist-sexist-buffoon-and-a-threat-to-world-peace.jpg

Remember: He endorsed the sexual predator in the Cohen video, so I am sure he will have no problem supporting the neo-Nazis when they start their killing rampage.

Author: Malcolm

Date: Tuesday, August 7th, 2018 at 10:04 PM

Title: Re: Tibetan medicine is quack and cultural baggage

Content:

Toenail said:

Tibetan doctors think worms (parasites) are made out of mud, prescribe medicine with heavy metal in it or bird shit. How can anyone take it seriously? There is just anecdotal evidence. How come they say it does not work because of the missing karmic link to the doctor, but an Aspirin works every single time? They say they prurify [sic] the mercury, but the way it is pourified [sic] in peeing on it and burying it while doing mantras on full moon. That seems crazy and not even lifestyle californians [sic] should think it is a cool thing to try out that stuff.

Malcolm wrote:

You could not be more ignorant about Tibetan Medicine if you tried. Who told you that Tibetan doctors think parasites are made of mud? Who told you that mercury was

processed by peeing on it? Who taught you how to spell?

I have studied Tibetan Medicine for many years, read Tibetan quite well, and everything you have stated here is utter crap.

Matylda said:

I do not want to take sides, since I have poor knowledge of TB, lets say I know nothing about it. But one thing... I met one lama, who was very sick. And I was told that he was poisoned by heavy intake of TB pills. Anyway he was poisoned by mercury. I was very surprised of course. He told me that he was treated by some famous TB doc and was himself very upset by this what happened to him, and was very angry with the doc. After a few years of some other treatment probably WM, he got better.

So I wondered at that time about safety of those TM pills. I have no idea how they are produced etc. and if there is any control over the whole process. I am used to WM and traditional Japanese medicine but only as patient, not an expert. TJM schools in Japan are under strict control, and there are serious limits for those with a license to have an access to needles, and other medical stuff for safety reasons. How is it with TM docs? and who controls their medications?

Malcolm wrote:

There are not that many TM pills that have mercury sulfide. The reason is that mercury sulfide is hard to prepare and the knowledge of its preparation is rare these days. There are only a few senior physicians who have the know how to make it, mercury sulfide preparation requires large teams working 24/7, for a period of three months, and it is dangerous work.

Matylda said:

Cinnabar-containing traditional medicines are generally relatively non-toxic at therapeutic doses. The correct preparation methods, appropriate doses, disease status, age and drug combinations are important factors impacting cinnabar toxicity (1, 8, 31).

Malcolm wrote:

<https://www.ncbi.nlm.nih.gov/pmc/articles/PMC2755212/>

There are GMP plants for Tibetan Medicine in China, but these processes make medicine that is much inferior to the quality of handmade Tibetan medicine crafted in small pharmacies. Traditionally, herbs are stone ground, but in these plants, everything has to be made of steel, which adds heat that destroys the essential oils which are the active ingredient in the herbs. Not only this, but these plants source inferior herbs from lower altitudes. It is a known fact that plants that grow at altitude where there is less oxygen are more mineral rich etc. This is why Himalayan herbs are superior to their lowland counterparts.

It is possible the lama you are referring to was given improperly prepared medicine. The risks of mercury sulfite compounds is well known in Tibetan Medicine and the warnings about misuse and poor preparation of them are quite stern.

Author: Malcolm

Date: Tuesday, August 7th, 2018 at 10:48 PM

Title: Re: Ngondro: A Stand Alone Practice For You?

Content:

Terma said:

This is mainly a question for those who have finished their ngondro or at the very least a good chunk of the way through.

Do you think it is better to do ngondro as a stand alone practice, meaning focusing only on that and not doing any other daily practices? Or do you feel there is some benefit to doing a short daily practice along with doing the accumulations?

Everyone is different and every teacher gives different advice. Having said that, how you go about it?

Thanks.

Malcolm wrote:

Ngondro is sufficient by itself as a daily practice, since it contains all the essentials of creation and completion stage.

Author: Malcolm

Date: Wednesday, August 8th, 2018 at 1:03 AM

Title: Re: Fire Suppression Sadhanas?

Content:

Nicholas Weeks said:

All over the West USA fire danger is growing. When people are in mortal danger is there any practice that can turn aside or stop a big fire?

City of 10 Thousand Buddhas, in Talmage California is in such peril right now.

Malcolm wrote:

From the Effortless Accomplishment of Wishes

SA CHU ME LUNG JUNG WEY BAR CHEY KYI/

When fearful times come and there is danger for the illusory body

GYU LUS NYEN CHING JIG PEY DU JUNG TSE

because of obstacles of the elements of earth, water, fire and air;

YID NI THE TSOM MEY PAR SOL WA DEB

by offering a supplication without second thoughts or doubt

ORGYEN JUNG WA ZHI YI LHA MOR CHEY
to Padmasambhava with the goddesses of the four elements

JUNG WA RANG SAR ZHI WAR THE TSOM MEY
without doubt the elements will be naturally pacified:

ORGYEN PADMA JUNG NEY LA SOL WA DEB
I supplicate Padmasambhava of Oddiyāna

SAM PA LHUN GYI DRUB PAR JIN GYI LOB
bless us that our wishes be effortlessly accomplished!

Author: Malcolm
Date: Wednesday, August 8th, 2018 at 1:12 AM
Title: Re: Who is America ?
Content:

Queequeg said:
King's legacy was washed out. SNCC's story prevailed. Why? Because anger is easier than love.

Malcolm wrote:
Yes, it is easier to be afflicted than non-afflicted. Nevertheless, in general, there is no moral equivalence between Antifa and the Alt Right. The latter need to be shut down hard, with force if necessary. The 1930's should have taught us that, no?

Author: Malcolm
Date: Wednesday, August 8th, 2018 at 2:18 AM
Title: Re: Who is America ?
Content:
Malcolm wrote:
The latter [alt-right] need to be shut down hard, with force if necessary.

Rick said:
Hope you don't mind my butting in for a beat?

1. Can you think of a reasonably possible scenario in which this might happen?
2. Say it does happen ... wouldn't the backlash from the shut-downees be horrifying?

Malcolm wrote:
1. Anywhere they show up and spew hate.

2. The alternative is far worse.

Author: Malcolm

Date: Wednesday, August 8th, 2018 at 2:26 AM

Title: Re: Who is America ?

Content:

Queequeg said:

King's legacy was washed out. SNCC's story prevailed. Why? Because anger is easier than love.

Malcolm wrote:

Yes, it is easier to be afflicted than non-afflicted. Nevertheless, in general, there is no moral equivalence between Antifa and the Alt Right. The latter need to be shut down hard, with force if necessary. The 1930's should have taught us that, no?

Queequeg said:

I agree there is no moral equivalence.

The question is not whether to respond, but how. It is a very difficult question for me. I am very conflicted about it.

Are we at that point that we need to put on armor and take up arms? Can we de-escalate and reset with Gandhi/King commitment to non-violence?

I would be interested to see this question discussed fully by fellow DharmaWheelers.

Malcolm wrote:

I am not that conflicted. I am not advocating war, but these fascist bastards need to understand they are in the extreme minority and that decent people are not going to put up with their crap.

Author: Malcolm

Date: Wednesday, August 8th, 2018 at 3:13 AM

Title: Re: Who is America ?

Content:

Queequeg said:

You are a man of convictions, thankfully with rectified moral compass. A worthy and admirable trait. I'm conflicted until I commit, and on the method of confronting the hard right I see no clear path, except that I still hold out that a non-violent approach would be

the preferred, and I'll further assert, the correct path.

Malcolm wrote:

Fascists don't understand nonviolence. They are not common soldiers being asked to shoot into unarmed crowds, they are ideologically committed.

Queequeg said:

From reports, Antifa numbers are far greater than the right wingers. I don't see why "punching fascists" should be a strategy.

Malcolm wrote:

It is not my strategy, but I don't lose any sleep when harmful people who are enemies of the Dharma get punched. Maybe it's a Vajrayāna thing. When enemies of the Dharma on the left suffer the same fate, for example, in China, I also lose no sleep. If Muslim, Christian, or any enemies of the Dharma are stopped, this is a good thing.

Queequeg said:

What is won? What's the reasoned justification for dressing up like you're going to some urban riot cosplay and getting into fights?

Malcolm wrote:

I think the point is to make fascists afraid again. In my view, not a bad thing at all.

Author: Malcolm

Date: Wednesday, August 8th, 2018 at 5:10 AM

Title: Re: Who is America ?

Content:

Queequeg said:

I don't see why "punching fascists" should be a strategy.

Grigoris said:

1. Because neo-Nazis rely on fear, when you punch them in the face publicly, it shows everybody that they bleed, just like everybody else. It shows that they are as fragile as everybody else. 2. Neo-Nazis believe they are invincible. Punching them in the face reminds them of their mortality.

Punching fascists is not an end in itself, it is a means to an end.

The other thing that punching fascists does, is it keeps them busy, so they cannot go off and terrorise defenseless innocents (as they are want to do). It draws their attention away from their victims. Actually: white people punching fascists is probably one of the best uses of their white privilege.

Malcolm wrote:

Punching fascists is indeed a privilege. It should be a right, too.

Author: Malcolm

Date: Wednesday, August 8th, 2018 at 9:31 PM

Title: Re: Who is America ?

Content:

Queequeg said:

I agree there is no moral equivalence.

The question is not whether to respond, but how. It is a very difficult question for me. I am very conflicted about it.

Are we at that point that we need to put on armor and take up arms? Can we de-escalate and reset with Gandhi/King commitment to non-violence?

I would be interested to see this question discussed fully by fellow DharmaWheelers.

Malcolm wrote:

I am not that conflicted. I am not advocating war, but these fascist bastards need to understand they are in the extreme minority and that decent people are not going to put up with their crap.

Dan74 said:

When 'the fascist bastards' act more like 'decent people' than the ones who most visibly oppose them, then we hand them the biggest PR coup they could possibly dream of.

Malcolm wrote:

I am talking about real fascist bastards, like this one:

Dan74 said:

To be brutally honest, I think many on the Left in the Anglophone West have become so intolerant that they scream 'Nazi' the moment anyone mentions a remotely conservative idea.

Malcolm wrote:

First of all, most people on the left would not characterize me as a leftist. At best, you might characterize me as an eco-Keynsian with left-libertarian inclinations.

Secondly, I know the difference between real fascists and conservatives. William Buckley was a conservative. Anne Coulter is a fascist.

Author: Malcolm

Date: Wednesday, August 8th, 2018 at 9:34 PM

Title: Re: Confused about nature of mind introduction

Content:

Pema Rigdzin said:

Jehanne, the event Seeking Wisdom was talking about is in fact free, and it involves a master with true knowledge of the natural state giving clear, thorough instructions on how to go about getting to know something about one's own mind and gaining knowledge of its true nature for oneself. Attending such teachings, and the attendant transmission, is the best possible way to go about gaining knowledge first hand for oneself.

Jehanne said:

Ok, sorry I mixed up the issue about payment. Definately worth going there then, but still also important to actually do the practise at home, too

My favourite quote of the month from Alan Wallace: "(There are) two approaches to identifying the mind. We can receive pointing out instructions from a qualified master, or we can just do the practice."

Malcolm wrote:

One cannot practice any kind of real Dzogchen practice without empowerment. Alan Wallace knows this, which is why he gives empowerments to the more advanced people in his program.

Author: Malcolm

Date: Wednesday, August 8th, 2018 at 9:57 PM

Title: Re: Who is America ?

Content:

Queequeg said:

If no one obliges his invitation to rumble, he just looks like a spastic star wars cosplayer.

Takes two to tango.

You have not convinced me that a wall of silence is not a better protest.

Author: Malcolm

Date: Wednesday, August 8th, 2018 at 10:36 PM

Title: Re: Who is America ?

Content:

Queequeg said:

The justification to "punch fascists" as a political statement is premised on the assertion that "fascists" only understand violence.

There is a huge assumption there. It also doesn't stand up to analysis.

This rationale sounds more like an excuse to act out anger and frustration.

Nothing convinces me that violence is the right way to deal with this. Not at this time. It seems to me this actually brings us closer to real violence.

Malcolm wrote:

We are already in a time of real violence. Just open your eyes. Racist violence is happening everyday to people of color across the US.

Queequeg said:

We need de-escalation. Not escalation.

Malcolm wrote:

Things have gotten worse under this administration, not better, since so many white Americans have found their inner Klansman.

Author: Malcolm

Date: Wednesday, August 8th, 2018 at 10:45 PM

Title: Re: Garchen giving Ratna Lingpa's Vajrakilaya

Content:

Crazywisdom said:

The Khön kilaya is the extant kahma lineage. AFAIK

Malcolm wrote:

There are several extant Kama Vajrakilaya lineages, not just the Khon Kilaya. What sets the Khon Kilaya apart is that its lineage has been continuous in a single family. But it has no completion stage practice.

Author: Malcolm

Date: Wednesday, August 8th, 2018 at 11:08 PM

Title: Re: Teacher Qualities

Content:

LoveFromColorado said:

Hey everyone,

I have a few basic questions that would help my understanding of Dzogchen a little bit. I have not yet received a transmission or pointing out instructions and my questions stem

from my current situation:

1. How does one know that a teacher is indeed a realized Dzogchen teacher?

Malcolm wrote:

You can't. So you should select your teacher based on their qualities of learning, practice, retreat, compassion, and kindness. When you take someone as a guru, you are to regard them as being the Buddha in person, even if they are not a realized person themselves.

LoveFromColorado said:

2. How does one become a teacher?

Malcolm wrote:

Students ask you to teach.

Author: Malcolm

Date: Wednesday, August 8th, 2018 at 11:39 PM

Title: Re: Who is America ?

Content:

Malcolm wrote:

We are already in a time of real violence. Just open your eyes. Racist violence is happening everyday to people of color across the US.

...

Things have gotten worse under this administration, not better, since so many white Americans have found their inner Klansman.

Queequeg said:

Its always nice to be lectured about the impact of racism by a white person.

Malcolm wrote:

Information is information. It does not have a color.

Queequeg said:

You don't need to tell me about the increase in racism since Trump was elected. I live it. Its kind of back to the way it used to be. The inflection is different this time around.

Malcolm wrote:

Yes, it is more ideologically driven. Before, it was just the status quo.

Queequeg said:

We made real progress under Obama. While I'm dismayed at how things are going, I have hope and confidence that a decent person in the White House can have a profound impact on this. I understand very well the importance of that Bully Pulpit.

Malcolm wrote:

This Genii is not going to be stuffed back in the bottle so easily since it is precisely a reaction to Obama.

Queequeg said:

Study after study is actually showing that violence is on the decline across the globe.

Malcolm wrote:

Yes, this is a benefit of globalization. The backlash to globalization is an worldwide increase in nationalism, however.

Queequeg said:

Depending on how you define, "a time of real violence", I don't think the current circumstances are anything new. In some ways, racist violence in the US has ameliorated - we don't have widespread lynching anymore, for instance. In many respects, its still the same - being black still increases the chance of death by cop.

Malcolm wrote:

It is true the civil rights movement put an end to informal lynchings because of the passage of the civil rights act, etc. That has not ended the daily violence people of color endure, unfortunately, because racism is generally learned from one's parents, even though it is no longer enshrined by laws.

Queequeg said:

What we do have, and what causing the current state of agitation is that we have NFL players inconveniently reminding people about police violence against blacks. We have major sports heroes blowing off invitations to the White House. We have major celebrities being outspokenly black.

Malcolm wrote:

This is not the cause of racist violence against people of color. Racism is the cause of racist violence against people of color.

Queequeg said:

Animosity does not eradicate animosity.
Only by loving kindness is animosity dissolved.
This law is ancient and eternal.

Malcolm wrote:

Indeed, but this is not a recommendation to be pacifists.

You seem to think Fascism can be loved out of existence. History has shown this is a mistake.

Author: Malcolm

Date: Wednesday, August 8th, 2018 at 11:40 PM

Title: Re: Who is America ?

Content:

Fa Dao said:

Naww Q...Malcolm and Greg are absolutely right! As practitioners of Buddhadharma, whenever and wherever we find these alt-right/fascist/neo-nazi bastards we should immediately walk up and punch them in the face! They must be stopped at all costs!! I mean, its not like they are sentient beings who were our own mothers at one time and should have our practice dedicated to them so they can see past their fears and anger or anything...

(now awaiting the comebacks of ego bruised rationalizations and severe condemnations...)

Malcolm wrote:

They are deluded mothers who are better off having their continuums liberated into the dharmadhātu before they can wreck more havoc. Pacifying, enriching, and subjugation does not seem to be have much effect on fascists. Their continuums are too afflicted.

Author: Malcolm

Date: Thursday, August 9th, 2018 at 12:06 AM

Title: Re: Garchen giving Ratna Lingpa's Vajrakilaya

Content:

Crazywisdom said:

The Khön kilaya is the extant kahma lineage. AFAIK

Malcolm wrote:

There are several extant Kama Vajrakilaya lineages, not just the Khon Kilaya. What sets the Khon Kilaya apart is that its lineage has been continuous in a single family. But it has no completion stage practice.

Crazywisdom said:

Which are the other Kama lineages?

Malcolm wrote:

There are several: The Tantra tradition, largely arranged and preserved by Jigme Lingpa; Ronzom's tradition; Rog's tradition, and the Tsogyal Aural Lineage,

Author: Malcolm

Date: Thursday, August 9th, 2018 at 1:37 AM

Title: Re: Who is America ?

Content:

Queequeg said:

You're talking about indulging in anger and intimidating people to go back into their closets.

Malcolm wrote:

You say I am talking about indulging in afflicted anger. I am not. The impulse to eliminate fascism and its proponents is righteous, not afflictive.

Queequeg said:

That's not fascist, but that definitely sounds like a totalitarian impulse. That path sounds terrible, too.

Malcolm wrote:

In *The Open Society and Its Enemies*, Popper wrote:

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 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.

This is where we are at with burgeoning fascist movement in this country. The line outlined in red certainly sounds like our dear leader, and his followers are responding just as expected, with fists and pistols:

Queequeg said:

California, Uber Alles

Malcolm wrote:

Dead Kennedys were poseurs. Horrible band.

Queequeg said:

He wrote that in the midst of the Civil Rights struggle, while he was daily staring down what you might call "fascists". He declared himself an extremist for love, led a radically non-violent movement, and I'd say, won some major fights for love, through love. He was killed for this. So were others. And the final chapter in the struggle for justice is not yet written. We carry that baton right now, and what we do will impact how this struggle plays out in the future. Buying into the Anarchist MO... Tell, when has that worked out?

Malcolm wrote:

The Civil Rights issue is a distraction. We are not talking about suppressed minorities struggling for civil rights after 400 years of systematic brutalization — though that will be an eventual issue again if the political direction of this country continues in the way it is going.

We are talking about a movement to the far right in the United States driven by racists and fundamentalist Christians that would make a movement such as the Civil Rights movement impossible without protracted and bloody civil war. (But wait, the history of US politics has always been about slavery, since day one -- that's what the second amendment and the electoral college were designed to protect, slavery, and we already fought a bloody civil war that made MLK and the Civil Rights movement possible.)

Think Handmaiden's Tale without the costumes. Think of Christian Dominionists taking howitzers to the stupas in Leverett and Grafton. This is a different kind of issue with different stakes.

As Wallace wrote in the Times, in 1944:

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.

...

Still another danger is represented by those who, paying lip service to democracy and the common welfare, in their insatiable greed for money and the power which money gives, do not hesitate surreptitiously to evade the laws designed to safeguard the public from monopolistic extortion. American fascists of this stamp were clandestinely aligned with their German counterparts before the war, and are even now preparing to resume where they left off, after "the present unpleasantness" ceases:

The symptoms of fascist thinking are colored by environment and adapted to immediate circumstances. But always and everywhere they can be identified by their appeal to prejudice and by the desire to play upon the fears and vanities of different groups in order to gain power. It is no coincidence that the growth of modern tyrants has in every case been heralded by the growth of prejudice. It may be shocking to some people in this country to realize that, without meaning to do so, they hold views in common with Hitler when they preach discrimination against other religious, racial or economic groups. Likewise, many people whose patriotism is their proudest boast play Hitler's game by retailing distrust of our Allies and by giving currency to snide suspicions without foundation in fact.

The American fascists are most easily recognized by their deliberate perversion of truth and fact. Their newspapers and propaganda carefully cultivate every fissure of disunity, every crack in the common front against fascism. They use every opportunity to impugn democracy. They use isolationism as a slogan to conceal their own selfish imperialism...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. Sound like someone we know?

Queequeg said:

Seems love does work. Love takes sacrifice, endurance and patience.

Malcolm wrote:

It didn't seem to help Gay people, Jews, Gypsies, and so on in Nazi Germany very much. They didn't stand a chance. The world stood by and watched.

Author: Malcolm

Date: Thursday, August 9th, 2018 at 2:14 AM

Title: Re: Who is America ?

Content:

Author: Malcolm

Date: Thursday, August 9th, 2018 at 2:27 AM

Title: Re: Who is America ?

Content:

Unknown said:

February 20, 1939. Original Caption: Fight For The Flag... Anti Nazis Battle Cops. Mounted Policemen and rabid Anti Nazis battle for an American flag outside Madison Square Garden. The Anti-Nazis were parading outside the Garden in protest of the German American Bund "Americanization" rally being held there. This was only one of the night's many clashes between the demonstrators and heavy force of policemen who were on hand to preserve order. #

Malcolm wrote:

Not much as has changed:

Author: Malcolm

Date: Thursday, August 9th, 2018 at 2:31 AM

Title: Re: General Question Regarding Vajrayana Etiquette and Samaya

Content:

CicadaCanto said:

This is a general question.

Suppose one has a vajra relationship with a teacher (even a group of teachers) and a karmic connection to a cycle of teachings that one has committed to the practice of.

What that might look like is receiving empowerments, instructions and transmissions from a teacher or group of teachers and actively engaging in the practices. Doing the ngondro, accomplishing different practices by numbers or signs, doing certain types of training.

What about taking teachings from another teacher in that context?

My teacher wouldn't really care. As long as I practice purely and hold the lineage teachings.

But having considered this for some time, going and receiving these other teachings, it makes me wonder about my motivation. I have already been given a complete path. It comes down to, in pragmatic terms, whether I wish to receive these other teachings, or engage in retreat on my main practices. There is only so much time and money.

-CC

Malcolm wrote:

If you are interested in the teacher, then go. If it is only the teaching you are interested in, then do not go.

Author: Malcolm

Date: Thursday, August 9th, 2018 at 3:38 AM

Title: Re: Who is America ?

Content:

Dan74 said:

It sounds to me like people's beef is fundamentally with the 1st Amendment. Then you should work to change it rather than advocating violence, breaking the law, assaulting people on the basis of their (perceived) beliefs and such.

The dude with swastika would be breaking the law in Germany but the 1st Amendment protects him. PP, from what I've seen of them, have largely been within their right to peacefully rally, but you don't like what you think they stand for, so you want them bashed and chased off the streets. The thing is, this cuts both ways. You start abridging people's right and your turn will come.

There are certain well-defined and narrowly limited classes of speech, the prevention and punishment of which have never been thought to raise any Constitutional problem. These include the lewd and obscene, the profane, the libelous, and the insulting or "fighting" words--those which by their very utterance inflict injury or tend to incite an immediate breach of the peace. It has been well observed that such utterances are no essential part of any exposition of ideas, and are of such slight social value as a step to truth that any benefit that may be derived from them is clearly outweighed by the social interest in order and morality.

Malcolm wrote:
Chaplinsky vs. New Hampshire, 1942.

Not all speech is protected speech. I have no problem with driving hate speech off the streets of the USA.

These are the people you earlier described as "...conservative chest thumping patriotic folks, not racist (they have prominent members who are black and pacific islander), not exclusively Christian, but mostly."

Dan74 said:

A man from Portland, Oregon says he was attacked by a member of the far-right Proud Boys group who has links to a Republican Senate candidate in Washington state.

Tim Ledwith, 34, said he was punched by Tusitala "Tiny" Toese, 22, who is aligned with the Proud Boys, a "western chauvinist" group founded by Gavin McInnes, a co-founder of the Vice Media empire.

Toese is also a prominent member of Vancouver, Washington-based Patriot Prayer, a group that has staged rallies that have often turned violent in the Pacific north-west over the past year. Patriot Prayer is led by Joey Gibson, a Republican candidate in the US Senate primary in Washington.

Tim Ledwith's injuries following the alleged attack by Tsuitala 'Tiny' Toese.

Tim Ledwith's injuries following the alleged attack by Tsuitala 'Tiny' Toese. Photograph: Handout

Ledwith said the attack happened in a busy shopping area in Portland at around 2.30pm on Friday 8 June. Toese and two other men had been yelling at strangers from a truck, he said.

"They were yelling: 'Support Trump, build the wall,'" Ledwith said.

Ledwith responded with a profanity, he said, and the men stopped their vehicle. Ledwith said Toese and another man, Proud Boys and Patriot Prayer supporter Donovan Flippo, got out.

"They were calling me a faggot and slinging epithets at me," Ledwith said. "Tiny walked over calmly and ... punched me in the face. I'm like, half his size. I was not a threat to them. I'm 34 years old, not 17. This is not a thing that happens to me day-to-day."

Ledwith said the punch knocked him to the ground and opened a gash in his lip. He was treated at hospital, he said, receiving several stitches.

A witness, who did not wish to be identified, told the Guardian she saw the attack from a block away. Toese, she said, punched Ledwith. Flippo, she said, stood beside Toese but was not physically involved. Ledwith offered no physical provocation, the witness

said, and did not respond violently.

Photos showed Ledwith's injuries and Flippo walking towards the pickup truck, wearing a T-shirt marked "Antifa Removal Service". The pickup, which carries Washington plates, is registered to Russell Schultz of Vancouver, Washington, a known attendee at Patriot Prayer rallies.

Malcolm wrote:

<https://www.theguardian.com/world/2018/jun/16/portland-proud-boys-alleged-attack-man-patriot-prayer-joe-gibson>

All kinds of Nazis, white supremacists, and so on show up at these rallies.

The Southern Poverty Law Center has a page just for the Proud Boys.

<https://www.splcenter.org/fighting-hate/extremist-files/group/proud-boys>

You can find Kyle Chapman's crazy statements here as well:

"I am not afraid to speak out about the atrocities that whites and people of European descent face not only here in this country but in Western nations across the world. The war against whites, and Europeans and Western society is very real and it's time we all started talking about it and stopped worrying about political correctness and optics."

—Kyle Chapman, who formed the Fraternal Order of Alt-Knights, a wing of the Proud Boys, Unite America First Peace Rally, Sacramento, California, July 8, 2017

It is not your country Dan, it is mine. And I think these kinds of people need to be met with opposition, forceful opposition if necessary. They do not believe in a liberal open society. Like Popper points out, there is only so much room a tolerant society can have for the intolerant.

Author: Malcolm

Date: Thursday, August 9th, 2018 at 3:47 AM

Title: Re: Who is America ?

Content:

Queequeg said:

Seriously? I just have to step back a moment.

You guys are panting like Patriot Prayer, that drew, what, a few hundred people, to Portland, Oregon, is a threat to the rule of law in the United States. A group that had to draw on a large geographical area, to get a few hundred people out, is an existential threat.

Malcolm wrote:

Beer Hall Putsch, 1923.

Queequeg said:

You say it is in fact such a threat that violence against them is justified.

Malcolm wrote:

You have to kill fascism in the cradle.

Queequeg said:

To listen to you, you'd think there were full blown riots in the street. C'mon, man. This wasn't Rodney King.

Malcolm wrote:

If we listen to you, that day is not far off.

Author: Malcolm

Date: Thursday, August 9th, 2018 at 4:40 AM

Title: Re: Who is America ?

Content:

Queequeg said:

You guys are panting like Patriot Prayer, that drew, what, a few hundred people, to Portland, Oregon, is a threat to the rule of law in the United States. A group that had to draw on a large geographical area, to get a few hundred people out, is an existential threat.

Grigoris said:

It does not take more than a couple of hundred well armed people (with police or army backing, or non-involvement) to stage a coup.

Queequeg said:

Bro, you're out of your element. No offense, but your commentary about the United States is often tone deaf and off the mark. This is no exception. Just because Malcolm is here doubling down in parallel to you doesn't give your insight any more credibility.

There are many things I worry about in this country - a coup by some yahoos based in the Pacific Northwest is not one of them.

Granted that the conditions that allowed this to happen are not the same as those that exist now, but do not underestimate the power of hatred.

I don't. Which is why I try to steer clear of it in my thoughts, words, and actions.

Things are very different here. If things go down, it won't look like anything that happened in Europe.

We've had terrorist states in this country pretty much since the beginning. We've even had some of their politicians serve as president.

Frankly, I'm more concerned that some military or paramilitary might pull off a coup than anyone else, and the way they'd do it and the explanation they would have would probably be much easier for the powers that be to swallow than these "Fascists."

It won't be Spartacus. It will be the Praetorian Guard.

Malcolm wrote:

If you think these clowns are not civilians proxies for fascists in uniform, within our armed forces and police...well...

Queequeg said:

The 18-year-old, excited by his handiwork at the bloody rally in Charlottesville, Virginia, last summer, quickly went online to boast. He used the handle VasillistheGreek.

"Today cracked 3 skulls open with virtually no damage to myself," the young man wrote on Aug. 12, 2017.

Vasillios Pistolis had come to the now infamous Unite the Right rally eager for such violence. He belonged to a white supremacist group known as Atomwaffen Division, a secretive neo-Nazi organization whose members say they are preparing for a coming race war in the U.S. In online chats leading up to the rally, Pistolis had been encouraged to be vicious with any counterprotestors, maybe even sodomize someone with a knife. He'd responded by saying he was prepared to kill someone "if shit goes down."

...

Last year, nearly 25 percent of active-duty service members surveyed by the Military Times said they'd encountered white nationalists within the ranks. The publication polled more than 1,000 service members.

The results are jarring in a number of ways, not least because each branch of the armed forces has regulations that bar service members from joining white supremacist organizations. Army policy, for example, forbids soldiers from participating in "extremist groups" that foster "racial, gender, or ethnic hatred or intolerance." The Marine Corps has a similar regulation, Order 1900.16, which mandates swift penalties for Marines caught engaging in "extremist or supremacist activities."

Malcolm wrote:

<https://www.propublica.org/article/atomwaffen-division-hate-group-active-duty-military>

Queequeg said:

California police investigating a violent white nationalist event worked with white supremacists in an effort to identify counter-protesters and sought the prosecution of activists with "anti-racist" beliefs, court documents show.

Malcolm wrote:

<https://www.theguardian.com/world/2018/feb/09/california-police-white->

supremacists-counter-protest

Still think there is no problem?

Author: Malcolm

Date: Thursday, August 9th, 2018 at 4:41 AM

Title: Re: Who is America ?

Content:

Queequeg said:

You keep losing credibility. Comparing the US to Germany is just lazy. Even Greg recognizes a difference.

Malcolm wrote:

The point was it does not take a large number of people to start a movement that can take over a country and murder millions. Look at the Bolsheviks for a left wing example.

Author: Malcolm

Date: Thursday, August 9th, 2018 at 6:23 AM

Title: Re: Who is America ?

Content:

Malcolm wrote:

Still think there is no problem?

Queequeg said:

Reading comprehension, my friend.

Please go back and see.

Malcolm wrote:

Yeah, I could say that same thing to you.

Who said it was a strategy? I just don't see anything particularly wrong with the act. If anyone deserves to be punched, it's fascists. It is better than breaking shop windows.

Now then, what I do think is that the recently reinvigorated forces of intolerance in our society need to be curtailed, and if they will not be curtailed through reasoned discussion, then I think it a necessary social obligation to curtail them through force.

Nonviolence does not work against these people. Never has, never will.

Author: Malcolm

Date: Thursday, August 9th, 2018 at 9:17 AM

Title: Re: Who is America ?

Content:

Queequeg said:

So, you believe in punching fascists as a presently necessary strategy.

Malcolm wrote:

No, that's just catharsis.

Interestingly, if you apply to become an American citizen, they still ask you two things: 1) are you a member of the Nazi Party. 2) Are you a member of the Communist Party? Answer yes to either of those two questions, you are not going to get your naturalization papers.

Author: Malcolm

Date: Thursday, August 9th, 2018 at 9:23 AM

Title: Re: Ngondro vs. Yidam?

Content:

Tenma said:

What is the difference between Ngondro practice and yidam practice?

Malcolm wrote:

If you really understand ngondro, nothing at all.

Author: Malcolm

Date: Thursday, August 9th, 2018 at 12:09 PM

Title: Re: Who is America ?

Content:

Malcolm wrote:

Sometimes you just have to punch Nazis. It is a solid American bodhisattva tradition. But you're not American, so I guess you just don't get it.

Dan74 said:

OK, let me try it another way. Let's break down the proantifa argument step by step.

1. PP, Proud Boys and the like are fascists or proto-fascists.

I've seen some whacky views expressed by individual members and roguish behaviour, but does that mean the whole group can be determined to be fascists, let alone neo-Nazis? Shouldn't the views of the leaders, as well as the entirety of what they put out be considered? Any group will have some loons. And Tiny apparently assaulting a guy after a heated exchange is adduced as evidence that the groups he belongs to are fascists?? Hmm...unconvincing, but not the weakest of the bunch.

2. They might be small and insignificant now, but so was NSDAP or its progenitors. And look where that led to.

Argumentum ad Hitlerium. There are so many differences between the US and Weimar Republic, but even this could perhaps hold. It is conceivable that such groups will grow, mutate and attempt to undermine the very democratic order that they currently say they are standing up for. Yes, PP repeatedly say they are big on freedoms, right, etc. Not exactly Mr Hitler and his Munich buddies, but hey, very unlikely but possible.

3. If we don't nip them in the bud, with violence and whatever means necessary, this is what's bound to happen.

This, to me, is by far, the weakest link. It betrays a lack of belief not only in the 1st Amendment but in democracy itself - the power of non-violent action, civic discourse and a fundamental distrust of the voters. The choice is painted as being between antifa violence and non-action. Organising a powerful grassroots alternative to corrupt polities and rightwing loons is not on the cards, is it? Winning over people's hearts and minds with coherent and fair policies, better arguments and a sensible compassionate ideology is just a pipe dream, is it? So it's goodbye democracy then. It is indeed a sad indictment of your society if it's best minds turn to this sort of thinking. It won't take much to undermine the democratic order when it already is so weak. Vigilantes, taking law into your own hands, is all fair game. Next time people turn out to protest Trump like they did in 2016 many refusing to accept the outcome of the democratic election, the Trumpistas can organise and beat the crap out of them, since they judge them to be a danger to society. Oh boy, good luck and gawd bless America..

Author: Malcolm

Date: Thursday, August 9th, 2018 at 8:40 PM

Title: Re: Who is America ?

Content:

Dan74 said:

As much as I don't doubt (and even rejoice in) your good intentions, you know what they say about the road to hell? In this case, I don't mean your rebirth but the future of your country.

Malcolm wrote:

We have a long tradition of punching Nazis in this country, going back to the Spanish Civil War.

Interestingly, Elle Reeve, who covered Charlottesville for Vice, was on CNN this morning, and she said that Antifa is so well organized via the internet, they really have managed to route the vast majority of Alt-right events, and that the Alt-right is very frustrated by

Antifa.

Good job Antifa.

Author: Malcolm

Date: Thursday, August 9th, 2018 at 8:51 PM

Title: Re: Who is America ?

Content:

Dan74 said:

How do you guys square it with

“Hatred does not cease through hatred at any time. Hatred ceases through love. This is an unalterable law.”

Please don't give me the BS that "punching out a Nazi" is done with love and no hatred, that you are a wrathful manifestation of blahblah, that only Hinayanists understand this literally. An honest heartfelt answer please.

Malcolm wrote:

Mahāyāna ethics are based on intention, not on some particular set of vows. If by punching Nazis you intend to protect others, then this is a positive and meritorious act. And, if by punching a Nazi, you protect others, you also protect the Nazi from themselves.

Pretty sure Antifa is on the right side of history, here.

Author: Malcolm

Date: Thursday, August 9th, 2018 at 9:10 PM

Title: Re: Who is America ?

Content:

Dan74 said:

How do you guys square it with

“Hatred does not cease through hatred at any time. Hatred ceases through love. This is an unalterable law.”

Please don't give me the BS that "punching out a Nazi" is done with love and no hatred, that you are a wrathful manifestation of blahblah, that only Hinayanists understand this literally. An honest heartfelt answer please.

Malcolm wrote:

Mahāyāna ethics are based on intention, not on some particular set of vows. If by punching Nazis you intend to protect others, then this is a positive and meritorious act. And, if by punching a Nazi, you protect others, you also protect the Nazi from themselves.

Pretty sure Antifa is on the right side of history, here.

Rinchen Samphel said:
So...?

Malcolm wrote:

The Buddha sat on a hillside under a dead tree watching Kapilavastu being sacked and his relatives being enslaved by King Ajatasatru after having dissuaded Ajatasatru on an earlier occasion from invading.

What we do in Mahāyāna in response to pure evil is keep our eyes open and act as witnesses.

You still did not understand. Picking sides is what causes one to go to lower realms.

It depends on your understanding the real situation of samsara. If you don't understand— you join in, pick sides, and go to three lower realms. This is called having a one-lifetime view.

Did I ever once say that Buddhists should run around punching Nazis?

Author: Malcolm

Date: Friday, August 10th, 2018 at 9:55 PM

Title: Re: Who is America ?

Content:

Dan74 said:

Greg, I am all for robust action. Not a fence-sitter or apologist here (yes, maybe a mod shouldn't engage in ad homs, come on!), had my share of activism, though not violence, at least not against living beings. I am just 1. not at all sure that violent tactics will lead to desired results 2. not sure it is the right thing to do anyway. Mostly for me it's about 1., but 2 is also a factor, because people who can be helped will get hurt when the lines between right wing "buffoons" and fascists and neo-Nazis get blurred, when everything becomes so black-and-white, and a fellow like me becomes an apologist ("with us or against us"). For a hammer, everything looks like a nail, and to some of us, sadly, every rightwinger is a Nazi.

Malcolm wrote:

No Dan, not every person with right wing views is a fascist. William Buckley, for example, was not a fascist. Ronald Reagan was not a fascist. The GOP is not a fascist party, even though they are utterly gutless these days.

Donald Trump, however, is a fascist, and it is clearly evident in his deeds and words.

Fascists are bad for the world in every way possible. They should be, as Q points out,

doxxed, outed, shamed, etc. And if they ever become serious force, they should be opposed with serious force. Why? They don't believe in Democracy and democratic values. They exploit the latter to overthrow the former. In the meantime, I am not going to lose sleep over Antifa showing up and shutting down these fascist pricks. Why? I think it is a good thing that Antifa routes these people. This weekend marks the anniversary of the murder of Heather Heyer, a nonviolent protester. She was murdered by these pitiful excuses for human beings:

With respect to Q's opinion that the Alt-right is just a bunch of clowns in Portland, this really underestimates the real situation in our country. Peter Beinart wrote last year: Second, antifa activists don't wield anything like the alt-right's power. White, Christian supremacy has been government policy in the United States for much of American history. Anarchism has not. That's why there are no statues of Mikhail Bakunin in America's parks and government buildings. Antifa boasts no equivalent to Steve Bannon, who called his old publication, Breitbart, "the platform for the alt-right," and now works in the White House. It boasts no equivalent to Attorney General Jefferson Beauregard Sessions III, who bears the middle name of a Confederate general and the first name of the Confederacy's president, and who allegedly called the NAACP "un-American." It boasts no equivalent to Alex Jones, who Donald Trump praised as "amazing." Even if antifa's vision of society were as noxious as the "alt-right's," it has vastly less power to make that vision a reality.

<https://www.theatlantic.com/politics/archive/2017/08/what-trump-gets-wrong-about-antifa/537048/>

So, I am glad that Antifa shows up and shows that in the America, fascists do not get a pass. Their views are noxious, and in my opinion, are not protected speech when they are brought into the commons. If people wish to have sick Hitlerian fantasies in their double wides and chatrooms, I can't do anything about that. But at least we can keep their hateful speech out of public spaces. And until our legal system catches up with the 21st century, until that time I am glad there is a solid Anti-Fascist movement in this country, just as there was in the 1920's and 30's, when the ugly face of Fascism first reared its head in the world.

Author: Malcolm

Date: Saturday, August 11th, 2018 at 1:35 AM

Title: Re: Who is America ?

Content:

Author: Malcolm

Date: Saturday, August 11th, 2018 at 2:06 AM

Title: Re: Who is America ?

Content:

Queequeg said:

The people preventing Republicans from safely assembling on the streets of Portland may consider themselves fierce opponents of the authoritarianism growing on the American right. In truth, however, they are its unlikeliest allies.

That's also Beinart.

Malcolm wrote:

He is wrong, on this score. The people who assembled last week in Portland were fascist thugs.

Queequeg said:

The problem is that Antifa's tactics undermine the rule of law, which is fine for Antifa since many are anarchists. That's not good for the rest of us. The weakening of the state actually brings us closer to the kinds of conditions where violent groups could actually take advantage. Anarchy actually just opens the way for thugs to be violent. It would be a tragedy if the violence actually does spiral out of control - that's the opportunity an authoritarian group would look for. Cops pulling back and letting the fight rage will end with bodies in the street. Violence has a tendency of escalating with revenge and recrimination. The state would need to come down even harder to bring order back.

Malcolm wrote:

MLK deliberately sowed disorder to create this situation, to expose the racist violence that was being used against black people. Fascists are allowed right of free assembly, but peace groups are restricted to "free speech zones." This is not what founders intended at all.

The government is derelict in its duties to prevent assemblies of fascist thugs. Since they are derelict in this respect, the citizenry must stand up against them, and the police, if necessary.

Queequeg said:

We have a serious problem in that the Federal government has been hijacked by a fascist enabler, possibly an actual fascist, though I can't imagine that he would actually understand what that means. We have a Republican party that has completely sold out.

We need a responsible government, one that will bring the weight of the Justice Department down on these thugs. They can say what they want, but the moment they commit crimes, bring RICO down on the entire operation. There are ways to crack down - we need the political will to do that.

Malcolm wrote:

There must be civil disobedience against these assemblies of fascists, and these people ought to be met in the street. If they provoke violence, which in fact is their chief aim, people have a right to defend themselves and those around them, as a recent court case connected with Charlottesville found.

Now, if a nazi feels they've been unfairly punched in the face, give them their day in court so the full, disgusting facts of their perverted beliefs can be aired, as also happened in Charlottesville. I think they will have a hard time finding a jury willing to convict the assailant in many places in the US.

Author: Malcolm

Date: Saturday, August 11th, 2018 at 4:19 AM

Title: Re: Who is America ?

Content:

Malcolm wrote:

He is wrong, on this score. The people who assembled last week in Portland were fascist thugs.

Queequeg said:

That article is from 2017. He was talking about another event.

Malcolm wrote:

Ok, even so.

Queequeg said:

MLK deliberately sowed disorder to create this situation, to expose the racist violence that was being used against black people.

No. This mischaracterizes MLK Jr. He did not sow disorder. He non-violently disobeyed laws which he and his colleagues identified as unjust. They did it in an orderly fashion.

Malcolm wrote:

He deliberately sent children into the streets of Alabama, on purpose, knowing it would provoke violence. He did it with full recognition of what he was doing, as a deliberate strategy.

Queequeg said:

But the civil rights movement wasn't seen as nonviolent in its day — and for good reason. The most jarring evidence of this came just a month after King's Birmingham jail letter. In May 1963, movement organizers assembled black children, some still in pigtails, to march through the streets of Birmingham and confront Bull Connor's violent police force. It was a controversial tactic within the movement, but organizers must have known that images of jailed, beaten and cowering children would affect hearts, force a response from officials and move the movement toward its goals.

"They couldn't have been ignorant of the terrible response," says King biographer and New York University historian David Levering Lewis. "King and his inner circle appreciated the probable certainty of violence on the part of the establishment to trigger responses that they wanted, in terms of legislation and policies." The children called it "D-Day."

Connor didn't disappoint. He attacked the marchers with German shepherds and baton-wielding policemen. Connor's army funneled hundreds of children and teenagers into overcrowded jail cells. Still, the kids returned to the streets the next day. And the day after that. Malcolm X, whom history treats as the movement's violent alter ego, criticized King for the event, saying that "real men don't put their children on the firing line." King, on the other hand, called it "one of the wisest moves we made."

The Children's Crusade changed the way the movement was covered by the press. Where the crushing effects of segregated schools hadn't won hearts, where brutal, state-sanctioned beatings of hymn-singing black men and women hadn't gained sympathy, the nation couldn't ignore the images of children recoiling from the raised batons of sneering police officers. Only the most distressing type of violence worked.

Malcolm wrote:

https://www.washingtonpost.com/posteverything/wp/2015/10/01/dont-criticize-black-lives-matter-for-provoking-violence-the-civil-rights-movement-did-too/?utm_term=.73a6b988bdb0

Queequeg said:

There must be civil disobedience against these assemblies of fascists, and these people ought to be met in the street. If they provoke violence, which in fact is their chief aim, people have a right to defend themselves and those around them, as a recent court case connected with Charlottesville found.

Protesting against these groups may or may not be civil disobedience. If for instance, Unite the Right plans a march, people can go protest. If permits are required to protest and the municipality refuses to give a permit, then showing up would be civil disobedience.

Malcolm wrote:

Yup, that is what I am talking about, and screw permits.

Queequeg said:

In any event, the right to self defense is again a distinct issue. Depending on the state, self defense has certain formalities. For instance, in most states that more or less follow common law, one must first retreat before resorting to force. This is different in places like Florida where they have "Stand your Ground" statutes.

Malcolm wrote:

You should review the judgement in a Charlottesville case where one of the alt-right guys charged an protestor with assault, and it was found that the defendant was rightly not guilty of assault because he was defending a third person against an assault by the plaintiff upon that third person.

Queequeg said:

If the rule of law fails, then one might need to resort to any number of options - civil disobedience would be an option. Secession is another.

Malcolm wrote:

Under this president, the rule of law is being perverted and failing. Civil disobedience is a must.

Author: Malcolm

Date: Saturday, August 11th, 2018 at 5:13 AM

Title: Re: Who is America ?

Content:

Malcolm wrote:

He deliberately sent children into the streets of Alabama, on purpose, knowing it would provoke violence. He did it with full recognition of what he was doing, as a deliberate strategy.

Queequeg said:

This is different than "sowing disorder." I'm pushing back on your imprecise language.

Malcolm wrote:

Oh, he pretty much sowed disorder, all right.

Queequeg said:

You should review the judgement in a Charlottesville case where one of the alt-right guys charged an protestor with assault, and it was found that the defendant was rightly not guilty of assault because he was defending a third person against an assault by the plaintiff upon that third person.

There's a lot of subtlety in the laws. You're talking about that black kid who was getting beat up in the parking lot. I don't know the details, but the kid was already getting beat up, he had no where to run to, so when those other people came to his rescue, that's a different set of facts. There must be some defense in the VA penal code.

Malcolm wrote:

Naw, it was a different case. Not the case with the young man who was brutally beaten in the garage.

Queequeg said:

Again, rule of law must be preserved. If we lose that, then we lose the whole thing.

Malcolm wrote:

Yes, that is what we were told in the 1930's. Bollocks to that mate. If the "rule of law" leads to further growth of the alt-right, it will not be a country we want to live in anymore.

Author: Malcolm

Date: Saturday, August 11th, 2018 at 5:35 AM

Title: Re: Who is America ?

Content:

Queequeg said:

Back in the 80's in New York there was a group called Missing Foundation. I was a little too young at the time, but from what I understand, they were basically the squatters in the East Village. They were involved with the Tompkins Sq. riots and clashes with police at the squats around there. They had some slogan, "We won't be civilized in this f*cking city!" They were straight up gutter punk anarchists.

Malcolm wrote:

You were a little too young to understand that incident. The police cause that riot.

Queequeg said:

New York City's Police Department deserves no praise for its handling of a demonstration in Tompkins Square Park in the early morning of Aug. 7. But Commissioner Ward and Police Department officials who prepared a report on the incident deserve credit for candor.

The document makes clear that what occurred was indeed the "police riot" some have charged. As the confrontation began to escalate, a panicky captain, finding himself in command because his deputy chief had left the scene, issued a "10-85 forthwith" radio call for help.

"This call is widely interpreted as being of an extreme emergency nature," the report says. Hundreds of police flooded into the area, though they "had not been briefed about the event . . . were not equipped for such an encounter . . . were not under the direct supervision of a superior officer."

Once they arrived, no one sought to form them into teams and supervise their deployment. "Some officers obviously responded badly to these conditions," the report says, "taking excessive independent actions and attempting to evade accountability by concealing their identities."

Mr. Ward has forced the retirement of Deputy Chief Thomas Darcy, who left the scene; the transfer of Deputy Inspector Joseph Wodarski, and the retraining of Capt. Gerald McNamara, who issued the 10-85 call. The Civilian Complaint Review Board, meanwhile, has recommended departmental charges against two officers and will continue to sift 100 more complaints.

But the report makes clear that the riot reflected problems beyond individual conduct. It called for more training in crowd control and special units for riot duty. It also pointed to the department's recent rapid expansion. Thousands of new recruits lack experience on the street; the ranks of seasoned supervisors remain thin.

Those problems pose profound challenges for police management. The riot showed how dangerous the failure to recognize and confront them can be. The report suggests a commendable willingness to do so.

Malcolm wrote:

<https://www.nytimes.com/1988/08/26/opinion/yes-a-police-riot.html>

The Missing Foundation was an industrial music band. KMFDM used to be part of that band for a short while. Pretty horrendous music. They were four guys. Not an anarchist collective. They were involved with anti-gentrification movement.

As of 2005, Missing was a homeless guy in NYC.

http://thevillager.com/villager_119/artistwhowasoncethecenter.html

Now apparently he lives in Denver and has art in over 30 museums.

Author: Malcolm

Date: Saturday, August 11th, 2018 at 5:38 AM

Title: Re: Gaden Mahamudra

Content:

Lobsang Chojor said:

Hi all,

I've received received a HYT empowerment and the lama indicated the importance of practicing mahamudra and said we had permission to practice it. My question is, is the lung of the 1st Panchen Lama's mahamudra root text vital before you start the practice of mahamudra in the gelug tradition?

Malcolm wrote:

A qualified guru is vital.

Astus said:

Can't say anything about the Gelug setup, but in HYT the fourth empowerment is mahamudra

Malcolm wrote:

No.

Author: Malcolm

Date: Saturday, August 11th, 2018 at 5:44 AM

Title: Re: Who is America ?

Content:

Malcolm wrote:

This is hopeful:

And that's big, according to Hanks, because those still left are not down with the rally. Many posts about DC's Unite the Right rally call it a "lawsuit trap." Remember, there was a civil rights suit brought against the organizers of Unite the Right, and the judge has issued an opinion that the organizers had conspired to violate the civil rights of Charlottesville citizens, a conspiracy that could legally be tied to the death of Heather Heyer. "If I were the folks thinking about participating, I could be quite worried that my participation could link me to violent activity that violates civil rights," says Richard Schragger, who specializes in Constitutional and local government law at the University of Virginia School of Law. "Even if you're exercising your First Amendment rights, you're responsible for the outcomes."

The DC Unite the Right rally is shaping up to be a public announcement of a new, more cautious alt-right zeitgeist. It's fuchsia and teal website looks like an '80s video game. The organizer, Jason Kessler—who, according to Hanks, is now something of a pariah—has banned the swastikas and the other symbols of white supremacy that so many objected to at the last rally. Kessler is trying to massage the movement into something (somewhat) more palatable, similar to the surviving organizations Identity Evropa and Patriot Front. Identity Evropa claims to protect cultural heritage, Patriot Front claims their prejudice is patriotism, and Kessler claims to be a civil rights advocate for white people.

All of which are lies that tell the truth: the open racism we all saw at Charlottesville is being slowly pushed underground.
But of course, then there was this yesterday:

And David Duke's tweet:

Author: Malcolm

Date: Saturday, August 11th, 2018 at 6:10 AM

Title: Re: Who is America ?

Content:

Dan74 said:

What I see as paramount is to defeat fascism as an ideology once and for all. To win the battle for the hearts and minds of the ordinary folks. Much harder than bashing a few heads in at a rally, but much more important, IMO.

Malcolm wrote:

Dan, you are focusing on the wrong things. You are criticizing Anti-fascists when you should be supporting them, all because you are worried that someone might get hurt. Look at who is inflicting actual damage on human beings.

Dan74 said:

Any discussion about violence and antifa must note that since 1990 there have been 450 deaths caused by white supremacist violence, compared to only one believed to be related to far-left activity in the US. While property damage, minor clashes and a few neo-Nazi black eyes drew cries of leftist extremism in the last year, a white supremacist traveled to New York with the aim to murder black men. He succeeded in stabbing and killing a homeless man. Another white supremacist in Portland killed two men who were standing up for two Muslim women on a train. A Milo Yiannopolous fan in a Make America Great Again cap shot and wounded an anti-fascist counter-protester in the stomach outside a Milo talk in Seattle. To name a few. In the ten days that followed Trump's election alone, the Southern Poverty Law Center reported 900 separate incidents of bias and violence against immigrants, Latinos, African Americans, women, LGBT people, Muslims, and Jews.

Antifa activists are criticized for responding with counter-violence. Centrist liberals urge that we follow Michelle Obama's gracious direction: "When they go low, we go high." They urge debate with fascists, and decry violent or confrontational intervention.

...

Liberal appeals to truth will not break through to a fascist epistemology of power and domination—these are Spencer and his ilk's first principles. And it is this aspect of fascism that needs to be grasped to understand the necessity of antifa's confrontational tactics.

Malcolm wrote:

<http://evergreenreview.com/read/anti-fascist-practice-and-impossible-non-violence/>

Author: Malcolm

Date: Saturday, August 11th, 2018 at 6:29 AM

Title: Re: Who is America ?

Content:

Dan74 said:

Malcolm, I worry not only about people getting hurt but this tactic backfiring. I think it already has delivered some PR coups to the alt-right/fascists.

You quote seems to touch on this in the last sentence, but I don't see an argument. Maybe it follows - I will have a look later, it's bedtime here.

Malcolm wrote:

From the same article:

What changed? In truth, nothing. We are observing a phenomenon that Martin Luther King, Jr. noted well in his 1963 Letter from Birmingham Jail. We are dealing with "the white moderate, who is more devoted to 'order' than to justice; who prefers a negative peace which is the absence of tension to a positive peace which is the presence of justice; who constantly says: 'I agree with you in the goal you seek, but I cannot agree

with your methods of direct action.” There is no shortage to the irony that the white moderates of today invoke MLK to decry antifa tactics as violent, but I believe (if one can so speculate) they would have been critical of his radical non-violence, predicated as it was in provoking a violent spectacle. It is a great liberal tradition to stand on the wrong side of history until that history is comfortably in the past.

And:

After I left Berlin, I visited my 82-year-old grandfather in southern Spain. He’s a British expat with a vast repertoire of embellished anecdotes, a purpling tan, and the occasional reactionary bent. One lunchtime, I asked him: “Do you think it’s okay to punch neo-Nazis?”

I asked him in particular because I was seeking a certain response, from a certain generation, at a certain distance. I wanted an incredulous “yes” and a confused expression, as if I’d asked whether fire burns or if he’d like another drink. He’s the sort of man who sees the world as if moral facts were just there, as obvious and immovable as mountains—not the constant ethical navigation of anti-fascisting we need. But I wanted my aging grandfather—whose politics are not my own—to place neo-Nazi-punching in his blunt taxonomy of right and wrong. I wanted to beg my own question.

He replied without pause: “Who could have a problem with that?”

And:

In response, the anti-fascists of the 43 Group made it their business to identify, surveil, and physically confront, disrupt, and shut down fascist organizing in London and across Britain. They used knives, knuckledusters, and crowbars. “We’re not here to kill. We’re here to maim,” they would say. The group disrupted over 2,000 meetings over five active years and is widely credited for neutralizing postwar Britain’s fascist movement. “We defended the community by making it impossible for the fascists to terrorize us,” one member, Jules Konopinski, told the Guardian in 2009 when he was 79 years old. The group’s militancy drew some contemporary censure from parts of the British Jewish establishment, but for the most part its place in history is either overlooked or lauded by historians, Holocaust memorial institutions, and anti-racist groups. Famed hairdresser Vidal Sassoon was an active fighter among the group—when he died in 2012, mainstream media obituaries described him as an “anti-fascist-warrior” who was “fighting back against fascist oppression.”

And:

Antifa do not bring violence; the violence was there in the DNA of fascism and our world through which it permeates. Our violence is counter-violence in history’s unbroken dialectic of violence and counter-violence. Why not end the cycle? I repeat here the words of late philosopher Bernard Williams, who noted that “to say peace when there is no peace is to say nothing.” The question then is not one of necessary violence, but impossible non-violence.

Author: Malcolm

Date: Saturday, August 11th, 2018 at 8:20 AM

Title: Re: Who is America ?

Content:

Queequeg said:

There's a big difference between direct action and punching fascists.

It takes guts to remain non-violent. We're not talking about being a principled coward.

Malcolm wrote:

And as group 43 illustrates, sometimes you just have to punch fascists, and that is the most effective way at stemming their influence...

Author: Malcolm

Date: Saturday, August 11th, 2018 at 7:53 PM

Title: Re: The Self-Arisen Vidya Tantra and The Self-Liberated Vidya Tantra A Translation of the Rigpa Rang Shar and Rigpa Rang

Content:

Crazywisdom said:

Are you planning to translate the entire set of Dzogchen tantras?

Malcolm wrote:

Just the 17, they are the most important.

Author: Malcolm

Date: Saturday, August 11th, 2018 at 9:16 PM

Title: Re: Who is America ?

Content:

Dan74 said:

Going back to PP, with Joey Gibson describing himself as a Conservative Libertarian, what evidence is there that the group is indeed fascist and that antifa's tactics are justified on these grounds?

Malcolm wrote:

Gibson is a fellow traveler on the right. He associates with Chapman, the Proud Boys, etc. For example, Ezra Pound claimed he was not a fascist, but by his actions, he proved he was and later admitted that his great fault was the suburban bias of anti-semitism.

Dan74 said:

Where do we draw the line between supporting a violent opposition to a group spreading a fascist ideology that has been shown to be dangerous to democracy and violent opposition to a group whose ideology we happen to disagree with?

Malcolm wrote:

While Gibson has tried to disavow white nationalism, etc., he continues to openly associate with such people. It is part of the Guns and Jesus trip in the US. Ted Nugent is

probably his favorite band.

Dan74 said:

As Antifa initiate violence at counterprotests against largely mild groups like PP (as they did according to many reports) , they lose both their credibility and their moral high ground, IMO. Fascism is not a few dozen PP members, it is a way of thinking. And Antifa violence does absolutely nothing to challenge it. Rather the opposite - they make it look more attractive with folks who lack the background looking on in sympathy at the 'poor bastards getting attacked'.

Malcolm wrote:

Sorry, but Gibson provides a forum for fascists to show up. He can claim all he likes that he is not a racist, and so on, but the fact is that white nationalists, etc., regularly show up at his rallies. Further, members of his group also belong to the Proud Boys, a definite hate group.

Dan74 said:

Yes, I am not American, but I've been around, having lived in 3 very different countries. Maybe this gives me some perspective, or maybe it just muddies it, but either way, I think your case is far from made. I will let mine rest, since it starts feeling repetitive, but thank you for all the interesting links and thoughts on the subject.

Malcolm wrote:

I am not making a case. You are. Not interested in your case. I am just stating as a matter of principle that fascism cannot be allowed to flourish and when fascists show up to spread their ideology in public, they should be opposed.

Author: Malcolm

Date: Saturday, August 11th, 2018 at 11:33 PM

Title: Re: Who is America ?

Content:

Malcolm wrote:

I am not making a case. You are. Not interested in your case. I am just stating as a matter of principle that fascism cannot be allowed to flourish and when fascists show up to spread their ideology in public, they should be opposed.
And as group 43 illustrates, sometimes you just have to punch fascists, and that is the most effective way at stemming their influence...

Queequeg said:

You've been threading an argument arguing the need for violent confrontation of "fascists", without actually supporting it.

I don't know, man. I don't know.

Kessler himself admitted on an alt-right podcast that many of the attendees at last year's rally were "people who aren't used to being out of the internet," and who didn't recognize that their identities being public would lead to real-world problems.

No wonder, then, that in his post denouncing the second rally, neo-Nazi Andrew Anglin wrote that to go to a post-Charlottesville Unite the Right rally would potentially be life-ruining. "Getting doxed as a neo-Nazi street fighter will ruin your live [sic], forever."

Malcolm wrote:

<https://www.vox.com/2018/8/10/17670996/alt-right-unite-the-right-nazis-charlottesville>

Dan, Ken Cormier, one of the PP guys, is a guest speaker at this weekend's DC Unite the Right 2018 rally. This rally will be attended by such lovelies as Hammer Skins, David Duke (again), etc.

Author: Malcolm

Date: Sunday, August 12th, 2018 at 12:07 AM

Title: Re: Swat Valley/Oddiyana

Content:

Grigoris said:

So, spoke to Rinpoche and he told me that he is not the only scholar that disagrees with the placement of Oddiyana in Swat Valley.

Rinpoche was influenced in this decision by the research of N.K. Sahu, whom he met. Sahu wrote an apparently well researched, but now difficult to find book: Buddhism in Orissa, Utkal University, 1958, ASIN: B01C9Y13LO

Rinpoche believes that Sahu was correct in locating Oddiyana in Orissa and his own research has verified it for him.

Malcolm wrote:

It certainly does not correspond with the Longde histories on the location of Oḍḍiyāna. One, it holds Garab Dorje was a central Indian:

Now then, there was a Dharma protecting king of the Śākya clan named *Vimalacuḍa Śākyabhadra, his queen, Sublime (Dam pa). They gave birth to very beautiful and radiant daughter who has very attractive and entrancing. Her name in Sanskrit was Sarani.

Second it holds that Oḍḍiyāna was to the west:

When Garab Dorje reached eight years, he said, "Mother, you are happy here. To the west of here in the land of Oḍḍiyāna is Dhanakośa Island on the shores of the great outer ocean.

Third, there is the testimony of Orgyenpa Rinchenpal who visited Oḍḍiyāna in person in the 13th century. In order to get to Oḍḍiyāna he first traveled to Jalandhara in the Punjab. Oḍḍiyāna is described as being to the northwest of that city, and at the time of the

thirteenth century, is described as being dominated by "Mongolians" speaking a Tajik language.

In fact, as far as I can tell, Oḍḍiyāna is the Tibetan name for the region of Pakistan in general.

Moreover, the Chinese traveler Faxian travelled to a place called Udyān, north of Peshwar, where people practiced mantra and what he considered a debased form of Mahāyāna.

Also it does not correspond with seven line prayer.

Author: Malcolm

Date: Sunday, August 12th, 2018 at 1:13 AM

Title: Re: The Self-Arisen Vidya Tantra and The Self-Liberated Vidya Tantra A Translation of the Rigpa Rang Shar and Rigpa Rang

Content:

Crazywisdom said:

Are you planning to translate the entire set of Dzogchen tantras?

Malcolm wrote:

Just the 17, they are the most important.

Crazywisdom said:

So is Tulku Dakpa overseeing your translation?

Malcolm wrote:

No. I don't need anyone to oversee my translations. But he certainly is willing to help when I have questions or doubts, as is Lama Chonam, Sangye Khandro's husband.

Author: Malcolm

Date: Sunday, August 12th, 2018 at 1:15 AM

Title: Re: The Self-Arisen Vidya Tantra and The Self-Liberated Vidya Tantra A Translation of the Rigpa Rang Shar and Rigpa Rang

Content:

Crazywisdom said:

Cool

Malcolm wrote:

However, Wisdom makes sure my translations are peer reviewed. That is the benefit of working with a major publisher, rather than self-publishing.

Author: Malcolm

Date: Sunday, August 12th, 2018 at 1:31 AM

Title: Re: The Self-Arisen Vidya Tantra and The Self-Liberated Vidya Tantra A Translation of the Rigpa Rang Shar and Rigpa Rang

Content:

Crazywisdom said:

Cool

Malcolm wrote:

However, Wisdom makes sure my translations are peer reviewed. That is the benefit of working with a major publisher, rather than self-publishing.

Crazywisdom said:

High quality.

Malcolm wrote:

I try my best. I also have two editors, plus Wisdom's editor, Laura Cunningham, as well as someone to go through Sanskrit terms, and so on. Though my name is on the translation, in reality many people touch the books.

Author: Malcolm

Date: Sunday, August 12th, 2018 at 1:34 AM

Title: Re: The Self-Arisen Vidya Tantra and The Self-Liberated Vidya Tantra A Translation of the Rigpa Rang Shar and Rigpa Rang

Content:

Crazywisdom said:

High quality.

Malcolm wrote:

I try my best.

Crazywisdom said:

It's shows, honestly. So very clear.

Malcolm wrote:

Publishing is a team effort. And thanks.

Author: Malcolm

Date: Sunday, August 12th, 2018 at 2:20 AM

Title: Re: Who is America ?

Content:

Queequeg said:

You've been threading an argument arguing the need for violent confrontation of "fascists", without actually supporting it.

I don't know, man. I don't know.

Kessler himself admitted on an alt-right podcast that many of the attendees at last year's rally were "people who aren't used to being out of the internet," and who didn't recognize that their identities being public would lead to real-world problems.

No wonder, then, that in his post denouncing the second rally, neo-Nazi Andrew Anglin wrote that to go to a post-Charlottesville Unite the Right rally would potentially be life-ruining. "Getting doxed as a neo-Nazi street fighter will ruin your live [sic], forever."

Malcolm wrote:

<https://www.vox.com/2018/8/10/17670996/alt-right-unite-the-right-nazis-charlottesville>

Dan, Ken Cormier, one of the PP guys, is a guest speaker at this weekend's DC Unite the Right 2018 rally. This rally will be attended by such lovelies as Hammer Skins, David Duke (again), etc.

Dan74 said:

Malcolm, apart from David Duke, I don't know who these people are. I am not sure we want to spread 'guilt by association' especially when association is being in the same place. But knowingly giving platform to a fascist is not on. People are of course free to attend rallies - how can you control that really?

Malcolm wrote:

You don't really seem to know who you are talking about here.

Dan74 said:

The rallies and the buffoons are the manifestation. I say we go for the root cause.

Malcolm wrote:

Sometimes, often actually, if you don't address the symptoms, the symptoms themselves are fatal. If the patient dies, there is no root cause to remove.

Author: Malcolm

Date: Sunday, August 12th, 2018 at 3:51 AM

Title: Re: Swat Valley/Oddiyana

Content:

Grigoris said:

He also mentioned quite a bit of archaeological evidence of Mahayana activity in Orisa, that he went and saw first hand during his research.

Malcolm wrote:

There is no doubt that in South India, on the eastern side, Andra Pradesh there was considerable Mahāyāna activity. It is equally certain that Zahor was in the southeast, not where Tso Pema is located today. It is equally certain that Sarma accounts of the origin of Vajrayāna place it in the south east of India, as do accounts of the origin of Mantrayāna in Shingon. None of that is at issue.

What is at issue is the location of Oḍḍiyāna, and the northwest corner of India has always been considered the location of Dakinis, perhaps because in that region there were many people with red hair, a legacy of Alexander.

You might wish to read this:

Based on Orgyen Rinchenpal's description, it is in Swat.

Author: Malcolm

Date: Sunday, August 12th, 2018 at 10:09 AM

Title: Re: Sh#t is f@cked up and bull sh*t

Content:

justsit said:

3)"It's now commonplace to observe that the United States is living through a Second Gilded Age." Not really sure where that comes from, I have never heard that term applied to this era. It may be a gilded age for the wealthy, but not so much for the rest of us.

Malcolm wrote:

That is the point, the gilded age was one of the eras in US history when wealth disparity was at its height.

Author: Malcolm

Date: Monday, August 13th, 2018 at 2:16 AM

Title: Re: Who is America ?

Content:

Dan74 said:

What do you think are the right tactics to combat the alt-right, Cone?

conebeckham said:

Outing them individually.

This is what the reporters have done, and I believe it has had an effect.

Maintaining resistance, and continually calling out Trump and any other elected official when the racists are being defended by government officials.

Dan74 said:

To me, this is no different to the witchhunts of McCarthyism, when outing people for their beliefs ruined careers and lives. Of course, we could say the beliefs are poles apart, so that the tactic is justified. And yet to me this methodology smells bad both on a personal level and as a principle. There is a reason why freedom of thought is guaranteed in your constitution and curbing it by punishing people for their beliefs is an attack on something fundamental, is it not?

But the worst part to this approach seems to me to be the implied defeatism. "We cannot beat this ideology, so let's go after the people 'infected' with it. Let's punish them, make them suffer for their beliefs, make them even more resentful of the mainstream and the status quo, let's persecute them, drive them out. " Sounds familiar? Last thing I would want to make out of the fascists and the neo-Nazis, is martyrs.

I am sure I am missing a lot here, Cone, so please bear with me and if you can be bothered, set me straight.

Malcolm wrote:

Dan, perhaps it escaped your attention, but active members of the Communist party and Nazis are barred from immigrating to the US because of their beliefs.

Author: Malcolm

Date: Monday, August 13th, 2018 at 10:43 PM

Title: Dharma government?

Content:

Queequeg said:

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As Buddhists you ought to understand that only Dharma will end the suffering.

Malcolm wrote:

On an individual level, yes, but there is no such thing as a Dharma government. Nor could there be.

Author: Malcolm

Date: Tuesday, August 14th, 2018 at 1:56 AM

Title: Re: Neo nazi's march in DC

Content:

Queequeg said:

.

As Buddhists you ought to understand that only Dharma will end the suffering.

Malcolm wrote:

On an individual level, yes, but there is no such thing as a Dharma government. Nor could there be.

Queequeg said:

That is something up for debate, I think. Nagarjuna counseled a king on how to promote Dharma through government. A dharma government would be one that enabled dharma practice and dharma culture. One that creates the ideal conditions for Bodhisattvas to appear... like making bird houses and putting out feed to attract song birds to sing. Like ChNN's teacher's gar...

Malcolm wrote:

On principle, I reject state-mandated religions, Buddhism included. I also reject Utopianism, even Buddhist Utopianism.

Author: Malcolm

Date: Tuesday, August 14th, 2018 at 2:05 AM

Title: Re: Who is America ?

Content:

Dan74 said:

Yes, fascists/alt-right are big on memes and that screenshot proves nothing.

But your second comment is telling. I don't think most voters in the US thought about it this way, but the fact that all the various faults of Trump on full public display were not enough of a deal-breaker should be a huge wake-up call to the those in the political establishment who still manage to believe in something other than filling their own pockets.

The Left has failed in the West. Dismally. Bernie Sanders and Jeremy Corbyn are the death throes of the once healthy and inspirational body of progressive politics. What is to come after I can only shudder to think..

Grigoris said:

I don't think the "left" has failed, I think representative democracy has died (long ago) and all that is left is the corporatist worms feeding on it's moldering corpse.

Dan74 said:

It's been subverted, yes. "Failed" is too strong a word for me. There are still aspects of it

that function to some extent. There is some rule of law (compare to absolute monarchies, for example), there is some responsible government (due to the opposition trying to dig up dirt on it and the media sufficiently free and happy to publish the said dirt), there is some protection of some Human Rights (compare with other places again, not rights such as not to live in poverty, to have meaningful employment, etc) and there is also some separation of powers and checks and balances. It even governs for the people sometimes, I've even seen some of these people (to corrupt an old Soviet joke).

For me, the question is how to preserve the good aspects of democracy and rebuild.

Malcolm wrote:

The US is still a country of laws. As long as that remains the case, things will be fine. The problem with trump is that he and his followers do not actually respect laws. This why Trumpism is a form of fascism and must be opposed.

Author: Malcolm

Date: Wednesday, August 15th, 2018 at 4:56 AM

Title: Re: Neo nazi's march in DC

Content:

Queequeg said:

That is something up for debate, I think. Nagarjuna counseled a king on how to promote Dharma through government. A dharma government would be one that enabled dharma practice and dharma culture. One that creates the ideal conditions for Bodhisattvas to appear... like making bird houses and putting out feed to attract song birds to sing. Like ChNN's teacher's gar...

Malcolm wrote:

On principle, I reject state-mandated religions, Buddhism included. I also reject Utopianism, even Buddhist Utopianism.

Queequeg said:

There is nothing in Nagarjuna's counsel that suggests Buddhism should be a state-mandated religion. So your principle is not violated. I have never been impressed that Nagarjuna was an idealist.

Malcolm wrote:

It was not Nāgārjuna's counsel I was rejecting, it was yours, "A dharma government would be one that enabled dharma practice and dharma culture."

Author: Malcolm

Date: Wednesday, August 15th, 2018 at 5:04 AM

Title: Re: HAM and A-shad

Content:

Jeff H said:

I'm trying to clarify two references for visualizations.

First the letter HAM: Someone at Tsegyalgar East said it looks like this: ཧ, but I found an old <https://dharmawheel.net/viewtopic.php?t=6188#p72551> where he said it looks like this: ཧྲ. Which is correct?

Second is an "A-shad" (or A-shay?): It is described as, "the final part of the Tibetan letter A, shaped like a triangle. The triangle, that represents fire, should be visualized pointing upward." I can't find a Unicode character or a symbol on the Tibetan keyboard that looks like that, but I'm guessing it's like this:

A shad .png

(Edit: Had some trouble uploading the image attachment.)

Malcolm wrote:

The first one.

Just visualize a narrow triangle, pointing up.

Author: Malcolm

Date: Wednesday, August 15th, 2018 at 8:14 AM

Title: Re: Existence

Content:

Malcolm wrote:

The Tibetans created a technical language to handle Buddhist terminologies.

Seeker12 said:

If I may, if the word 'emptiness' were not well established in English and you were doing a fresh translation, how would you translate tongpa nyi? Either in concise form or in more extensive explanation? I have read that this term was basically used by Vairochana during the first translation, and for example Dzongsar Khyentse Rinpoche states that tongpa nyi is a richer term than the English "emptiness".

Malcolm wrote:

Maybe in Sanskrit, śūnyatā, but not in Tibetan. Vairocana probably translated śūnyatā as "ye 'byams", which means something like "primordial infinity."

Author: Malcolm

Date: Wednesday, August 15th, 2018 at 8:18 AM

Title: Re: Neo nazi's march in DC

Content:

Queequeg said:

There is nothing in Nagarjuna's counsel that suggests Buddhism should be a state-mandated religion. So your principle is not violated. I have never been impressed that Nagarjuna was an idealist.

Malcolm wrote:

It was not Nāgārjuna's counsel I was rejecting, it was yours, "A dharma government would be one that enabled dharma practice and dharma culture."

Queequeg said:

I did write that.

You introduced the term "dharma government" to this discussion. I was following up with that.

Nagarjuna counseled on how to rule according to dharma. That's all I meant by Dharma government. Looking back I don't know what you meant, but we don't mean the same thing, obviously.

Malcolm wrote:

A government where Buddhism is instituted as a legal system. Buddhism is not equipped to handle such issues.

Author: Malcolm

Date: Wednesday, August 15th, 2018 at 8:20 AM

Title: Re: Who is America ?

Content:

Dan74 said:

Down here, in this 'shit hole' of a country called Switzerland (thanks Amanita), we have the closest thing to a direct democracy

Malcolm wrote:

Direct democracy does not scale. In New England, we also have direct democracy at the town level. But get to the county level, it begins to show signs of weakness.

Author: Malcolm

Date: Wednesday, August 15th, 2018 at 10:04 PM

Title: Re: Who is America ?

Content:

Malcolm wrote:

Direct democracy does not scale. In New England, we also have direct democracy at the town level. But get to the county level, it begins to show signs of weakness.

Grigoris said:

It does not scale in nation states. Direct democracy requires a confederate system to function properly. It can work within the context of a confederation, if one takes advantage of current communication technology.

Before "skype conferencing" was available (during the Spanish Civil War, or the Makhnoist liberation of the Ukraine, for example) a community could send a representative to a confederate meeting, but the delegate was not allowed to make decisions on behalf of the community.

But I have to agree with Dan that for a system like this to really work, the citizens have to be aware and willing to cooperate. This (inherent quality to cooperate) is something that requires education/training/encouragement. Just like the (inherent) tendency towards individualism has to be trained and habituated.

Malcolm wrote:

For Democracy of any legitimate kind to work, the citizenry needs to be literate, educated, interested, and self-informed.

Author: Malcolm

Date: Wednesday, August 15th, 2018 at 10:05 PM

Title: Re: Who is America ?

Content:

Malcolm wrote:

Direct democracy does not scale. In New England, we also have direct democracy at the town level. But get to the county level, it begins to show signs of weakness.

Grigoris said:

It does not scale in nation states. Direct democracy requires a confederate system to function properly. It can work within the context of a confederation, if one takes advantage of current communication technology.

Malcolm wrote:

Well, nation states are not going anywhere anytime soon.

Author: Malcolm

Date: Wednesday, August 15th, 2018 at 10:20 PM

Title: Re: Buddhahood of Insentient Beings Exclusively East-Asian?

Content:

Yuren said:

A dispute arose in Chinese Buddhism with regard to whether insentient beings possess a Buddha nature, but the view that Buddhahood exists as a potential in all things and

phenomena prevailed in China. This idea also became widespread in Japan. (See also enlightenment of plants.)

I am very interested in this teaching of "Buddha-nature of insentient beings" - my question is, is it exclusive to China (and by extension, Korea & Japan)? Is there anything close to this teaching to be found in any school of Tibetan Buddhism or in any Indian text?

Malcolm wrote:

No. Tathāgatagarbha strictly belongs to sentient beings (sattvas) in Indian and Tibetan Buddhism.

The self the Nirvana Sūtra is referring to is the dharmakāya. The dharmakāya pervades all phenomena because it is by definition the realization of the emptiness of all phenomena. This does not mean, however, that rocks possess tathāgatagarbha.

Author: Malcolm

Date: Thursday, August 16th, 2018 at 3:57 AM

Title: Re: Dzogchen and Zen on enlightenment and post-enlightenment

Content:

passel said:

That chan is sutra is a straw dog argument, however well founded in exalted traditional schemes.

Sutra could be a suitable basis for Chan, but it's not limited to sutra. Nor is Chan tantra; it is not deficient dzogchen either

Malcolm wrote:

Sure it is. It is based on the sudden awakening approach exemplified in the Lankāvatara Sūtra.

In the translation of Bodhidharma's words we have in Tibetan, his point is simple, "Once the view is confirmed, do not rely on scriptures." Sound advice.

The approach of Chan is superior to that of the gradual path advocated by Kamalashila.

On the other hand, both Longchenpa and Jigme Lingpa express skepticism about Tibetan treatments of Chan. Tulku Thundup discusses this in his Dzogchen Book.

Author: Malcolm

Date: Thursday, August 16th, 2018 at 4:02 AM

Title: Re: Buddhahood of Insentient Beings Exclusively East-Asian?

Content:

Queequeg said:

The perfect-and-sudden [method of practicing cessation-and-contemplation] involves taking the true aspects [of reality] as the object

What Zhiyi seems to be pointing out is that for Vasubandhu, the dharmadhātu, the

phenomenal world, is a function of the Mind, and the various dharmas are actually mere aspects of the Mind.

Malcolm wrote:

Rocks are appearances that ripen from container world traces sentient beings hold in common. Rocks still don't have minds in this scheme.

Queequeg said:

When we say that Rocks share Buddhanature with Sentient Beings, this is a statement about the nature of reality, not Buddhanature as the sort of simplified idea of the literal Buddha Seed (tathagatagarbha).

Malcolm wrote:

Sentient beings and rocks are both empty, but since the former have minds and the latter are mere projections of minds, the former can become buddhas where the latter cannot.

Author: Malcolm

Date: Thursday, August 16th, 2018 at 4:03 AM

Title: Re: Buddhahood of Insentient Beings Exclusively East-Asian?

Content:

Queequeg said:

Rocks have Buddhanature because they are integrated with Buddha. Rocks also have hell nature because they are integrated with beings suffering in hell.

I should add, Buddha has rock nature because Buddha is integrated with rock.

Malcolm wrote:

Sounds cool, but no.

Author: Malcolm

Date: Thursday, August 16th, 2018 at 4:16 AM

Title: Re: Dharma government?

Content:

Queequeg said:

.

As Buddhists you ought to understand that only Dharma will end the suffering.

Malcolm wrote:

On an individual level, yes, but there is no such thing as a Dharma government. Nor could there be.

Grigoris said:

Should I bring up the obvious example of Asoka? Or is it too obvious?

Malcolm wrote:

Ashoka did not have a Dharma government. He was an Indian king, novel in that he created a parliamentary democracy, but he did not institute Buddhism as a state religion.

Grigoris said:

King Menander of Bactria?

Malcolm wrote:

Abdicated his crown upon becoming a Buddhist:

And afterwards, taking delight in the wisdom of the Elder, he handed over his kingdom to his son, and abandoning the household life for the houseless state, grew great in insight, and himself attained to Arahatsip!

Grigoris said:

pre-Chinese occupation Tibet?

Malcolm wrote:

Awesome example of how Dharma cannot run a country.

Grigoris said:

Bhutan?

Malcolm wrote:

You call the forcible expulsion of a population of Nepali immigrants Dharmic? It may have been necessary from the point of view of the Bhutanese who wanted to preserve Bhutanese culture, but Bhutanese culture is not Dharma, and neither is Tibetan culture.

Grigoris said:

Thailand?

Malcolm wrote:

Thailand was a constitutional monarchy on the British model. However, it is now a military dictatorship and has been since 2014.

Author: Malcolm

Date: Thursday, August 16th, 2018 at 4:21 AM

Title: Re: Dzogchen and Zen on enlightenment and post-enlightenment

Content:

passel said:

Lankavatara is old news in Chan as near as I can tell- supplanted.

Malcolm wrote:

Nevertheless, the sudden approach comes from it.

Author: Malcolm

Date: Thursday, August 16th, 2018 at 4:37 AM

Title: Re: Dharma government?

Content:

Grigoris said:

So undeniably there have been and are attempts at Dharma government.

Malcolm wrote:

In our tradition, Greg, there is a distinction between Mi chos, literally "human dharma," which principally involves secular ethics, and "Lha chos," higher Dharma.

The former is not at all grounded in Buddhism on any level.

The Tibetans always got into trouble the instant they tried to implement lha chos as mi chos.

Author: Malcolm

Date: Thursday, August 16th, 2018 at 4:38 AM

Title: Re: Dharma government?

Content:

Malcolm wrote:

Abdicated his crown upon becoming a Buddhist:

And afterwards, taking delight in the wisdom of the Elder, he handed over his kingdom to his son, and abandoning the household life for the houseless state, grew great in insight, and himself attained to Arahatsip!

Grigoris said:

The Milindapanha is not a historical account. According to Plutarch Menander ruled Bactria until his death in 130BC during a military campaign. His remains were divided up and placed in stupa all across his kingdom.

Malcolm wrote:

Dharma kings don't go on military campaigns.

Author: Malcolm

Date: Thursday, August 16th, 2018 at 4:48 AM

Title: Re: Dharma government?

Content:

Malcolm wrote:

Dharma kings don't go on military campaigns.

Grigoris said:

In samsara they do.

Malcolm wrote:

Then they are not Dharma kings, just kings.

Author: Malcolm

Date: Thursday, August 16th, 2018 at 6:41 AM

Title: Re: Dharma government?

Content:

pemachophel said:

"May I emanate as endless Chakravartins

To fulfill the hopes of beings and guard the Dharma domain,

And, gaining dominion over all realms equaling space,

Establish all sentient beings in happiness."

Malcolm wrote:

Cakravartins conquer without force of arms.

Author: Malcolm

Date: Thursday, August 16th, 2018 at 6:48 AM

Title: Re: Dzogchen and Zen on enlightenment and post-enlightenment

Content:

passel said:

Lankavatara is old news in Chan as near as I can tell- supplanted.

Malcolm wrote:

Nevertheless, the sudden approach comes from it.

passel said:

Is dzogchen not 'sudden' then, since it has its own sources, or are there multiple origins for 'sudden' teachings?

Malcolm wrote:

Dzogchen is not a sudden school. It argues that liberation does not come from realization.

Author: Malcolm

Date: Thursday, August 16th, 2018 at 6:53 AM

Title: Re: Dzogchen and Zen on enlightenment and post-enlightenment

Content:

passel said:

Lankavatara is old news in Chan as near as I can tell- supplanted.

Malcolm wrote:

Nevertheless, the sudden approach comes from it.

ItsRaining said:

As far as I know, it's generally accepted the Sudden approach originated with Zhu Daosheng and Zhi Daolin before the translation of the Lankavatara. And the Lanka although used in hagiographies isn't really focused on as the topic of other Chan writings like those about practice. With no commentaries from early a Chan practitioners. Early works like the Two Practices and Four Entrances make no reference of any Sutra like the Lanka.

Malcolm wrote:

Do Daosheng's ideas have any impact on Chan?

Author: Malcolm

Date: Thursday, August 16th, 2018 at 9:30 PM

Title: Re: Dharma government?

Content:

Queequeg said:

In the absence of a creed, philosophy, ideology, religion, etc. as a paradigm through which to organize the world and provide a map for life, some iteration will emerge and become the defacto creed, philosophy, ideology, religion, etc. This is true for the individual as it is for society.

Better to select a better one that takes into account our tendencies to defeat ourselves and deal with the imperfect execution than to just go through life haphazard like flotsam and jetsam.

Might as well try to put Nagarjuna's Jeweled Garland into practice. Better than The Prince, or Secularism, or any other number of political philosophies that have been proposed and implemented over the centuries. Better than whim.

Malcolm wrote:

I prefer HHDL's POV:

Today, however, any religion-based answer to the problem of our neglect of inner values can never be universal, and so will be inadequate. What we need today is an approach to ethics which makes no recourse to religion and can be equally acceptable to those with faith and those without: a secular ethics....the reality of the world today is that grounding ethics in religion is no longer adequate. This is why I believe the time has come to find a way of thinking about spirituality and ethics that is beyond religion.

https://www.huffingtonpost.com/2011/12/02/beyond-religion-dalai-lam_n_1125892.html

Author: Malcolm

Date: Thursday, August 16th, 2018 at 9:34 PM

Title: Re: Who is America ?

Content:

Malcolm wrote:

Well, nation states are not going anywhere anytime soon.

Grigoris said:

And that is one of the major sources of our current problems (globally).

Malcolm wrote:

Not much is going to change, I am afraid. It is a situation we are stuck with for the foreseeable future. The only alternative is to create communities whose decision making operates outside state structures, but parallel with them, in such a way that latter does not see the former as threats.

Author: Malcolm

Date: Thursday, August 16th, 2018 at 9:49 PM

Title: Re: Dharma government?

Content:

Nemo said:

Kings are not the only choice for a Dharma government. Iran has an interesting model where they have a clergy with an ethical veto on a democratically elected government. Applying the very dynamic and situational ethics Buddhism is famous for as a check against the inevitable oligarchy and plutocracy that are hallmarks of democracy could be a very nice incremental improvement on the current system.

Malcolm wrote:

Yes, looked how that has worked out for Iran. Not well.

Author: Malcolm

Date: Thursday, August 16th, 2018 at 9:53 PM

Title: Re: Buddhahood of Insentient Beings Exclusively East-Asian?

Content:

Malcolm wrote:

Rocks are appearances that ripen from container world traces sentient beings hold in common. Rocks still don't have minds in this scheme.

Queequeg said:

When we say that Rocks share Buddhanature with Sentient Beings, this is a statement about the nature of reality, not Buddhanature as the sort of simplified idea of the literal Buddha Seed (tathagatagarbha).

Malcolm wrote:

Sentient beings and rocks are both empty, but since the former have minds and the latter are mere projections of minds, the former can become buddhas where the latter cannot.

Queequeg said:

Are you explaining Tiantai views? East Asian?

Take note where you are posting.

Malcolm wrote:

The question originally was open. The doctrine is strictly East Asian, and finds no basis in Indian Buddhism at all.

Specifically, your presentation does not add up, which is why I rebutted it.

Author: Malcolm

Date: Thursday, August 16th, 2018 at 9:59 PM

Title: Re: Buddhahood of Insentient Beings Exclusively East-Asian?

Content:

Yuren said:

Thank you Queequeg for the in depth explanation, very useful.

I would emphatically say "cannot be traced to Indian roots" does not equal false.

It's derived from an Indian basis via some further philosophical speculation, which is very subtle.

Malcolm wrote:

No, it is not derived from any Indian basis at all.

Also this doctrine was rejected by many Chinese Buddhists as well. It appears to be a special feature of the Tienta'i school, but was rejected by Hua Yen scholars (justifiably, in my opinion).

Arguing that the container world appears as buddhafiield when one attains buddhahood does not bear the correlation that rocks are capable of attaining buddhahood on their own.

Author: Malcolm

Date: Thursday, August 16th, 2018 at 11:06 PM

Title: Re: Dharma government?

Content:

Queequeg said:

In the absence of a creed, philosophy, ideology, religion, etc. as a paradigm through which to organize the world and provide a map for life, some iteration will emerge and become the defacto creed, philosophy, ideology, religion, etc. This is true for the individual as it is for society.

Better to select a better one that takes into account our tendencies to defeat ourselves and deal with the imperfect execution than to just go through life haphazard like flotsam and jetsam.

Might as well try to put Nagarjuna's Jeweled Garland into practice. Better than The Prince, or Secularism, or any other number of political philosophies that have been proposed and implemented over the centuries. Better than whim.

Malcolm wrote:

I prefer HHDL's POV:

Today, however, any religion-based answer to the problem of our neglect of inner values can never be universal, and so will be inadequate. What we need today is an approach to ethics which makes no recourse to religion and can be equally acceptable to those with faith and those without: a secular ethics....the reality of the world today is that grounding ethics in religion is no longer adequate. This is why I believe the time has come to find a way of thinking about spirituality and ethics that is beyond religion.

https://www.huffingtonpost.com/2011/12/02/beyond-religion-dalai-lam_n_1125892.html

Queequeg said:

The jeweled Garland is braver than that without seeking to impose any particular dharma.

Malcolm wrote:

The Ratnavali is Mahāyāna polemical text.

Author: Malcolm

Date: Thursday, August 16th, 2018 at 11:22 PM

Title: Re: Buddhahood of Insentient Beings Exclusively East-Asian?

Content:

Yuren said:

Thank you Queequeg for the in depth explanation, very useful.

I would emphatically say "cannot be traced to Indian roots" does not equal false.

It's derived from an Indian basis via some further philosophical speculation, which is very subtle.

Malcolm wrote:

No, it is not derived from any Indian basis at all.

Also this doctrine was rejected by many Chinese Buddhists as well. It appears to be a special feature of the Tientai school, but was rejected by Hua Yen scholars (justifiably, in my opinion).

Arguing that the container world appears as buddhahood when one attains buddhahood does not bear the correlation that rocks are capable of attaining buddhahood on their own.

Queequeg said:

Nobody and nothing attains Buddhahood on their own.

Malcolm wrote:

Ultimately yes; relatively, no. Relatively everyone who attains buddhahood (which is only something relative) does so based on their own effort. Ultimately, there is no buddhahood at all.

Author: Malcolm

Date: Thursday, August 16th, 2018 at 11:23 PM

Title: Re: Buddhahood of Insentient Beings Exclusively East-Asian?

Content:

Queequeg said:

Are you explaining Tiantai views? East Asian?

Take note where you are posting.

Malcolm wrote:

The question originally was open. The doctrine is strictly East Asian, and finds no basis in Indian Buddhism at all.

Specifically, your presentation does not add up, which is why I rebutted it.

Queequeg said:

You didn't actually address what I presented.

Malcolm wrote:

I disagree. If you think I did not address your point, you should point out what point I did not address. Be concise.

Author: Malcolm

Date: Thursday, August 16th, 2018 at 11:24 PM

Title: Re: Dharma government?

Content:

Malcolm wrote:

The Ratnavali is Mahāyāna polemical text.

Queequeg said:

I never said it wasn't.

Malcolm wrote:

That's the point -- it is a Mahāyāna polemical treatise—— not even all Buddhists would go along with it.

Author: Malcolm

Date: Thursday, August 16th, 2018 at 11:48 PM

Title: Re: Buddhahood of Insentient Beings Exclusively East-Asian?

Content:

Queequeg said:

When the Buddha appeared in India, he had to work with the language and ideas current around him. As the Dharma is transmitted to people of different cultures, its expression changes. The ills of the people are different and so their cures differ.

Malcolm wrote:

Not really. Everyone suffers from same three afflictions.

Queequeg said:

Before we judge and condemn the cures people have developed for themselves, one might want to consider their illness first.

Malcolm wrote:

It is not the case that this idea of plants, etc., attaining buddhahood was universally accepted in China. It has caught the imagination of Western Academics however, which is why we are discussing it.

Author: Malcolm

Date: Thursday, August 16th, 2018 at 11:51 PM

Title: Re: Buddhahood of Insentient Beings Exclusively East-Asian?

Content:

Malcolm wrote:

I disagree. If you think I did not address your point, you should point out what point I did

not address. Be concise.

Queequeg said:

You just stated views you hold. But let's go on.

Mutuality, for one.

Malcolm wrote:

Not so, mutuality is addressed by the container traces in the minds of sentient beings which produce the appearances of all six realms. Since we have these traces, we have mutual appearances of trees, rocks, etc., or river of pus and blood, etc., or hell guardians, etc.

Author: Malcolm

Date: Thursday, August 16th, 2018 at 11:54 PM

Title: Re: Dharma government?

Content:

Malcolm wrote:

That's the point -- it is a Mahāyāna polemical treatise—— not even all Buddhists would go along with it.

Queequeg said:

And under a government implementing the Jeweled Garland they'd have the liberty to disagree and pursue their dharmas. They'd even be encouraged and supported.

But I'm not particularly interested in getting everything right. I full well accept that things will go wrong. I just want to push things in the right direction - more love, more compassion, more kindness, more smiling people. I'm a whole lot more pragmatic than other posters here, I think.

Malcolm wrote:

The Ratnavali proposes some good ideas for rulers, but it does not propose anything that goes beyond say, the bill of rights, etc. Since it depends on the munificence of kings, it does not really go very far at all.

Author: Malcolm

Date: Thursday, August 16th, 2018 at 11:58 PM

Title: Re: Dharma government?

Content:

Queequeg said:

I was pointing out that there are many moving parts. We don't really know what is going wrong. I tend to think that Islam is not particularly good as a personal or social value system, but that is admittedly an opinion, based on observation and experience.

Malcolm wrote:

Most of us here are pretty ignorant of Islam in general, so none of us are really in a reasonable place to offer much of an opinion about whether Islam is not a particularly good personal or social value system. But a third of the world adheres to Islam, so it is working for someone.

Author: Malcolm

Date: Friday, August 17th, 2018 at 12:04 AM

Title: Re: Dharma government?

Content:

Queequeg said:

I am advocating the introduction of Buddhist ideas and values into the public sphere and by extension into the political process and government policies.

Malcolm wrote:

Such as?

Queequeg said:

One of the problems with the secular governments we have now is that they are fundamentally materialist. There are historical reasons for this retreat. Little or no account is taken of the spiritual life, and this has been to our collective detriment. There were some bad ideas about spiritual life that needed to be pushed back, but in throwing everything out, we were left with materialism.

Malcolm wrote:

Yes, the constitution was written largely by colonial materialists[aka "Deists"] who were enamored of Epicureanism via Lucretius' De Natura Rerum. Jefferson himself owned 13 copies of the text.

Queequeg said:

One thing that bringing Buddhism into the political sphere would do is to have at least one voice asserting that there is more to life than atoms bouncing off each other. If Buddhism has a voice, obviously other would too.

Malcolm wrote:

I don't want my government advocating any views at all not grounded in empiricism and science.

Author: Malcolm

Date: Friday, August 17th, 2018 at 12:09 AM

Title: Re: Dharma government?

Content:

Malcolm wrote:

Since it depends on the munificence of kings, it does not really go very far at all.

Queequeg said:

Yes. This is a problem with it.

The values, though, could be drawn out as a political policy.

One of the recommendations that struck me when I first read it, and its still a point of fascination to me - He tells the king to build roads and line them with trees so that travelers are shaded. Its about going further than just function and considering the comfort of people.

Malcolm wrote:

Philosophers have all kinds of advice for rulers.

Queequeg said:

Maybe it strikes me because so much public architecture where I am is just moderately functional and there is no indication that the designers considered that human beings would be using it.

Malcolm wrote:

New York is not a well designed city. In fact it was not designed at all -- it just sort of happened over the past hundred years. The same with LA, etc. Of course, there are exceptions, but mostly, urban planning in America has been something of an afterthought.

Author: Malcolm

Date: Friday, August 17th, 2018 at 12:37 AM

Title: Re: Dharma government?

Content:

Queequeg said:

The Oculus is, hands down, the greatest architectural achievement in NYC, ever (IMO).

Malcolm wrote:

I would argue that the great architectural achievement in NYC, ever, is Central Park.

Author: Malcolm

Date: Friday, August 17th, 2018 at 1:08 AM

Title: Re: Buddhahood of Insentient Beings Exclusively East-Asian?

Content:

Malcolm wrote:

Not so, mutuality is addressed by the container traces in the minds of sentient beings

which produce the appearances of all six realms. Since we have these traces, we have mutual appearances of trees, rocks, etc., or river of pus and blood, etc., or hell guardians, etc.

Queequeg said:

This is what I mean. You don't address mutuality as it was taught in Tiantai.

Malcolm wrote:

Summarize the principle concisely, using an example, and I will see if I agree with it.

Author: Malcolm

Date: Friday, August 17th, 2018 at 1:25 AM

Title: Re: Buddhahood of Insentient Beings Exclusively East-Asian?

Content:

Queequeg said:

In Tiantai, the full blown mutuality between beings and their environment is brought out in Mohezhikuan.

In the Indian view, the world arises from the mind. So, rocks are defined as functions of the mind. In the Tiantai view, the mind is also a function of the rock.

Malcolm wrote:

Depends on which Indian Buddhist view we are discussing. There is for example, Karana-hetu, the principle that all phenomena are causes of all other phenomena apart from themselves.

This still does not make rocks capable of buddhahood. Nor does it make a mind a function of a rock. Your thesis amounts to saying that since there is a container universe and inhabitants, their mutual dependence means that the awakening of the latter necessitates the awakening of the former, even though it is conventionally insentient. But this also bears the consequence that buddhas can become sentient beings just as sentient beings can become buddhas. This is very terrible consequence.

Queequeg said:

This can be said because there is no self - no center from which to say that one thing arises from the other. Where does the rock begin? Where does the mind begin? The rock and the mind are, when we broaden the scope, aspects of a single complex.

Malcolm wrote:

This is addressed by the six causes and four conditions taught by the Sarvastivadins.

It is basic Madhyamaka to point out that things do not arise from self, other, both, or without a cause. Nevertheless, this does not mean that a tree attains buddhahood since it lacks a basis for attaining buddhahood, a mind.

Author: Malcolm

Date: Friday, August 17th, 2018 at 1:29 AM

Title: Re: Buddhahood of Insentient Beings Exclusively East-Asian?

Content:

Queequeg said:

What does it really mean to say that rocks have buddhanature?

Malcolm wrote:

As far as I can tell, not much. It's a pretty meaningless statement. You might as well ask, does Zyklon B have buddhanature?

Queequeg said:

The implications drawn from these different meanings might lead to different ends. I guess that's the whole debate about "Are Dzogchen, Mahamudra and Zen the same awakening or different?"

Malcolm wrote:

They are the same awakening. There is only one kind of awakening.

Queequeg said:

It doesn't mean that rocks are sentient. It does have some interesting implications about the path to Buddhahood and derivatively, practice.

Malcolm wrote:

Maybe, maybe not. there are a lot of renowned Buddhist savants in history who have put forward some pretty bad arguments -- like Sapan's argument that ants lack eyes. Just embarrassing.

Author: Malcolm

Date: Friday, August 17th, 2018 at 1:50 AM

Title: Re: Buddhahood of Insentient Beings Exclusively East-Asian?

Content:

Malcolm wrote:

Maybe, maybe not. there are a lot of renowned Buddhist savants in history who have put forward some pretty bad arguments -- like Sapan's argument that ants lack eyes. Just embarrassing.

Queequeg said:

Tell, what is your point in including this throwaway line?...

Malcolm wrote:

I am stating that perhaps some of Zhi Yi's arguments, as presented by you, are not as sound as you think they are. That they don't stand up to analysis and criticism as well as

his exponents imagine. Bad arguments can't be excused simply as "upaya."

Author: Malcolm

Date: Friday, August 17th, 2018 at 3:16 AM

Title: Re: Buddhahood of Insentient Beings Exclusively East-Asian?

Content:

passel said:

I think I'm only responding to myself but maybe somebody else will bite:

Dogen being the most prominent later exegete of this doctrine, isn't his point not that the insentient HAVE buddha nature, but that they ARE buddha nature?

Which I take just to mean that the phenomenal world is implicated in and inseparable from awakening.

Seems to me that that project is quite different from quasi-abhidharmic divvying up of the world into what has and doesn't have buddha nature?

Malcolm wrote:

Dogen was fully within the Tientai tradition, philosophically speaking, so that makes his ideas less radical than they appear on first glance.

Then the second problem one has to parse is what exactly does one mean by "buddhanature," if not tathāgatagarbha?

If by buddhanature, one means that everything is awakened intrinsically, then one has to parse exactly what awakening means, if not the absence of afflictions through insight into the reality of things.

Author: Malcolm

Date: Friday, August 17th, 2018 at 4:03 AM

Title: Re: Buddhahood of Insentient Beings Exclusively East-Asian?

Content:

Yuren said:

Thank you Queequeg for the in depth explanation, very useful.

I would emphatically say "cannot be traced to Indian roots" does not equal false.

It's derived from an Indian basis via some further philosophical speculation, which is very subtle.

Malcolm wrote:

No, it is not derived from any Indian basis at all.

Also this doctrine was rejected by many Chinese Buddhists as well. It appears to be a special feature of the Tiantai school, but was rejected by Hua Yen scholars (justifiably, in my opinion).

Arguing that the container world appears as buddhafiield when one attains buddhahood does not bear the correlation that rocks are capable of attaining buddhahood on their own.

Coëmgenu said:

Interestingly, The Buddhist Teaching of Totality: the Philosophy of Hwa Yen Buddhism by Garma C. C. Chang makes literally the opposite claim, that it is a Huáyán doctrine.

So no one can really make up their mind.

Malcolm wrote:

Nope, Chang is mistaken. It is very clear that Hua Yen rejects this idea.

http://buddhism.org/kr/koan/Robert_Sharf-e.htm

Author: Malcolm

Date: Friday, August 17th, 2018 at 4:04 AM

Title: Re: Buddhahood of Insentient Beings Exclusively East-Asian?

Content:

Queequeg said:

Tell, what is your point in including this throwaway line? Don't be an ass.

Malcolm wrote:

I am stating that perhaps some of Zhi Yi's arguments, as presented by you, are not as sound as you think they are. That they don't stand up to analysis and criticism as well as his exponents imagine. Bad arguments can't be excused simply as "upaya."

Queequeg said:

No, no, no. Don't be like that.

Malcolm wrote:

Make better arguments.

Author: Malcolm

Date: Friday, August 17th, 2018 at 4:07 AM

Title: Re: Buddhahood of Insentient Beings Exclusively East-Asian?

Content:

Anders said:

The thesis originated with Jizang, one of the seminal masters of the Sanlun/Madhyamika tradition, who originally wrote of it:

“Not only sentient beings have buddha-nature; grasses and trees also have buddha-

nature”

Malcolm wrote:

Justifiable perhaps on the basis of the MMK:

Whatever is the Tatāgata's nature, that is the world's nature;
as the Tatāgata has no nature, the world also has no nature.

Author: Malcolm

Date: Friday, August 17th, 2018 at 5:27 AM

Title: Re: Buddhahood of Insentient Beings Exclusively East-Asian?

Content:

Queequeg said:

Had to step out for a moment... Now, substance.

Malcolm wrote:

Depends on which Indian Buddhist view we are discussing. There is for example, Karana-hetu, the principle that all phenomena are causes of all other phenomena apart from themselves.

This still does not make rocks capable of buddhahood. Nor does it make a mind a function of a rock. Your thesis amounts to saying that since there is a container universe and inhabitants, their mutual dependence means that the awakening of the latter necessitates the awakening of the former, even though it is conventionally insentient. But this also bears the consequence that buddhas can become sentient beings just as sentient beings can become buddhas. This is very terrible consequence.

Queequeg said:

I'm not familiar with Karana-hetu, but all phenomena are indeed causes of all others, in a way.

Malcolm wrote:

Not in a way, directly.

Queequeg said:

Are you familiar with the Tiantai slogan, Even Buddhahood includes Hell? The implications are what you think is so terrible. But why is that terrible? Because it doesn't conform to what people say a Buddha is or what Buddhahood is? What do those distinctions even mean to a Buddha? I don't think the Buddha cares. We care, because we have our sacred cows, because we think these particular stories are capital T True and will lead to awakening; I mean, we've devoted so much time and effort to these ideas... THEY BETTER BE TRUE! I'm being facetious to make a point.

Malcolm wrote:

The problem is not buddhas in hell realms, the problem is buddhas experiencing the suffering of hell realms, or any other realm, for that matter.

Queequeg said:

What this really gets to is the kinds of teachings that appear in the Vimalakirti and Lotus Sutras that I quoted above - This Saha World is a Buddhaland, and the Saha World includes all the beings, along with the environments from which they cannot be separated, including this darn rock that we can't agree has Buddhanature or not.

Malcolm wrote:

Actually, this doctrine, that insentient beings possess buddhanature, is not in Zhi Yi's writings. See Swanson, CSQI, vol. 1, pg. 58. He states that Zhi Yi really treads lightly around the tathagātagarbha theory.

Author: Malcolm

Date: Friday, August 17th, 2018 at 5:37 AM

Title: Re: Buddhahood of Insentient Beings Exclusively East-Asian?

Content:

Malcolm wrote:

Nope, Chang is mistaken. It is very clear that Hua Yen rejects this idea.

http://buddhism.org/kr/koan/Robert_Sharf-e.htm

Queequeg said:

Not quite. The article suggests that the Hua-yen view sidesteps the issue in order to remain literally faithful to the Mahaparinirvana.

Malcolm wrote:

No, they do not sidestep the issue at all. They make a well known distinction, also made by Indian Buddhists, between the suchness of inanimate things and sentient beings, the suchness is the same, but sentient beings are also permeated with consciousness.

Author: Malcolm

Date: Friday, August 17th, 2018 at 9:31 PM

Title: Re: Buddhahood of Insentient Beings Exclusively East-Asian?

Content:

Queequeg said:

Not quite. The article suggests that the Hua-yen view sidesteps the issue in order to remain literally faithful to the Mahaparinirvana.

Malcolm wrote:

No, they do not sidestep the issue at all. They make a well known distinction, also made by Indian Buddhists, between the suchness of inanimate things and sentient beings, the suchness is the same, but sentient beings are also permeated with consciousness.

Sherab said:

If by suchness, you meant dependent arising, then your statement above implies that both inanimate things and sentient beings are dependently arisen. No problem here.

Malcolm wrote:

By suchness, I mean emptiness, śūnyatā. The rest of your questions are irrelevant.

Author: Malcolm

Date: Friday, August 17th, 2018 at 9:36 PM

Title: Re: Dharma government?

Content:

Grigoris said:

Take the U\$ for example:

73.3% of the population identifies as Christian and only 18.2% identify as having no religion.

The effect of this statistic is that although there is a split between church and state, in reality the U\$ functions as a Christian nation.

Malcolm wrote:

This does not mean they are Christians in any active sense.

These stats are informative:

<https://www.pewforum.org/religious-landscape-study/attendance-at-religious-services/>

Author: Malcolm

Date: Friday, August 17th, 2018 at 10:44 PM

Title: Re: Buddhahood of Insentient Beings Exclusively East-Asian?

Content:

PeterC said:

What Chinese writers said on the topic is not relevant to that particular question.

Malcolm wrote:

It is only relevant in so far as it was not a universally held principle in Sinitic Buddhism, even though it appears to be very widely diffused among Japanese Sects.

Author: Malcolm

Date: Saturday, August 18th, 2018 at 1:42 AM

Title: Re: Buddhahood of Insentient Beings Exclusively East-Asian?

Content:

Queequeg said:

I'm not familiar with Karana-hetu, but all phenomena are indeed causes of all others, in a way.

Malcolm wrote:

Not in a way, directly.

Queequeg said:

We are emphasizing different things. It is correct to say, "in a way" in the context of Tiantai thought because dependent origination is not the whole story, except, in a way, from a particular vantage point. Like light being particles, absolutely, in a way, but also being waves, absolutely, in a way.

Malcolm wrote:

The six causes and four conditions precede dependent origination.

Dependent origination is a separate topic.

This account is Chih I's four fold dependent origination is very lucid:

<https://journals.ub.uni-heidelberg.de/index.php/jiabs/article/download/8729/2636>

Nothing really remarkable out of ordinary for a Mahāyāna author.

Queequeg said:

The problem is not buddhas in hell realms, the problem is buddhas experiencing the suffering of hell realms, or any other realm, for that matter.

The Buddha was born. Possibly caesarean. But in any event, it wasn't the myth where Maya grasped a branch while Gotama just miraculously emerged from her side. He also didn't take 7 steps and declare he was the greatest being. He was a helpless infant, like all of us at birth. The Buddha died of what sounds like food poisoning. It was miraculous enough that he lived to 80 at that time.

If you chose to believe those myths about his birth and death literally, the fabrics of our realities probably don't match up.

Malcolm wrote:

This is a non-sequitar.

Queequeg said:

The Buddha appears in the Saha world and toils just like the rest of us.

Malcolm wrote:

No.

Queequeg said:

All those stories about Pure Lands... ways to help people who can't unsee the futility of this world to conceive of purity and bliss without being forced to reconcile the real pain and suffering they've endured.

Malcolm wrote:

No.

Queequeg said:

The point of Trees and Rocks having Buddhanature is to locate the struggle for enlightenment, here and now, in this moment.

Malcolm wrote:

Chih I's writings never imply this doctrine of insentient buddhanature at all. Since you never define your terms, I have no idea what you mean by "struggle for enlightenment."

Queequeg said:

Despite Zhanran's denial of the ultimacy of the Nirvana Sutra's explicit identification of Buddhanature exclusively with sentient beings, there are other aspects of the Nirvana Sutra that inform this.

Malcolm wrote:

Such as?

Queequeg said:

The Nirvana Sutra actually includes an assertion of True Self - something that goes against pretty much all of the Buddha's teachings.

Malcolm wrote:

It does not contain an assertion that this self is the self of rocks and trees.

Queequeg said:

When the Buddha utters teachings, he's always addressing some excess, not directly revealing his wisdom.

Malcolm wrote:

???

Queequeg said:

The Nirvana also teaches that all true dharmas, non-Buddhist and Buddhist, are Buddhadharma.

Malcolm wrote:

The Nirvana Sūtra teaches there are non-Buddhist true dharmas? How are you using the term, "true dharma"?

Queequeg said:

The point is that any dharma when fully contemplated ends in awakening. How is that possible? Because all dharmas have the BuddhaNature. If they didn't, contemplating them would not end in awakening.

Malcolm wrote:

Again, how are you using the term dharma here? Do you mean an entity which bears characteristics such as form, sound, etc.?

Queequeg said:

Again, the point is not rocks being buddhanature.

Malcolm wrote:

We have already established this is not a doctrine present in Chih I's writings, but it is a later idea added on.

Queequeg said:

The point is, this thought-moment is the seat of enlightenment.

Malcolm wrote:

So you are saying the bodhimaṇḍa is found in a moment of thought itself Or are you saying it is found in the dharmatā of that moment of thought?

Author: Malcolm

Date: Saturday, August 18th, 2018 at 3:52 AM

Title: Re: Dzogchen and Zen on enlightenment and post-enlightenment

Content:

Malcolm wrote:

Dzogchen is not a sudden school. It argues that liberation does not come from realization.

Temicco said:

What does it come from, then?

Malcolm wrote:

Liberation does not come from anywhere. Everything is already liberated, just as it is.

Author: Malcolm

Date: Saturday, August 18th, 2018 at 4:15 AM

Title: Re: Dzogchen and Zen on enlightenment and post-enlightenment

Content:

Temicco said:

What does it come from, then?

Malcolm wrote:

Liberation does not come from anywhere. Everything is already liberated, just as it is.

Crazywisdom said:

Sure. But defiled beings have to get into some method.

Malcolm wrote:

Sure. But that has nothing to do with liberation, from a Dzogchen perspective.

Author: Malcolm

Date: Saturday, August 18th, 2018 at 11:38 PM

Title: Re: Two Truths Sauvignon Blanc

Content:

Malcolm wrote:

The real question is -- do you drink it all at once, or gradually.

Author: Malcolm

Date: Sunday, August 19th, 2018 at 12:00 AM

Title: Re: Buddhahood of Insentient Beings Exclusively East-Asian?

Content:

Queequeg said:

We are emphasizing different things. It is correct to say, "in a way" in the context of Tiantai thought because dependent origination is not the whole story, except, in a way, from a particular vantage point. Like light being particles, absolutely, in a way, but also being waves, absolutely, in a way.

Malcolm wrote:

The six causes and four conditions precede dependent origination.

Queequeg said:

OK. More succinctly: we're not actually communicating. Yogacara is not really an influence of Tiantai. Its not clear how yogacara would relate.

Malcolm wrote:

The teaching on the six causes and four conditions is fundamental Buddhism, theories in which Chih I was quite expert.

In fact, the whole of the first chapter of the MMK is explicitly about them and how they are merely conventions.

Queequeg said:

Chih I's writings never imply this doctrine of insentient buddhanature at all.

Says you? Is that your actual knowledge? Or are you borrowing the opinion of Robert Sharf without attribution?

Malcolm wrote:

Actually, I am basing my opinion on the consensus of a number of scholars, Paul Swanson chief among them. And then there is this:

As we recall, Daosheng believes that all icchantikas can become Buddhas and Zhiyi believes that Buddha-nature includes inherent evil. But neither speaks about Buddha-nature and insentient beings.

https://academiccommons.columbia.edu/download/.../Ma_columbia_0054D_10217.pdf

Queequeg said:

Zhanran says differently.

Malcolm wrote:

Yes, he does. That does not mean he is right.

Queequeg said:

So you are saying the bodhimaṇḍa is found in a moment of thought itself Or are you saying it is found in the dharmatā of that moment of thought?

If I understand your question correctly, both. 一念三千

Malcolm wrote:

A thought is a concept. Buddhahood is by definition free of concepts. Nevertheless, even concepts also have suchness. If one realizes the dharmatā of a concept, then one can say the seat of awakening can be found in a concept; but if one does not realize the dharmatā of a concept, one cannot say that the seat of awakening can be found in a concept.

Any given entity can be the object of a veridical perception that accords with suchness, or the object of a non-veridical perception that does not accord with suchness. But the same perception cannot be both veridical, in accordance with suchness, and non-veridical, not in accordance with-- it must one or the other.

Author: Malcolm

Date: Sunday, August 19th, 2018 at 12:20 AM

Title: Re: Buddhahood of Insentient Beings Exclusively East-Asian?

Content:

Sherab said:

If by suchness, you meant dependent arising, then your statement above implies that both inanimate things and sentient beings are dependently arisen. No problem here.

Malcolm wrote:

By suchness, I mean emptiness, śūnyatā. The rest of your questions are irrelevant.

Sherab said:

My questions are irrelevant because sunyata is not the same as dependent arising?

Malcolm wrote:

Your questions are irrelevant because they do not address the distinction between a sentient being (sattva) and an insensible thing (acetana).

Author: Malcolm

Date: Sunday, August 19th, 2018 at 12:59 AM

Title: Re: Dzogchen and Zen on enlightenment and post-enlightenment

Content:

Crazywisdom said:

So... buddha's Four actions? How does primordially liberated "yogi" do?

Malcolm wrote:

Activities are effortless

due to the natural perfection of awakening,

-- Kun byed rgyal po.

Author: Malcolm

Date: Sunday, August 19th, 2018 at 2:13 AM

Title: Re: Dzogchen and Zen on enlightenment and post-enlightenment

Content:

Crazywisdom said:

The qualities of a master upon whom to rely... He must be expert in meditation and practice, know how to explain the four branches of approach and accomplishment, and have produced skills in repelling disturbances with mantras of exhortation, curses, and slaying.

-Buddhahood in This Life

Malcolm wrote:

Yes. A Dzogchen master ought to be a master of Vajrayāna.

Author: Malcolm

Date: Monday, August 20th, 2018 at 2:00 AM

Title: Re: Buddhahood of Insentient Beings Exclusively East-Asian?

Content:

Yuren said:

The Awakening of Faith in the Mahayana has the following passage, which I believe is very relevant to this discussion:

In its very origin suchness is of itself endowed with sublime attributes. It manifests the highest wisdom which shines throughout the world, it has true knowledge and a mind resting simply in its own being. It is eternal, blissful, its own self-being and the purest simplicity; it is invigorating, immutable, free... Because it possesses all these attributes and is deprived of nothing, it is designated both as the Womb of Tathagata and the Dharma Body of Tathagata.

Malcolm wrote:

in general, tathāgatagarbha is identified as the dharmakāya encased in afflictions. This is not novel at all.

Author: Malcolm

Date: Monday, August 20th, 2018 at 3:03 AM

Title: Re: Jayarava's New Thesis on Heart Sutra: Sanskrit Version Deliberate Forgery by Tang Chinese

Content:

Queequeg said:

The canon also repeatedly tells us: its all stories, all upaya.

PeterC said:

Well, yes, but that doesn't mean we don't care where teachings come from, or that we have no criteria for deciding whether something is or isn't the dharma. Jayarava's goals are not without merit. However his focus on this sutra is somewhat pointless, since even if he succeeded in proving his thesis, it wouldn't change our understanding or practice.

Malcolm wrote:

Not only this, but it is not like Hsuan Tsang had no contemporaries who would have pilloried him. For example not only did Wongchuk, Hsuan Tsang contemporary and colleague, write a commentary on the Heart Sutra, he mentions it at least twice in his massive Great Commentary on the Saṃdhinirmocana Sūtra.

Author: Malcolm

Date: Monday, August 20th, 2018 at 3:06 AM

Title: Re: Dzogchen and Zen on enlightenment and post-enlightenment

Content:

florin said:

There are lots of dzogchenpa's that hold the following view:

When the mind is deluded, that is cyclic existence.

If the mind is undeluded, that is called enlightenment.

Unfortunately this is completely incorrect .

krodha said:

Such a view is not incorrect. The fact that phenomena are already liberated does not mean you possess a working knowledge of this.

Vairocana:

At the time of vidyā, wisdom arises as the dhātu; at the time of avidyā, wisdom appears as samsara.

florin said:

The idea was that the view from that passage does not represent the teaching of dzogchen.

You cannot hold that view and yet consider yourself a dzogchenpa .

Malcolm wrote:

Of course one can accept Vairocana's statement. Otherwise, there is no purpose at all in distinguishing sems and rig pa, etc. It is an entirely different statement than the one being critiqued by TNR. Here "wisdom" is ye shes, a synonym of byang chub sems.

Author: Malcolm

Date: Monday, August 20th, 2018 at 3:47 AM

Title: Re: Buddhahood of Insentient Beings Exclusively East-Asian?

Content:

Coëmgenu said:

There is another precedent for the Buddhahood of Insentien[ce], but instead of coming from India, it comes from Theravāda modernism:

Malcolm wrote:

Lot of Theravadin materialists out there these days, thanks to Buddhadasa.

Author: Malcolm

Date: Monday, August 20th, 2018 at 4:42 AM

Title: Re: Jayarava's New Thesis on Heart Sutra: Sanskrit Version Deliberate Forgery by

Tang Chinese

Content:

Malcolm wrote:

Then of course there is this from Wonchu's commentary on the Heart Sutra:

As for the “Kuan-zizai Bodhisattva”, the first part of [the sūtra], [that is, from “Kuan-zizai Bodhisattva” to “crosses over all sufferings and calamities”] may be subdivided in two [ways]: first, by indicating the person who can contemplate; second, by illustrating the essence of the contemplating wisdom. [The “Kuan-zizai Bodhisattva”] refers to the first [approach], to indicate the person who can contemplate. According to the old version of the translation [of the Praj@2p2ramit2-s^tras], the Kuan-shi-yin is designated as the one who contemplates the sounds of the world. By calling the name of [Kuan-shi-yin] Bodhisattva, accompanied with verbal deeds, [sentient beings] are saved from all disasters. This is how the name is established and called Kuan-shi-yin. Yet the power to contemplate bodily and mental deeds is not revealed [in the name of Kuan-shi-yin]. However, the “Kuan-zizai” mentioned in this scripture refers to the one who internally realizes the twofold emptiness while externally contemplating the three deeds effortlessly and acting at his/her unrestricted discretion. Therefore [he/she] is named “Kuan-zizai.”

Here, he makes a point about the difference in translating Avalokiteśvara's name between the old translation and the revised version done by Hsuan Tsang.

And:

A version [of the Heart Sūtra] states that “[The Bodhisattva] illuminatingly sees that the five aggregates, etc., are all empty.” Although there are two different versions, the latter [that is, the new version] is the correct one because the word “etc.” is found in the original Sanskrit scripture. [The meaning of] “etc.” described in the latter [version] should be understood based on [the doctrine of Dharmapāla].

And here is another example where an old and revised version are mentioned:

(i) In interpreting the name, the old [version] called it nirvāṇa in Sanskrit or niwon, which may be translated as “tranquil extinction” in [the Chinese] language. Hsüan-tsang of T'ang China called it parinirvāṇa, which means “perfect stillness” because it is ultimately free from obstructions, saṃsāra and disturbances. Yet in order to preserve the name [used] in the old [version], it is called nirvāṇa.

And:

The translation of [“Śāriputra”] into “shen-tzu (身子)” in the old version is an incorrect one.

-- An English Translation of the Banya paramilda simgyeong chan: Wonch'uk's Commentary on the Heart Sūtra, B. Hyun Choo.

In other words, when Wonchuk wrote this, there were already two translations of the Heart Sūtra in circulation, an “old” one, and one revised on the basis of a Sanskrit original by Hsuan Tsang. This fact is mentioned by Wonchuk four times.

Jayarava also misrepresents this text, in a characteristic manner:

The wording used by Woncheuk is 簡 “selected, gleaned” from 諸般若 “various Prajñā(pāramitā sūtras)” (T 33.543.b.18).

But this is not what Wongchuk says. What he actually says is:

Since [this text] selects the essential outlines from all the Prajñāpāramitāsūtras, it has only the main chapter, without introduction and conclusion, just as the Kuan-yin ching (Avalokiteśvara-sūtra) is not composed of three sections. This is a completely different assertion than what Jayarava presents.

Author: Malcolm

Date: Monday, August 20th, 2018 at 9:26 AM

Title: Re: Jayarava's New Thesis on Heart Sutra: Sanskrit Version Deliberate Forgery by Tang Chinese

Content:

MiphamFan said:

He's been spinning bullshit for years and hasn't even learned Chinese. What I can see from the citations above basically seems like he is looking up dictionary definitions and arbitrarily picking them to suit his needs.

Malcolm wrote:

Yup.

Author: Malcolm

Date: Monday, August 20th, 2018 at 10:18 AM

Title: Re: Buddhahood of Insentient Beings Exclusively East-Asian?

Content:

Malcolm wrote:

Your questions are irrelevant because they do not address the distinction between a sentient being (sattva) and an insensible thing (acetana).

Sherab said:

The questions are relevant if sunyata is the same as dependent arising.

Why? Because dependent arising is the reason why there is the phenomena of sentient beings and inanimate things. If you disagree with this, please explain why you disagree. Malcolm, I shall assume that your silence means that you are unable to disagree with my statement above. If so, then since for you suchness is sunyata and since sunyata is dependent arising (assumed by your above-mentioned silence), please respond if you can to my earlier questions reproduced below for your convenience:

If by suchness, you meant dependent arising, then your statement above implies that both inanimate things and sentient beings are dependently arisen. No problem here.

But when you say that the difference between inanimate things and sentient beings is that sentient beings are permeated with consciousness, are you saying that consciousness is not dependently arisen? If yes, then how does consciousness exist?

Beyond suchness?

If you say that consciousness is dependently arisen, then is that dependent arising process distinct from the dependent arising process for inanimate things? If you say they are not distinct, then what is consciousness can become inanimate through the same dependent arising process and what is inanimate can become conscious through the same dependent arising process. Is this your position?

If you say that the dependent arising process is distinct, then the realm of phenomena necessarily is a duality of the inanimate and the conscious. Is this your position?

By answering the above questions, readers can then decide whether your arguments on the distinction between a sentient being and an insensible thing make sense or not. As it stands, your arguments appear to reflect an internally inconsistent or incoherent position on sentient being and insensible thing.

Malcolm wrote:

No, this not the case. And your questions are still irrelevant. They do not address any substantive topic I have raised.

Author: Malcolm

Date: Monday, August 20th, 2018 at 10:34 AM

Title: Re: Buddhahood of Insentient Beings Exclusively East-Asian?

Content:

Malcolm wrote:

in general, tathāgatagarbha is identified as the dharmakāya encased in afflictions. This is not novel at all.

Coëmgenu said:

I think the *italics* shines throughout the world was being interpreted as the dharmakāya encased in "the world/loka", as in an insentient dharmakāya, or at least one shining through insentience. But I do not want to make too many assertions about what Yuren meant. I'm not him. That's just how I took it.

Yuren said:

You interpreted it perfectly. That was exactly the intention behind the *italics*.

Malcolm wrote:

The question isn't your intention, the question is the intention of the text you are citing.

Author: Malcolm

Date: Monday, August 20th, 2018 at 11:03 PM

Title: Re: Jayarava's New Thesis on Heart Sutra: Sanskrit Version Deliberate Forgery by Tang Chinese

Content:

Malcolm wrote:

Then of course there is this from Wonchu's commentary on the Heart Sutra:

In other words, when Wonchuk wrote this, there were already two translations of the Heart Sūtra in circulation, an "old" one, and one revised on the basis of a Sanskrit original by Hsuan Tsang. This fact is mentioned by Wonchuk four times.

Antiochus said:

I believe Jayarava did "address" this part in the first and second essays linked above. Essentially he agrees by the late 7th century Wonchuk does have a Sanskrit version. But since Wonchuk never avowed the Indian authenticity of that Sanskrit text openly, one way or the other, in his Heart Sutra commentary, it appears suspicious.

Malcolm wrote:

Yes, in fact Wonchuk does avow the authenticity of the Sanskrit copy with which he is familiar by pointing out flaws in the earlier translation at his disposal. This itself is a testimony to the fact that Wonchuk regards the text as authentic. If he did not think it authentic, he never would have bothered composing a commentary. Esteemed paṇḍitas like Wonchuk don't waste their time writing commentaries on texts they regard as of questionable provenance. There is also the fact that he addresses the Heart Sūtra in his commentary on the Saṃdhinirmocana Sūtra when he discusses the different names used at the beginning of sūtras:

Some are also called by two names, such as the Mtshams sbyor nam par grol ba'i mdo (unidentified) and Prajñāpāramitā-hṛdaya...The Prajñāpāramitā-hṛdaya is called two names [Bhagavāti and Prajñāpāramitāhridaya] because the compiler condensed it from the extensive texts.

Here, the sdud pa po, the compiler, refers to the hearer, "Thus have I heard...", i.e. Ananda. Whether we accept this or not, for Wonchuk, this text was compiled out of the extensive PP literature by Ananda himself.

Author: Malcolm

Date: Monday, August 20th, 2018 at 11:34 PM

Title: Re: Buddhahood of Insentient Beings Exclusively East-Asian?

Content:

Tsongkhapa said:

Rocks can be emanations of Buddha but rocks do not possess Buddha nature because they do not possess minds, thus they cannot be enlightened.

Queequeg said:

What is the difference between an emanation and its source?

Malcolm wrote:

The sun and its rays. The rays depend on the sun, the sun does not depend on its rays.

Author: Malcolm

Date: Monday, August 20th, 2018 at 11:39 PM

Title: Re: Buddhahood of Insentient Beings Exclusively East-Asian?

Content:

Queequeg said:

Here, we're talking about two broad and deep Buddhist traditions that broke off and evolved separately in response to the needs of different groups of people who speak different languages and have different cultures. Insisting a word can have only have one meaning in this context evinces a lack of flexibility and is doomed to go no where.

Malcolm wrote:

Insisting that rocks literally possess buddhadhātu, tathāgatagarbha, etc., because they also, like sentient beings, are permeated by suchness is a major fail. It has nothing to do with cultural needs, and arguing from cultural needs makes for very poorly Dharmology.

Author: Malcolm

Date: Tuesday, August 21st, 2018 at 12:31 AM

Title: Re: Buddhahood of Insentient Beings Exclusively East-Asian?

Content:

Queequeg said:

What is the difference between an emanation and its source?

Malcolm wrote:

The sun and its rays. The rays depend on the sun, the sun does not depend on its rays.

Queequeg said:

This posits a source distinct from its manifestations.

That's intellectually awkward.

Malcolm wrote:

In the realm of convention, there is nothing awkward about it at all. A impression depends on a seal, but a seal does not depend on an impression. Ultimately, sources and manifestations do not survive analysis, but this does not prevent us from drinking water from wells.

Author: Malcolm

Date: Tuesday, August 21st, 2018 at 1:36 AM

Title: Re: Buddhahood of Insentient Beings Exclusively East-Asian?

Content:

Queequeg said:

Here, we're talking about two broad and deep Buddhist traditions that broke off and evolved separately in response to the needs of different groups of people who speak different languages and have different cultures. Insisting a word can have only have one meaning in this context evinces a lack of flexibility and is doomed to go no where.

Malcolm wrote:

Insisting that rocks literally possess buddhadhātu, tathāgatagarbha, etc., because they also, like sentient beings, are permeated by suchness is a major fail.

Queequeg said:

Not permeated. They are suchness. Are you positing that suchness is something distinct from the thing that exhibits suchness? This is not just an idle critique.

Malcolm wrote:

Your statement suffers from the problem of not distinguishing dharmin and dharmatā. While one cannot claim that dharmin and dharmatā, in this case a rock and its suchness, are absolutely different, neither can one claim they are identical.

The Buddha discusses this problem in detail in the Samdhinirmocana Sūtra, in Chapter Three. One must distinguish between the ultimate and the compounded, but this does not mean they have no relation, like a sun and its rays. As the Buddha says in the Samdhinirmocana, the ultimate is the general characteristic (samanyalakṣaṇa) of the relative.

However, it is a category error to assert that the ultimate is the specific characteristic (svalakṣaṇa) of a given relative entity. But even worse, if you assert the identity proposition "rocks are suchness," you are asserting that a compounded thing, a rock, is ultimate. That makes you a realist.

The Buddha asserts that stating an absolutely identity or difference between the ultimate and the relative are both problematical. He concludes this chapter by stating:

The characteristic of compounded entities and the ultimate is the characteristic of being neither the same nor different; those who conceive sameness and difference are improperly oriented.

On the other hand, the Buddha states nowhere that making conventional distinctions between dharmin and dharmatā is similarly fraught. In fact, as you know, Nāgārjuna points out that it is a great fault not to recognize the distinction between the two truths.

Author: Malcolm

Date: Tuesday, August 21st, 2018 at 1:42 AM

Title: Re: Buddhahood of Insentient Beings Exclusively East-Asian?

Content:

Malcolm wrote:

In the realm of convention

Queequeg said:

Sigh. This is what I've been saying all along. You can invoke convention, but no one else can. Got it.

Malcolm wrote:

An example of a convention is something which is functional in the world. Arguments which do not stand up to convention are false arguments.

Claiming that a rock has buddhanature violates convention because rocks do not have minds. It is that simple.

For example, claiming that water is dry is a violation of convention; claiming there are four moons in the August night sky on planet Earth is a violation of convention; claiming that the pink elephants you see because of detoxing on alcohol are real is a violation of convention.

Author: Malcolm

Date: Tuesday, August 21st, 2018 at 2:56 AM

Title: Re: Buddhahood of Insentient Beings Exclusively East-Asian?

Content:

Malcolm wrote:

Your statement suffers from the problem of not distinguishing dharmin and dharmatā. While one cannot claim that dharmin and dharmatā, in this case a rock and its suchness, are absolutely different, neither can one claim they are identical.

Queequeg said:

And your statement suffered from distinguishing them.

Malcolm wrote:

And as I pointed out, prior to you making your identity proposition, it is conventionally acceptable to do so. But it is not conventionally acceptable to assert the identity proposition "A rock is suchness." It's like saying, "the relative is ultimate."

Queequeg said:

However, it is a category error to assert that the ultimate is the specific characteristic (svalakṣaṇa) of a given relative entity.

Its only an error if you assert that the ultimate is exclusively the specific characteristic.

Malcolm wrote:

A svalakṣaṇa cannot be a samanyalakṣaṇa and vice versa by definition. Thus, the characteristic of the ultimate is exclusively a general characteristic.

The Buddha demonstrates this by stating, "All the characteristics of the compounded cannot become the general characteristic, the characteristic of the ultimate...the characteristic of the ultimate cannot be designated as the characteristic of the universally afflicted, because all characteristics of the compounded would become the general characteristic, the characteristic of the ultimate."

Queequeg said:

Its also error to reify the distinction.

Malcolm wrote:

But it is not an error to make this necessary distinction. Why? Because otherwise, as pointed out in the Samdhinirmocana sūtra, if one does not make a distinction, all nonveridical cognitions become cognitions of the ultimate, and this is a very negative consequence. It is not as simple as the summary statement makes it seem. The Buddha explain four reasons why stating the ultimate and relative are the absolutely same are faulty, as well as four reasons why stating they are absolutely different is faulty; but in reality, the first four faults are more grave than the latter four.

Author: Malcolm

Date: Tuesday, August 21st, 2018 at 3:03 AM

Title: Re: Buddhahood of Insentient Beings Exclusively East-Asian?

Content:

Queequeg said:

Sigh. This is what I've been saying all along. You can invoke convention, but no one else can. Got it.

Malcolm wrote:

An example of a convention is something which is functional in the world. Arguments which do not stand up to convention are false arguments.

Claiming that a rock has buddhanature violates convention because rocks do not have minds. It is that simple.

For example, claiming that water is dry is a violation of convention; claiming there are four moons in the August night sky on planet Earth is a violation of convention; claiming that the pink elephants you see because of detoxing on alcohol are real is a violation of convention.

Queequeg said:

Right. See Anders' post above as an example. Compare the meaning of Arya before and after the Buddha redefined the term.

Malcolm wrote:

This is a non-argument. You can certainly call a dog a lion, but it will never roar, only bark. Diachronic changes in language do not impact the argument that conventions are called conventions because they describe functions. For example, we call an assemblage of mechanical parts a car due to its function, not because we think there is some ultimate carness. You can call it a motorized buggy, etc., but the point is that a car is car because it functions like a car. A rock or a stone, or whatever you want to call a mineral composite does not have buddhanature because it is not the function of a rock to attain buddhahood since a rock has no mind and is not sentient. A sentient being has a mind, and so is capable of the function of attaining buddhahood, not because there is some ultimate buddhaness. If there were ultimate buddhaness then we could claim that rocks have buddhanature. There is no ultimate buddhaness, thus, claiming a rock has buddhanature is no better than asserting that water is dry.

Author: Malcolm

Date: Tuesday, August 21st, 2018 at 4:38 AM

Title: Re: Buddhahood of Insentient Beings Exclusively East-Asian?

Content:

Malcolm wrote:

And as I pointed out, prior to you making your identity proposition, it is conventionally acceptable to do so. But it is not conventionally acceptable to assert the identity proposition "A rock is suchness." It's like saying, "the relative is ultimate."

Queequeg said:

This may be a point of impasse.

"Whatever is made to be the object [of contemplation], it is the Middle; there is nothing that is not truly real [ultimate]."

-Mohezhikuan

Malcolm wrote:

You did not provide the beginning of the passage, so this is a misleading citation.... Here is the complete passage:

The perfect and sudden calming-and-contemplation from the very beginning takes ultimate reality (shih-hsiang) as its object. No matter what the object of contemplation might be, it is seen to be identical to the middle. There is here nothing that is not true

reality (chen-shih). When one fixes [the mind] on the dharmadhātu [as object] and unifies one's mindfulness with the dharmadhātu [as it is], then there is not a single sight nor smell that is not the middle way.

When one take ultimate reality as one's contemplation, of course there is nothing that is not ultimate in that contemplation. That contemplation itself is focused upon the ultimate. Such sentiments as this are simply not controversial at all in Indian Buddhism, etc.

However, this passage cannot be used to support the contention, "a rock is suchness." This is merely a statement on unified śamatha and vipaśyāna.

Queequeg said:

...You seem to be working from a perspective where the Two Truths are distinct and arranged in some manner or another. Whatever your approach, this is explicitly considered an inferior teaching in Tiantai. This is the criticism inherent in the teaching on the Threefold Inclusive Truth.

Malcolm wrote:

No, that is not the perspective I am working from.

The two truths are not independent realities— every object possesses two natures which are the objects of veridical and nonveridical cognitions respectively -- ultimate truth is the object of a veridical cognition of a given thing, such as a rock; relative truth is the object of a nonveridical cognition of a given thing, such as a rock (we don't need to address here the difference between conventional truth and delusion).

For example, if one perceives the hardness and solidity of a rock, one is not perceiving the suchness of the rock. If one is perceiving the suchness of the rock, its emptiness, absence of inherent existence, etc., one is not perceiving the conventional attributes of a rock. The gist of the complete statement above is that when one is in āryan equipoise, all sense datum are perceptions of the ultimate nature of things. This is perfectly fine. No one can have a problem with this who understands Mahāyāna Buddhism.

But this still does not mean that your identity proposition—rocks are suchness— is valid at all. If rocks are suchness, there could be no nonveridical perceptions of rocks at all and therefore the distinction Zhi Yi is making here becomes meaningless. It becomes meaningless to talk about a "perfect and sudden calming-and-contemplation" that from the very beginning takes ultimate reality as its object, because if every relative thing was suchness and not different at all from suchness, then all perceptions would be "The perfect and sudden calming-and-contemplation."

Queequeg said:

You can cite all the scripture you want... Tiantai makes a break.

Malcolm wrote:

Not so far.

Queequeg said:

Again, I'll refer you to Zhiyi's expositions on the Threefold Inclusive Truth.

Malcolm wrote:

What you have presented so far does not justify your identity proposition: "rocks are suchness." So at this point, I have to conclude this is your specific misunderstanding, not Zhi Yi's.

Author: Malcolm

Date: Tuesday, August 21st, 2018 at 4:41 AM

Title: Re: Buddhahood of Insentient Beings Exclusively East-Asian?

Content:

Malcolm wrote:

A rock or a stone, or whatever you want to call a mineral composite does not have buddhanature because it is not the function of a rock to attain buddhahood since a rock has no mind and is not sentient. A sentient being has a mind, and so is capable of the function of attaining buddhahood, not because there is some ultimate buddhaness. If there were ultimate buddhaness then we could claim that rocks have buddhanature. There is no ultimate buddhaness, thus, claiming a rock has buddhanature is no better than asserting that water is dry.

Queequeg said:

I know. Based on your criteria, you're right. Yes. Yes.

Malcolm wrote:

Not my criteria— conventionality is the criteria of what is known to the world. That is the criteria by which arguments are made or broken.

Author: Malcolm

Date: Tuesday, August 21st, 2018 at 4:44 AM

Title: Re: Buddhahood of Insentient Beings Exclusively East-Asian?

Content:

Unknown said:

"Whatever is made to be the object [of contemplation], it is the Middle; there is nothing that is not truly real [ultimate]."

-Mohezhikuan

Malcolm wrote:

By the way, there is no middle, asserting a middle is a mistaken conclusion.

Author: Malcolm

Date: Tuesday, August 21st, 2018 at 5:38 AM

Title: Re: Buddhahood of Insentient Beings Exclusively East-Asian?

Content:

Malcolm wrote:

When one take ultimate reality as one's contemplation, of course there is nothing that is not ultimate in that contemplation. That contemplation itself is focused upon the ultimate. Such sentiments as this are simply not controversial at all in Indian Buddhism, etc.

Queequeg said:

LOL. You're the one arguing with everything I write. I posted that quote in full in my second post in this thread and that frames everything I've written.

However, this passage cannot be used to support the contention, "a rock is suchness."

This is merely a statement on unified śamatha and vipaśyāna.

I never made that claim. Please stop doing that....

Malcolm wrote:

Then there is no point to your bringing it into the discussion.

Queequeg said:

The two truths are not independent realities— every object possesses two natures which are the objects of veridical and nonveridical cognitions respectively -- ultimate truth is the object of a veridical cognition of a given thing, such as a rock; relative truth is the object of a nonveridical cognition of a given thing, such as a rock (we don't need to address here the difference between conventional truth and delusion).

For example, if one perceives the hardness and solidity of a rock, one is not perceiving the suchness of the rock. If one is perceiving the suchness of the rock, its emptiness, absence of inherent existence, etc., one is not perceiving the conventional attributes of a rock. The gist of the complete statement above is that when one is in āryan equipoise, all sense datum are perceptions of the ultimate nature of things. This is perfectly fine. No one can have a problem with this who understands Mahāyāna Buddhism.

Malcolm wrote:

Actually, Zhiyi does critique that approach.[/quote]

Which approach? The idea that the two truths not independent realities? That they different kinds of cognitions? Be more precise.

Queequeg said:

That passage we've both quoted actually critiques the proposition of a contemplation dwelling exclusively on the ultimate. Its an inferior contemplation that does not lead to awakening. Its not spelled out here - you'd have to refer to the context of that passage. That passage does not mean what you think it means.

Malcolm wrote:

I understood the point of the passage. I agree with the point of the passage -- when one

is āryan equipoise, all experience is the experience of the ultimate, smelling a flower, being hit on the head with a rock, and so on. In that equipoise, there is nothing that is not an experience of the ultimate. Some other schools may imagine that conventional things disappear in such an equipoise, but that is not correct. It still does not mean your identity proposition is defensible.

Queequeg said:

But this still does not mean that your identity proposition—rocks are suchness—is valid at all.

I did not propose that. That is an incomplete representation of what I keep writing. You'd have to also go through the other three assertions of the tetralemma. Rocks are not suchness. Rocks are both suchness and not suchness. Rocks are neither suchness nor not suchness.

Malcolm wrote:

I don't have to guess at what you might write, I have only to deal with what you do write. This is the first time in this conversation that you have brought up the idea of a tetralemma (and in so doing, abused it completely, committing yet another error). The point of the tetralemma is not to make assertions. All you done here is now make four equally faulty identity propositions "a rock is a; is not a; is both a and not a; and is neither a nor not a." This is just not how the tetralemma is used in Buddhist texts by anyone. The tetralemma, used properly, is a structured negation. This is why we see the Buddha rejecting tetrallemmas formed as identity propositions in other schools.

You're on firmer ground if you said something like "Matter is empty; emptiness is matter; there is no matter apart from emptiness; there is no emptiness apart from matter." This kind of identity proposition is absolutely faultless. You can substitute rock if you like with no harm at all: "A rock is empty; emptiness is a rock; there is no rock apart from emptiness; there is no emptiness apart from rock." This points to the fact that any given thing's ultimate nature is mutually inclusive with its relative nature -- the two are inseparable. But this still does not mean that "the buddhanature of insentient things" is a valid Buddhist doctrine.

Queequeg said:

We come to the conclusion that rocks are inconceivable. Saying that they have Buddhanature is a conditioned statement that is ultimately inconceivable. It doesn't mean what you think it means. I keep saying this over and over.

Malcolm wrote:

It is a statement that cannot be accepted at face value at all.

Queequeg said:

But I'll take the rest of your comment:

If rocks are suchness, there could be no nonveridical perceptions of rocks at all and therefore the distinction Zhi Yi is making here becomes meaningless. It becomes meaningless to talk about a "perfect and sudden calming-and-contemplation" that

from the very beginning takes ultimate reality as its object, because if every relative thing was suchness and not different at all from suchness, then all perceptions would be "The perfect and sudden calming-and-contemplation."

You might actually be catching on here. Even a completely mistaken perception about a rock is real.

Malcolm wrote:

It is conventionally real, of course. Even the contemplation of the ultimate is merely something conventional, not actually ultimate per se.

Queequeg said:

That does not mean it is wholly lacking in reality - just not the reality that the mistaken person might think it is.

Malcolm wrote:

This why all entities bear two natures: one ultimate, the other relative, including buddhahood. It is also merely a convention, not actually real.

Author: Malcolm

Date: Tuesday, August 21st, 2018 at 5:42 AM

Title: Re: Buddhahood of Insentient Beings Exclusively East-Asian?

Content:

Malcolm wrote:

"Whatever is made to be the object [of contemplation], it is the Middle; there is nothing that is not truly real [ultimate]."

-Mohezhikuan

By the way, there is no middle, asserting a middle is a mistaken conclusion.

Queequeg said:

LOL.

Really, you don't know what you are talking about at this point when it comes to Tiantai. Seriously.

Malcolm wrote:

Just saying, asserting a middle is an error.

Author: Malcolm

Date: Tuesday, August 21st, 2018 at 6:43 AM

Title: Re: Buddhahood of Insentient Beings Exclusively East-Asian?

Content:

Queequeg said:

Notwithstanding, the reference to the quote does address the issue of "rock is

suchness"/"ultimate is relative".

If you think that passage is about samatha and vipasyana, you're missing the full import. Again, that passage is a conclusion of a significantly more involved argument. At this point, samatha and vipasyana are not distinguishable from reality itself... that's what the reference to thoughts integrated with reality refers to.

Malcolm wrote:

No, the passage is about *śamatha* and *vipaśyāna* unified from the start, not as in some presentations, one alternating with the other. In *āryan* equipoise, the mind cannot be distinguished from the ultimate which is its object.

Queequeg said:

The two truths are not independent realities— every object possesses two natures which are the objects of veridical and nonveridical cognitions respectively -- ultimate truth is the object of a veridical cognition of a given thing, such as a rock; relative truth is the object of a nonveridical cognition of a given thing, such as a rock (we don't need to address here the difference between conventional truth and delusion).

Relative truth is not nonveridical. It is relative.

Malcolm wrote:

A relative truth by definition is the object of a false or nonveridical cognition. A false cognition of what, you might ask? There are two kinds of false cognitions in this respect; false with respect to natures but not with respect to aspects. An example would be a realists assertion that atoms truly exist. Then there is delusion -- seeing two moons in the sky. Conventional truths are the former kind of relative truth.

Queequeg said:

For example, if one perceives the hardness and solidity of a rock, one is not perceiving the suchness of the rock. If one is perceiving the suchness of the rock, its emptiness, absence of inherent existence, etc., one is not perceiving the conventional attributes of a rock. The gist of the complete statement above is that when one is in *āryan* equipoise, all sense datum are perceptions of the ultimate nature of things. This is perfectly fine. No one can have a problem with this who understands Mahāyāna Buddhism.

In Zhiyi's Sudden and Perfect, the distinction you draw between relative perceptions and ultimate perception are not there, they are simultaneous. This is what he means by the Middle - the complete identity of relative and absolute. To distinguish the two modes of perception is the definition of the Separate or Distinct Truth.

I understood the point of the passage. I agree with the point of the passage -- when one is *āryan* equipoise, all experience is the experience of the ultimate, smelling a flower, being hit on the head with a rock, and so on. In that equipoise, there is nothing that is not an experience of the ultimate. Some other schools may imagine that conventional things disappear in such an equipoise, but that is not correct. It still does not mean your identity proposition is defensible.

The identity is actually the point of one of the central Tiantai teachings.

Malcolm wrote:

As you state it, it is incoherent, since you keep making identity propositions which do not stand up to analysis.

Queequeg said:

The point of the tetralemma is not to make assertions. All you done here is now make four equally faulty identity propositions "a rock is a; is not a; is both a and not a; and is neither a nor not a." This is just not how the tetralemma is used in Buddhist texts by anyone. The tetralemma, used properly, is a structured negation.

Indeed. After that this was my conclusion:

We come to the conclusion that rocks are inconceivable.

Malcolm wrote:

[/quote]

But that is not what happens in your use of the tetralemma, you just make four mutually exclusive statements. You do not end up in inconceivability, you end up with four propositions about a rock. You'd get laughed out of Nalanda.

Your use is like this: "A rock is water; a rock is not water; a rock is both water and not water; a rock is neither water nor not water." These are not four negations, which is what the tetralemma is supposed to be. These are four affirmations.

A proper tetralemma is, for example, the tetralemma that refutes arising in the MMK:

An existence 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?

This kind of properly formed tetralemma results inexpressibility/inconceivability because it leads one to it through negation, not through affirmation.

Author: Malcolm

Date: Tuesday, August 21st, 2018 at 11:08 AM

Title: Re: Buddhahood of Insentient Beings Exclusively East-Asian?

Content:

Malcolm wrote:

The point of the tetralemma is not to make assertions. All you done here is now make four equally faulty identity propositions "a rock is a; is not a; is both a and not a; and is neither a nor not a." This is just not how the tetralemma is used in Buddhist texts by

anyone. The tetralemma, used properly, is a structured negation.

Coëmgenu said:

一切實非實 亦實亦非實

All is real, all is unreal, all is both real and unreal

非實非非實 是名諸佛法

All is neither real nor unreal, this is called all Buddhas' dharma

(T1564.23c16 Āryanāgārjunasya Mūlamadhyamakakārikāyām Ātmaparīkṣā)

Ven Zhiyi probably read this positive tetralemma from Ven Nāgārjuna.

Malcolm wrote:

That is not a tetralemma. It is a list of perspectives the Buddha has taught in very specific contexts.

Author: Malcolm

Date: Tuesday, August 21st, 2018 at 11:32 AM

Title: Re: Buddhahood of Insentient Beings Exclusively East-Asian?

Content:

Coëmgenu said:

一切實非實 亦實亦非實

All is real, all is unreal, all is both real and unreal

非實非非實 是名諸佛法

All is neither real nor unreal, this is called all Buddhas' dharma

(T1564.23c16 Āryanāgārjunasya Mūlamadhyamakakārikāyām Ātmaparīkṣā)

Ven Zhiyi probably read this positive tetralemma from Ven Nāgārjuna.

Malcolm wrote:

That is not a tetralemma. It is a list of perspectives the Buddha has taught in very specific contexts.

Coëmgenu said:

No, it's four lemmata. You can't just pretend something isn't what it is.

You need to argue your points.

Malcolm wrote:

No. Those four are not arguments in a proof. That is the point.

Author: Malcolm

Date: Tuesday, August 21st, 2018 at 9:08 PM

Title: Re: Buddhahood of Insentient Beings Exclusively East-Asian?

Content:

Coëmgenu said:

No, it's four lemmata. You can't just pretend something isn't what it is.

You need to argue your points.

Malcolm wrote:

No. Those four are not arguments in a proof. That is the point.

Coëmgenu said:

You need to demonstrate that.

If you claim that these are a list of perspectives the Buddha has taught in very specific contexts the first step would be saying what those contexts were, and then maybe outlining which edifying results they lead to in their context, if you were feeling particularly generous.

Malcolm wrote:

You can read the commentaries on this point.

Author: Malcolm

Date: Tuesday, August 21st, 2018 at 11:01 PM

Title: Re: Buddhahood of Insentient Beings Exclusively East-Asian?

Content:

Queequeg said:

Simply put...

Malcolm wrote:

It is very clear that BNI is a later addition to the Tien tai school, and is not found in the writings of Zhi Yi.

You certainly have not shown that it can even be inferred from Zhi Yi's writings.

Author: Malcolm

Date: Wednesday, August 22nd, 2018 at 12:09 AM

Title: Re: Buddhahood of Insentient Beings Exclusively East-Asian?

Content:

Queequeg said:

FYI

<https://northwestern.academia.edu/JianeShi>

Malcolm wrote:

Yes, thanks. I've read those.

This is the problem:

Among the Chinese Buddhist thinkers, Jingxi Zhanran (711-782) in the Tiantai School is the strongest advocate of insentient beings possessing Buddha-nature. He provides his rationale primarily from the perspective of the all-pervasive quality of Buddha-nature, which he considers synonymous with suchness.

This is where Zhanran goes off course.

Queequeg said:

Zhiyi's statements—"ignorance is identical to dharma nature" (wuming ji faxing 無明即法性) and "delusion is identical to bodhi" (fannao ji puti 煩惱即菩提)—are good examples of the third category of identity, although he never deals with the issue of insentient things' Buddha-nature

Malcolm wrote:

Backs up my point.

Author: Malcolm

Date: Wednesday, August 22nd, 2018 at 2:02 AM

Title: Re: Buddhahood of Insentient Beings Exclusively East-Asian?

Content:

Coëmgenu said:

You need to demonstrate that.

If you claim that these are a list of perspectives the Buddha has taught in very specific contexts the first step would be saying what those contexts were, and then maybe outlining which edifying results they lead to in their context, if you were feeling particularly generous.

Malcolm wrote:

You can read the commentaries on this point.

Coëmgenu said:

And they don't really say,

Malcolm wrote:

sarvaṃ tathyaṃ na vā tathyaṃ tathyaṃ cātathyameva ca|

naivātathyaṃ naiva tathyametadbuddhānuśāsanam

They do. For example, the Akutobhya states:

What is the way of explaining in mundane convention? It is explained here:

Everything is true; untrue; true and untrue;
and neither true nor untrue: that is the Buddha's doctrine.

"Everything is true" because the sense bases such as the eye and so, and the objects such as form and so on, do not contradict the truth of convention (vyavahāra).

"[Everything is] untrue" because based on ultimate truth, whatever appears does not exist in that way because its nature is totally unestablished like an illusion. "[Everything is] true and untrue" because of depending on the aspects of the two truths. "[Everything is] neither true nor untrue" because at the time of realization, the yogi does not conceptualize the suchness of all phenomena in all aspects.

Further, "everything is true" is valid because the Bhagavan explains the invariable characteristic of the absence of I and mine as knowable in order to abandon the afflictive obscuration. "[Everything is] untrue" is valid because he describes an agent who hears, reflects, and meditates because there is a characteristic of consciousness that is endowed with a sense of "I have" and a sense of "mine." "[Everything is] true and untrue" is valid with respect to the conventions of the world and the śāstras.

"[Everything is] neither true nor untrue" is valid because the ultimate nonarising of all phenomena is the domain of both conceptual and nonconceptual consciousnesses, however, any entities discriminated as false and discriminated as true do not exist that way.

"That is the doctrine of the Buddha" means whatever teaching is introduced by those four steps in order to truly obtain the benefit of sentient beings, that is a teaching by the Bhagavān Buddha.

Author: Malcolm

Date: Wednesday, August 22nd, 2018 at 2:31 AM

Title: Re: Buddhahood of Insentient Beings Exclusively East-Asian?

Content:

Malcolm wrote:

Further, "everything is true" is valid because the Bhagavan explains the invariable characteristic of the absence of I and mine as knowable in order to abandon the afflictive obscuration.

Coëmgenu said:

All in all, it offers an elegant solution, but if I may nitpick this one point:

The commentary says "everything is true" because the Buddha explains the invariable characteristic of absence.

Is this really an example of "everything is true"? Is the invariance of this characteristic of everything the same thing as everything being "true" in and of itself? And if the invariance is the only thing that is true, when why say "everything" is true?

Malcolm wrote:

It is true that everything lacks a self. That is the truth of everything.

Incidentally, we can call this a *catuṣkoti*; but we cannot call it a *tetralemma*, because one is not forced to pick one of these four alternatives. For example, a dilemma is where one must choose two different choices, one to the exclusion of the other.

Author: Malcolm

Date: Wednesday, August 22nd, 2018 at 2:43 AM

Title: Re: Buddhahood of Insentient Beings Exclusively East-Asian?

Content:

Coëmgenu said:

All in all, it offers an elegant solution, but if I may nitpick this one point:

The commentary says "everything is true" because the Buddha explains the invariable characteristic of absence.

Is this really an example of "everything is true"? Is the invariance of this characteristic of everything the same thing as everything being "true" in and of itself? And if the invariance is the only thing that is true, when why say "everything" is true?

Malcolm wrote:

It is true that everything lacks a self. That is the truth of everything.

Coëmgenu said:

It is true that everything is false. That is what I'm seeing that as, essentially.

It's coherent, but it's not really "everything is true". It's "everything is untrue is true".

Malcolm wrote:

You are missing the broader point here: which is the abandonment of the afflictive obscuration that results from imputing a self onto conventionally valid phenomena.

Author: Malcolm

Date: Wednesday, August 22nd, 2018 at 2:54 AM

Title: Re: Buddhahood of Insentient Beings Exclusively East-Asian?

Content:

Malcolm wrote:

Incidentally, we can call this a *catuṣkoti*; but we cannot call it a *tetralemma*, because one is not forced to pick one of these four alternatives. For example, a dilemma is where one must choose two different choices, one to the exclusion of the other.

Coëmgenu said:

Then why do we call the so-called "negative tetralemma" a *tetralemma*?

We don't choose one of these options from the list:

nasvato

nāpiparato

nadvābhyāṃ

nāpyahetutaḥ

Malcolm wrote:

We do so because long ago a western translator was struggling for a term to describe a four-fold negation, and that is what he or she came up with.

Author: Malcolm

Date: Wednesday, August 22nd, 2018 at 3:53 AM

Title: Re: Buddhahood of Insentient Beings Exclusively East-Asian?

Content:

Sentient Light said:

This is a very long article in the Stanford Encyclopedia of Philosophy on Tiantai Buddhism that is quite thorough and good:

<https://plato.stanford.edu/entries/buddhism-tiantai/>

It showed me that the whole concept of the Buddhanature of insentient beings

Malcolm wrote:

If you read the Critical Buddhist folks, they are convinced that doctrines like this are completely outside of pale of Buddhadharma and open the doorway to all kinds of deviations.

With respect to Zhanran's blanket identification of *buddhadhātu* with suchness, this presents some critical problems as well, not least of which is that BNI categorically denied in the Nirvana Sūtra, despite his attempt to justify it based on the same sūtra.

Author: Malcolm

Date: Wednesday, August 22nd, 2018 at 4:37 AM

Title: Re: Buddhahood of Insentient Beings Exclusively East-Asian?

Content:

passel said:

CB folks see original enlightenment (hongaku) and b.n. of the insentient as Panglossian justifications for fascism.

Malcolm wrote:

Yes, their critique has echoes of Adorno.

Another interesting thing they do is try to show is that Dogen had a change of heart and rejected hongaku and BNI late in his life.

Author: Malcolm

Date: Wednesday, August 22nd, 2018 at 5:16 AM

Title: Re: Buddhahood of Insentient Beings Exclusively East-Asian?

Content:

Malcolm wrote:

Noriaki cites this example, from the Shōbōgenzō shizen bhikkhu, as presented in Pruning the Bodhi Tree, pg. 123:

Some people say that, because the enlightenment of the Buddhas and Tathagatas encompass the whole world, even a speck of dust manifests that enlightenment. Because that enlightenment encompasses both subject and the object, mountains, rivers, earth, sun, moon, stars, and the four illusions and three poisons express it as well. To see mountains and rivers is to see the Tathagathas, and the four illusions and three poisons are the Buddha-dharma. To see a speck of dust is to see the dharma-dhatu and each spontaneous act is a manifestation of supreme enlightenment. They say this is the great understanding and call it a Patriarchal transmission. In latter-day Sung China, those who subscribe to this view are as numerous as rice plants, hemp, bamboo, and reeds. Their [religious] lineage is unknown, but it is clear they do not understand Buddhism.

All and all an interesting book, quite relevant to the present discussion.

...

Author: Malcolm

Date: Thursday, August 23rd, 2018 at 2:35 AM

Title: Re: When is Bardo 1st day?

Content:

Tenma said:

Is it the day one dies? Or the day after?

Malcolm wrote:

Generally, the third day after outer respiration cease, inner respiration ceases. In the case of some yogis however, inner respiration can continue for quite a number of days. When the inner respiration ceases, a tiny bit of mucous and blood leave the nostrils, signifying that one's consciousness has separated from the body.

Author: Malcolm

Date: Thursday, August 23rd, 2018 at 12:22 PM

Title: Re: When is Bardo 1st day?

Content:

Tenma said:

What does one do on the last day of the bardo? What prayers does one recite?

Malcolm wrote:

There is an entire literature devoted to just that.

Author: Malcolm

Date: Thursday, August 23rd, 2018 at 10:41 PM

Title: Re: Sadhana

Content:

Grigoris said:

From the introduction to the translation of Tantra of the Great Liberation (Mahanirvana Tantra) by Arthur Avalon:

"Whilst sadhana is, as stated a process for the stimulation of sattva guna (constructive qualities), it is evident that one form of it is not suitable to all. It must be adapted to the spiritual condition of the sishya (disciple), otherwise it will cause injury instead of good. Therefore persons who are not competent may not only be fruitless of any good result, but may even lead to evils which sadhana as a general principle is designed to prevent. Therefore it is said that it is better to follow one's own dharma than that, however exalted it be, of another."

Malcolm wrote:

What does this have to do with Buddhist sadhana practice?

Author: Malcolm

Date: Thursday, August 23rd, 2018 at 10:50 PM

Title: Re: When is Bardo 1st day?

Content:

pemachophel said:

Tulku Yeshe Gyamtsho said a couple of months ago that reciting the Bardo prayers for someone else requires (at least) lung to be effective. Khenchen Tsultrim Lodro says that one should also have done ngondro and received (Zhi Thro) empowerment.

Malcolm wrote:

And ChNN states that in order for such recitations to be of benefit to the deceased, the deceased should have done some Zhitro practice in this life.

Changchog rites are a more effective way to assist those people in the bardo who have done no practice.

Author: Malcolm

Date: Thursday, August 23rd, 2018 at 11:38 PM

Title: Re: When is Bardo 1st day?

Content:

pemachophel said:

Tulku Yeshe Gyamtsho said a couple of months ago that reciting the Bardo prayers for someone else requires (at least) lung to be effective. Khenchen Tsultrim Lodro says that one should also have done ngondro and received (Zhi Thro) empowerment.

Malcolm wrote:

And ChNN states that in order for such recitations to be of benefit to the deceased, the deceased should have done some Zhitro practice in this life.

Changchog rites are a more effective way to assist those people in the bardo who have done no practice.

Miroku said:

What about khorwa tongtrug? And why can Zhitro work only for people who have done some Zhitro? Shouldn't it work as purification and also giving them a contact with the teachings?

Malcolm wrote:

Imagine reading the wrathful deities to your old catholic granny -- she will freak out.

Author: Malcolm

Date: Thursday, August 23rd, 2018 at 11:52 PM

Title: Re: Sapan on distinctions and diversity

Content:

dechenpa said:

Sapan's consistent point is to purify corruptions of the dharma by always pointing back to the sutras, sastras and tantras as sources of truth and exposing whatever does not appear in those sources as Tibetan innovations.

Malcolm wrote:

One wonders what Sapan would have made of Konchok Chidu, etc. And Lamdre itself is not immune to charges of Tibetan innovation.

Author: Malcolm

Date: Friday, August 24th, 2018 at 12:57 AM

Title: Re: Sapan on distinctions and diversity

Content:

dechenpa said:

Sapan's consistent point is to purify corruptions of the dharma by always pointing back

to the sutras, sastras and tantras as sources of truth and exposing whatever does not appear in those sources as Tibetan innovations.

Malcolm wrote:

One wonders what Sapan would have made of Konchok Chidu, etc. And Lamdre itself is not immune to charges of Tibetan innovation.

Pero said:

What's wrong with Konchok Chidu?

Malcolm wrote:

The eight chapter tantra in the Konchok Chidu root texts asserts that Padmasambhava's treasure teachings are better than translations from Sanskrit since they are the direct voice of the sambhogkāya in Tibetan language.

Author: Malcolm

Date: Friday, August 24th, 2018 at 1:01 AM

Title: Re: Jetsunma Tenzin Palmo & Lama Tsultrim Allione: Shambhala's Sakyong Mipham

Content:

chimechodra said:

For anyone who is curious, Project Sunshine just released a third report. It's really bad. Especially this part:

During the summers of 2004-2005, Ann worked in the Sakyong's household at SMC. Where she was working, Ann had a clear view of the people who came to wait for their appointments with the Sakyong. Ann saw lots of people come, but she began to notice that there were parents bringing young teenage girls. The girls seemed nervous. The parents occasionally said something like, "This is such an honor for you to have this experience." Then a kusung would come for the girl and the parents would leave. Ann worked directly below the Sakyong's bedroom and since there was no air conditioning, in the summer the windows were open. Ann could hear what sounded distinctly like sexual encounters.

There were talks of having him return after his 1 year break from teaching. I don't think he'll be coming back from this.

Malcolm wrote:

These are serious felonies. If true, he is facing a lot of time in jail, eight years for each charge.

Author: Malcolm

Date: Friday, August 24th, 2018 at 1:04 AM

Title: Re: When is Bardo 1st day?

Content:

Miroku said:

What about khorwa tongtrug? Andy why can Zhitro work only for people who have done some Zhitro? Shouldn't it work as purification and also giving them a contact with the teachings?

Malcolm wrote:

Imagine reading the wrathful deities to your old catholic granny -- she will freak out.

Miroku said:

Oh yeah. Also I probably misread it. Here we are talking about recitations of bardo prayers and Barö thödol, not the practice of Zhitro right?

Malcolm wrote:

Yes, we are. The Bardo Thodol is a book to be read for practitioners of less capacity to ensure they take rebirth in the nirmanakāya buddhafi elds.

Author: Malcolm

Date: Friday, August 24th, 2018 at 1:38 AM

Title: Re: Jerusalem syndrome

Content:

cyril said:

Would it be accurate to ascribe this type of madness to gyalpo provocation?

Malcolm wrote:

Definitely a kind of provocation. Fascination with purity, etc., indicates devabhutagraha, i.e., possession by demonic devas.

Author: Malcolm

Date: Friday, August 24th, 2018 at 2:09 AM

Title: Re: Sapan on distinctions and diversity

Content:

Pero said:

What's wrong with Konchok Chidu?

Malcolm wrote:

The eight chapter tantra in the Konchok Chidu root texts asserts that Padmasambhava's treasure teachings are better than translations from Sanskrit since they are the direct voice of the sambhogkāya in Tibetan language.

passel said:

Do Sayapas practice Konchok Chidu? I thought it was a Nyingma terma cycle, so wonder what the problem would be for a Sakyapa- wouldn't they just expect that non-Sakya teachings would not meet Sakya criteria for authorship?

Malcolm wrote:

I am saying that Sapan would have a problem with this assertion.

Author: Malcolm

Date: Friday, August 24th, 2018 at 3:06 AM

Title: Re: Jerusalem syndrome

Content:

cyril said:

Would it be accurate to ascribe this type of madness to gyalpo provocation?

Malcolm wrote:

Definitely a kind of provocation. Fascination with purity, etc., indicates devabhutagraha, i.e., possession by demonic devas.

cyril said:

So, what could possibly induce the provocation? Are those devas offended in any way, do they have an agenda, or one could be affected simply by being within their sphere of influence?

Malcolm wrote:

The general cause of provocation illnesses are non-virtuous actions, remaining isolated, etc. there are many causes.

Author: Malcolm

Date: Friday, August 24th, 2018 at 3:08 AM

Title: Re: Sapan on distinctions and diversity

Content:

passel said:

Ok. Wouldn't he have a problem w any assertion that didn't observe his criteria for canonicity? So any terma? Why limit the criticism to the KC?

Malcolm wrote:

I didn't. But the KC is the only terma that I have read that addresses the issue of the authenticity of termas in general in the way that it does.

Author: Malcolm

Date: Friday, August 24th, 2018 at 3:17 AM

Title: Re: Materials on Namchö Zhitro

Content:

Dharmaswede said:

As the subject line says... I am looking for materials on the Namchö Zhitro.

Thank you.

Malcolm wrote:

The practice is only a single folio long, and it is mainly practiced in Dzogchen Community.

Author: Malcolm

Date: Friday, August 24th, 2018 at 3:37 AM

Title: Re: Materials on Namchö Zhitro

Content:

Dharmaswede said:

Ah, ok. I am curious about the practice because Lama Tsultrim Allione will give transmission for it online on September 9.

Malcolm wrote:

ChNN has a whole book on it. If you have ever attended a CHNN retreat, you already have it.

Author: Malcolm

Date: Friday, August 24th, 2018 at 4:01 AM

Title: Re: Jetsunma Tenzin Palmo & Lama Tsultrim Allione: Shambhala's Sakyong Mipham

Content:

Aryjna said:

There's all kinds of shit in this one. Some of them, which are not sex-related, would be quite funny under different circumstances.

Edit: A lot of the material is really terrible. It is blatantly obvious that there is not the slightest room for doubt that he is a terrible choice for a teacher and should be in jail.

Malcolm wrote:

Not only is Mukpo going down, but if true, so is Pema Chodron:

"I was raped at the age of 21 by a Shambhala Center director. This led to a pregnancy and then a miscarriage. About a year later I approached Pema Chödrön to disclose what had happened. As a respected practitioner and also as a woman, it was my expectation that I would find an ally.

Instead, Ani Pema told me bluntly, "I don't believe you." I was shattered. After further discussion with her, Ani Pema then said, "Well, I wasn't there, but if it's true I suspect that you were into it."

To be not believed, and then to have it suggested to me that I was being untruthful about

something so difficult, was retraumatizing to say the least. To this date, and despite having had opportunities, Pema Chödrön has never apologized to me for these comments.

What I would like to know is: what are Pema Chödrön's intentions in joining the Transition Team? If other survivors come forth with their stories, will she believe them? Will she discourage others from speaking out? Will she suggest to others that they secretly enjoyed it?

Through speaking out, it is my intention and wish that this may incite meaningful change and be of benefit to all beings."

Author: Malcolm

Date: Friday, August 24th, 2018 at 7:00 AM

Title: Re: Buddhist Project Sunshine Phase 3 Final Report (Shambhala/Sakyong Mipham/etc)

Content:

Wayfarer said:

Shambhala has issued a statement.

In a statement Thursday, Shambhala International rejected the report's findings.

"These allegations are not only unfounded, but they each are based on speculative and unsubstantiated claims made by a single unnamed source," the Buddhist organization said of one series of allegations in the report.

"For Project Sunshine to publish such salacious and defamatory information is grossly irresponsible."

The statement is a departure from the organization's response to earlier reports, which recognized that Shambhala was part of a "broader cultural reckoning in contemporary society."

<https://www.stcatharinesstandard.ca/news-story/8856866-new-allegations-against-buddhist-leader/>

Malcolm wrote:

Yes. So what. They cant be believed. Mukpo needs to be investigated by US authorities.

Author: Malcolm

Date: Friday, August 24th, 2018 at 10:31 PM

Title: Re: Buddhist Project Sunshine Phase 3 Final Report (Shambhala/Sakyong Mipham/etc)

Content:

smcj said:

At this point I think it safe to say the courts will have a great deal of influence on how the Dharma comes to the West.

Malcolm wrote:

The state has always had a major influence over Buddhist schools in every country in which Buddhism has spread, including kingdoms in India.

The Tibetan state chose Vajrayāna over Chinese Mahāyāna. Various states in Southeast Asia chose Theravada over Mahāyāna. The Chinese Gvt. for centuries regulated entry into monastic life as well as the monasteries. The same is true in Japan.

Author: Malcolm

Date: Friday, August 24th, 2018 at 11:20 PM

Title: Re: TIPS? ADVICE? Leaving one sangha, looking for another, interested in Tergar/Mingyur

Content:

Malcolm wrote:

There is a Tergar group in Groton, Ma.

<https://tergar.org/communities-and-practice-groups/find-a-center-or-group/groton-practice-group/>

Description of Tergar curriculum.

<https://tergar.org/programs/what-is-the-path-of-liberation/>

Arupajhana7 said:

A former Shambhala member here,

I am fortunate that although I was close to taking Samaya with the Sakyong, I had not yet done so. So I am spared the devastating questions about whether I would be breaking Samaya by leaving the community. (Though i hope those I know who did are able to leave)

So I want to know what people think about changing to a new community. What should I consider? Have you ever done this? How long should one wait before diving all the way in to a new sangha?

I got the online Dzogchen transmission from Namkai Norbu some years back, but I also appreciate a structured approach. I recently restarted doing the very short daily practice he recommends to keep the connection to the transmission. But I am interested in doing a traditional Ngyondro.

I am impressed by Mingyur Rinpoche, both his history of practice, and his strong statements against abusive teachers. I think this is one of the main things I will be looking for now, I really only want to study with a teacher who has made strong

statements against abuse and not made any that could be considered a defense of abusers (which is how I interpreted some of Dzongsar Kyentse's statements, for example).

I live in Massachusetts but not near any Tergar community. There are Zen and Insight Meditation places near me. Would doing Tergar's online program be legitimate? And once I get to the Vajrayana, can anyone tell me if the Sadhanas will be in English? I feel like this is important. To understand what I will be saying during a Sadhana practice, excluding the mantras.

I would probably be able to make trips to see Mingyur Rinpoche in NYC when he travels through once in a while.

Thank you!

Any tips and help will be much appreciated.

Author: Malcolm

Date: Saturday, August 25th, 2018 at 12:25 AM

Title: Re: Buddhist Project Sunshine Phase 3 Final Report (Shambhala/Sakyong Mipham/etc)

Content:

PeterC said:

I suspect what prompted the change in tactics was the report explicitly naming members of the cabal, rather than just pointing the finger at Mukpo - i.e. it finally sunk in that they may face liability too, and hence the pretence of 'peace and reconciliation' was dropped.

TheSynergist said:

Yeah, this is what I'm what I'm thinking, too. The enablers in the org were likely hoping to throw Mipham under the bus and move on, but now they are worried that might not be good enough.

Malcolm wrote:

It looks like some people may be going to jail over this, if any of the allegations can be proven in court. As it stands, I don't see how Shambhala survives this without firing Mukpo, etc.

Author: Malcolm

Date: Saturday, August 25th, 2018 at 1:09 AM

Title: Re: Buddhist Project Sunshine Phase 3 Final Report (Shambhala/Sakyong Mipham/etc)

Content:

Malcolm wrote:

It looks like some people may be going to jail over this, if any of the allegations can be proven in court. As it stands, I don't see how Shambhala survives this without firing Mukpo, etc.

Karma Dorje said:

It's hard to see how they survive even if they fire Mukpo. If any civil suits are launched they could end up bankrupt.

Not to mention the entire Shambala organization is premised on a "monarch" that is now radioactive. They can't just 'splain their way out of this one.

Malcolm wrote:

True.

Author: Malcolm

Date: Saturday, August 25th, 2018 at 1:37 AM

Title: Re: TIPS? ADVICE? Leaving one sangha, looking for another, interested in Tergar/Mingyur

Content:

Arupajhana7 said:

Thank you so much everyone for all of the replies.

It seems that many people trust Mingyur in particular and the Tergar community in general.

.

Malcolm wrote:

Yes, we do.

Author: Malcolm

Date: Saturday, August 25th, 2018 at 10:36 AM

Title: Re: Apang Tertön texts - English Translation?

Content:

TrimePema said:

Does anybody know of an english translation of the text containing the Apang Tertön 7 line prayer practices?

I have received the wang, lung, and tri from HHST but some ritual aspects were not fully explained, although he said they were explained in the lung (I figure this means if we're serious we should just read the text).

I know the tibetan text can be purchased from Vimala and then can be translated by someone-somewhere-maybe-if-I-pay-them but am hoping someone-somewhere has already done this.

Feel free to PM if necessary.

Malcolm wrote:

Lama Karma just did a retreat on this at Tara Mabdaja. Contact them.

Author: Malcolm

Date: Saturday, August 25th, 2018 at 11:50 PM

Title: Re: Catuskoṭi analysis used by the Buddha himself

Content:

Coëmgenu said:

Incidentally, the "Noble Silence" itself is position 4, the eel-wiggler's.

The difference is that the amaravikṣepa has no thesis, and the Buddha, allegedly, has a thesis, which is dependent origination.

That is really the only thing separating the Buddhas and the eel-wrigglers.

Of course, above, when I said, "the Buddha, allegedly, has a thesis," the "a position, Vacchagotta, is something that the Tathāgata has done away with" (severe paraphrase) quote came to mind.

Is "no thesis" itself a thesis?

Wayfarer said:

I presume you're familiar with the fact that Nāgārjuna says that he maintains no thesis of his own? [Which is the point of 'the emptiness of emptiness'.] The point of the tetralemma is wholly deconstructive i.e. to show the contradictions in the opponent's view. But, he says, this can be done without actually advancing a view of one's own. Or so I understand.

Malcolm wrote:

The proposition to which Nāgārjuna was referring was a proposition about inherent existence, svabhāva, in the Vīṣṇuśārīraka.

The passage follows an argument where Nāgārjuna is proving the nonexistence of the inherent existence Nāgārjuna's non-Buddhist opponent is proposing.

Author: Malcolm

Date: Sunday, August 26th, 2018 at 12:17 AM

Title: Re: "Mercy" killing of a dying animal - moral doubts

Content:

Emmet said:

Am I prolonging life, or am I prolonging needless suffering? I know nothing about past or future lives or the karmic debt of swallows, but I've seen an awful lot of suffering and death. I believe that sometimes under some circumstances my Mahayana vow to save all beings might be best practiced by saving them from any further suffering.

Malcolm wrote:

The idea that we can save any being from further suffering is something of a delusion.

When we euthanize an animal, we are not putting them out of their misery, we are putting them out of our own misery.

Author: Malcolm

Date: Sunday, August 26th, 2018 at 12:57 AM

Title: Re: "Mercy" killing of a dying animal - moral doubts

Content:

Emmet said:

Am I prolonging life, or am I prolonging needless suffering? I know nothing about past or future lives or the karmic debt of swallows, but I've seen an awful lot of suffering and death. I believe that sometimes under some circumstances my Mahayana vow to save all beings might be best practiced by saving them from any further suffering.

Malcolm wrote:

The idea that we can save any being from further suffering is something of a delusion. When we euthanize an animal, we are not putting them out of their misery, we are putting them out of our own misery.

Grigoris said:

We are putting them out of their current misery.

Malcolm wrote:

No, we are putting them out of our current misery. Their misery does not cease, it only increases.

Author: Malcolm

Date: Sunday, August 26th, 2018 at 2:19 AM

Title: Re: "Mercy" killing of a dying animal - moral doubts

Content:

Malcolm wrote:

No, we are putting them out of our current misery.

Grigoris said:

Not necessarily. Their misery does not cease, it only increases.

Their pain stops, their suffering continues. We don't know if it increases or decreases.

Malcolm wrote:

No, their pain does not stop. Being in the bardo is generally a painful experience for most beings, apart from practitioners. It is filled with terror, fear, and panic. You are just sending such animals from one painful experience into another.

Author: Malcolm

Date: Sunday, August 26th, 2018 at 3:04 AM

Title: Re: "Mercy" killing of a dying animal - moral doubts

Content:

Sonam Wangchug said:

If animals are in pain we can administer pain killers.

kirtu said:

Unfortunately Karmapa OTD does not live in the United States and he's not a vet.

In the United States there is practically no effective administration of pain killers for humans. This is because many medical personnel are afraid of creating an addictive situation (even in the case of terminal illness!!!!). This is an objective fact (although it has begun to change somewhat).

Malcolm wrote:

What do you mean by effective?

The over administration of pain management medicines such as Oxycontin has created an wide spread opioid addiction epidemic in the US, it is only with the past 5 years that medical personal have started to severely limit the amount and duration in the administration of pain management meds.

Author: Malcolm

Date: Sunday, August 26th, 2018 at 3:05 AM

Title: Re: "Mercy" killing of a dying animal - moral doubts

Content:

Malcolm wrote:

No, their pain does not stop. Being in the bardo is generally a painful experience for most beings, apart from practitioners. It is filled with terror, fear, and panic. You are just sending such animals from one painful experience into another.

Grigoris said:

Pain is a body sensation, it ends when the body stops functioning. Suffering is a mental sensation, it ends with Buddhahood. A being suffering bodily pain that is euthanised and a being suffering bodily pain which is allowed to die in pain will both still suffer the bardo. The difference between the two is that one will not suffer bodily pain (and the suffering associated with it) as long as the other.

Malcolm wrote:

Killing causes physical pain. One has a body in the bardo. That also experiences pain.

Author: Malcolm

Date: Sunday, August 26th, 2018 at 4:13 AM

Title: Re: "Mercy" killing of a dying animal - moral doubts

Content:

kirtu said:

Unfortunately Karmapa OTD does not live in the United States and he's not a vet.

In the United States there is practically no effective administration of pain killers for humans. This is because many medical personnel are afraid of creating an addictive situation (even in the case of terminal illness!!!!). This is an objective fact (although it has begun to change somewhat).

Malcolm wrote:

What do you mean by effective?

kirtu said:

Yes. That's quite the question isn't it? Except to many patients (who haven't been listened to).

The over administration of pain management medicines such as Oxycontin has created an wide spread opioid addiction epidemic in the US, it is only with the past 5 years that medical personal have started to severely limit the amount and duration in the administration of pain management meds.

That's not what happened. For decades, maybe generations, doctors restricted pain medication severely in apparently most cases (at least a lot of cases) acting out of skepticism and fear.

Malcolm wrote:

No, they saw that a certain percentage of people on opiate-based medicines developed serious addictions.

kirtu said:

Then we had a change in treatment followed by Mammon worshipers flooding patients with a vast oversupply which is where your comment comes in.

Malcolm wrote:

Yes, in the mid 90's when Oxycontin was advertised as nonaddictive and treatment protocols in medicine began to view pain as bad.

kirtu said:

We still do not generally have effective pain management in the United States. The entire subject is controversial (except for the fact that the Mammon worshipers pumped up another drug epidemic).

Just one paper (amongst many) to back up my basic argument that pain treatment is substandard : <http://www.jabfm.org/content/14/3/211.full.pdf>

Barriers to Effective Pain Management

Undertreatment of Pain

In a recent study of 805 chronic pain sufferers, it was reported that more than 50%

found it necessary to change physicians in their quest for pain relief. Specific reasons for changing physicians included lack of physicians' willingness to treat the pain aggressively, failure to take the pain seriously, and lack of knowledge about pain management.³ In a study of 1,308 outpatients with metastatic cancer,¹¹ 67% (871) of the patients reported that they had pain or had taken analgesic drugs daily during the week preceding the study, and 36% (475) had pain severe enough to impair their ability to function. Forty-two percent of those with pain were not given adequate analgesic therapy. A discrepancy between patient and physician in judging the severity of the patient's pain was predictive of inadequate pain management. One third of practitioners reported that they would wait until the patient had less than 6 months to live before starting the maximal tolerated analgesia for severe pain.

Kirt

Malcolm wrote:

[/quote]

From the CDC:

Sales of prescription opioids in the U.S. nearly quadrupled from 1999 to 2014,¹ but there has not been an overall change in the amount of pain Americans report.^{2,3} During this time period, prescription opioid overdose deaths increased similarly.

The supply of prescription opioids remains high in the U.S.⁴ An estimated 1 out of 5 patients with non-cancer pain or pain-related diagnoses are prescribed opioids in office-based settings.³ From 2007 – 2012, the rate of opioid prescribing has steadily increased among specialists more likely to manage acute and chronic pain. Prescribing rates are highest among pain medicine (49%), surgery (37%), and physical medicine/rehabilitation (36%). However, primary care providers account for about half of opioid pain relievers dispensed. ³

<https://www.cdc.gov/drugoverdose/data/prescribing.html>

kirtu said:

MONDAY, July 31, 2017 (HealthDay News) -- More than one out of three average Americans used a prescription opioid painkiller in 2015, despite growing concerns these medicines are promoting widespread addiction and overdose deaths, a new federal study shows.

Nearly 92 million U.S. adults, or about 38 percent of the population, took a legitimately prescribed opioid like OxyContin or Percocet in 2015, according to results from the National Survey on Drug Use and Health.

"The proportion of adults who receive these medications in any year seemed startling to me," said study co-author Dr. Wilson Compton, deputy director of the U.S. National Institute on Drug Abuse.

"It's an awful lot of people who take these, mostly for medical purposes, but within that a significant percentage end up misusing them," he added.

The survey found that 11.5 million people, or nearly 5 percent of the population, misused prescription opioids they'd obtained through illicit means.

Malcolm wrote:

<https://www.webmd.com/pain-management/news/20170731/doctors-still-overprescribing-opioids-in-us#1>

So, I am still not sure what you mean by effective, but since one out of three Americans used a prescription opioid in 2015...

Author: Malcolm

Date: Sunday, August 26th, 2018 at 4:58 AM

Title: Re: Catuskoṭi analysis used by the Buddha himself

Content:

Coëmgenu said:

All that nonsense above is leftovers from me trying to figure out what tenfold interpenetration is actually supposed to "be".

Malcolm wrote:

One moment of thought, or so I've been told.

Author: Malcolm

Date: Sunday, August 26th, 2018 at 4:59 AM

Title: Re: Catuskoṭi analysis used by the Buddha himself

Content:

Coëmgenu said:

Two or more interpenetrating dhaatava.h are characteristic by being both identical and different.

Malcolm wrote:

No, they would have to be neither the same nor different.

Author: Malcolm

Date: Sunday, August 26th, 2018 at 5:32 AM

Title: Re: Catuskoṭi analysis used by the Buddha himself

Content:

Coëmgenu said:

Two or more interpenetrating dhaatava.h are characteristic by being both identical and different.

Malcolm wrote:

No, they would have to be neither the same nor different.

Coëmgenu said:

Either description is valid IMO. R is not B and B is not R for the ends of the line segments that do not intersect. At the intersection there is no difference between R and B.

Representing the area of intersecting congruency as P/purple is a graphical convention. It is both R and B.

So it's really up to the perceiver to decide where the identity of the intersecting dhaatava.h is measured from. Do we look at the whole and decide that "same" does not apply because of the differentiated ends of the segments? Do we look at the whole and decide that "different" does not apply because of their congruent segments? Do we look at the whole and decide that "not same" does not apply because substantial parts of it are the same? Do we look at the whole and decide that "not different" does not apply because the two segments are different?

Malcolm wrote:

In Buddhist thinking, continuity is only accounted for by the logic of "neither the same nor different." For example, if a seed is utterly different than a sprout, there is no causal relationship between the two; so they cannot be utterly different. Since sprout will not arise if it is the same as the seed, a seed and a sprout cannot be the same.

It doesn't apply to drawings of overlapping red and blue lines.

With respect to Ziporyn, I find his brand of rhetoric tedious and unconvincing.

Author: Malcolm

Date: Monday, August 27th, 2018 at 12:46 AM

Title: Re: "Mercy" killing of a dying animal - moral doubts

Content:

Jeff H said:

My understanding of the teaching on karma is that the primary factor is one's state of mind at the moment of death, compounded by the habitual actions and predominant experiences over one's lifetime. When LZR teaches about death, he advises us to make our loved ones' passing as calm and positive as we can for that reason.

I have been involved in euthanizing a cat and my observation was that it was done with the utmost respect. She had people who cared for her around her helping to make her feel at ease and I saw no evidence that the lethal injection was anything but painless, gentle, and swift.

Is it not better for their karma that a being should die in a peaceful state of mind than wracked with physical pain?

Also, no one addressed Greg's point about easing physical pain in general. If the reason not to euthanize is that this cycle of the being's ripening karma must be allowed to play out "naturally", then why is it ok to intervene in any suffering situation?

Malcolm wrote:

IN general, karma that ripens on the body is only nonvirtuous karma, resulting in pain. The karma that ripens on the mind is only positive karma, resulting in happiness.

I am pretty sure that a cat suffering from a great amount of pain, near death but not quite there, would still resist your attempts to kill it, as would every creature.

So in general, I am pretty sure euthanizing pets, for example, is not a course I would recommend. However, if an animal is rabid, there is little choice in the matter. I don't think there is any reasonable objection to killing diseased animals or animals that carry diseases harmful to humans, such as mosquitos, ticks, and so on. This is just common sense.

Author: Malcolm

Date: Monday, August 27th, 2018 at 2:11 AM

Title: Re: "Mercy" killing of a dying animal - moral doubts

Content:

Malcolm wrote:

IN general, karma that ripens on the body is only nonvirtuous karma, resulting in pain. The karma that ripens on the mind is only positive karma, resulting in happiness.

Grigoris said:

I don't know about you, but I often feel bodily pleasure and mental suffering.

Malcolm wrote:

This is just not how karmavipaka works.

Author: Malcolm

Date: Monday, August 27th, 2018 at 2:41 AM

Title: Re: "Mercy" killing of a dying animal - moral doubts

Content:

Malcolm wrote:

This is just not how karmavipaka works.

Grigoris said:

I am talking about reality, not theory. Are you saying that you do not experience bodily pleasure or mental suffering? Do these experiences not arise as a consequence of karmavipaka?

Isn't beauty, long life and good health (bodily attributes) a consequence of positive karma vipaka?

Malcolm wrote:

These are part of throwing karma, but the actual sensations we feel in these existences that are a result of karma are differentiated on the basis of whether their cause is virtuous or nonvirtue, and all nonvirtue ripens as pain in the body and all virtue ripens as pleasant feelings in the mind.

This is one reason that in Tibetan Medicine, for example, mental suffering is dealt with as a physical problem.

Author: Malcolm

Date: Monday, August 27th, 2018 at 4:17 AM

Title: Re: "Mercy" killing of a dying animal - moral doubts

Content:

Malcolm wrote:

These are part of throwing karma...

Grigoris said:

What is the Sanskrit term for this?...and all nonvirtue ripens as pain in the body and all virtue ripens as pleasant feelings in the mind.

Do you have an abhidharma source for this please?

And what, on the basis of this theory, is the source of pleasant bodily feeling then?

Malcolm wrote:

Yes, you can find this in the Ahidharmakoshabhasyam, pg. 632, Poussin/Pruden:

4:57 Sensation, the result of a good action free from vitarka, is exclusively mental.

Sensation, the result of a bad action, is exclusively physical.

Vasubandhu explains very clearly that mental distress is actually caused by imbalances of the elements and humors where not caused by demonic forces.

Also see verses 4:45-49, from page 620 onward.

Author: Malcolm

Date: Monday, August 27th, 2018 at 11:11 PM

Title: Re: Dzogchen and psychedelics?

Content:

Matylda said:

I think teachers involved in this are complete idiots..

Malcolm wrote:

I agree.

Author: Malcolm

Date: Monday, August 27th, 2018 at 11:24 PM

Title: Re: What Shamatha tradition best prepares one for Dzogchen?

Content:

weitsicht said:

What is that?

Vitarka -- initial engagement

Malcolm wrote:

Initial engagement with the object of meditation, i.e., vitarka.

Author: Malcolm

Date: Monday, August 27th, 2018 at 11:26 PM

Title: Re: What Shamatha tradition best prepares one for Dzogchen?

Content:

falcon said:

Thank you for the thorough response.

Any contending word to that of Alan Wallace's stance that the Vissudhimagga should be the standard?

Malcolm wrote:

The Visuddhimagga should not, under any circumstance, be regarded as the standard for defining these things in Dzogchen teachings. Dzogchen is squarely within the Sarvastivada/Sautrantika Abhidharmakośa tradition. Therefore, its definitions are the ones salient to Dzogchen practice and concepts.

Author: Malcolm

Date: Tuesday, August 28th, 2018 at 12:33 AM

Title: Re: What Shamatha tradition best prepares one for Dzogchen?

Content:

LoveFromColorado said:

Shamatha/Vipassana are found in other spiritual traditions (Hindu, Jain, etc.). That said, I don't think it is counterproductive necessarily to engage in these practices but (in my opinion) is not a prerequisite or a mandatory thing.

Malcolm wrote:

Sorry, but a correction is in order here. Vipasyāna is strictly Buddhist. And since you are conversing within the Tibetan tradition, you should not mix up Theravada Abhidhamma concepts with their counterparts in Sarvastivāda, which forms the basis of the Indo-Tibetan tradition.

Kamalaśīlas Middle Bhavanakrama, this the presentation most commonly referenced in

Tibetan Buddhism.

Author: Malcolm

Date: Tuesday, August 28th, 2018 at 1:25 AM

Title: Re: Realization

Content:

Rick said:

What does it mean to 'realize' something?

Malcolm wrote:

Understanding + experience = realization.

Author: Malcolm

Date: Tuesday, August 28th, 2018 at 1:27 AM

Title: Re: Realization

Content:

Bundokji said:

You cannot experience impermanence directly...

Malcolm wrote:

Of course one can.

Author: Malcolm

Date: Tuesday, August 28th, 2018 at 1:55 AM

Title: Re: Realization

Content:

Bundokji said:

You cannot experience impermanence directly...

Malcolm wrote:

Of course one can.

Bundokji said:

Is not the mind that moves?

Malcolm wrote:

Why is mental movement a problem in experiencing impermanence directly?

Author: Malcolm
Date: Tuesday, August 28th, 2018 at 2:14 AM
Title: Re: Realization
Content:

Bundokji said:
You cannot experience impermanence directly...

Malcolm wrote:
Of course one can.

florin said:
And i thought permanence-impermanence are conceptual obscurations only.

Malcolm wrote:
Depends on whether one is discussing things from the point of view of the relative or the ultimate. And before you go tossing out the two truths, the Mdo bcu states:

By means of relative words and syllables
the ultimate is realized to be inexpressible,
therefore, the relative and ultimate are connected.

This is identical to what Nāgarjuna states about the relation between the relative and ultimate in MMK. Also the Kun byed rgyal po states:

By means of both the ultimate and the relative
both the definitive scriptures and the provisional scriptures
are explained with example, meaning, logical sign, and argument.

Author: Malcolm
Date: Tuesday, August 28th, 2018 at 2:18 AM
Title: Re: Latest report on Shambala abuse just released.
Content:
Emmet said:

What do folks think about the comments related to Pema Chodron...
Dana is not confined to dropping a dollar in the box at the door to the practice hall, it's also generosity of spirit; giving people the benefit of the doubt, and thinking the best of them. Private conversations are impossible to corroborate, and I'm committed to the old-fashioned notion that someone's innocent until proven guilty. What I find disturbing about this is when considered in toto; the consistent accounts of several others of how high-ranking officials in the organization allegedly aided and abetted in a pattern of exploitation and cover-up, including sexual assault and statutory rape, how several accounts spoke of this as an "open secret" in the upper echelons of the organization, and Ethan Nichtern's statement detailing how promotion and advancement within the organization was inextricably linked to personal loyalty and devotion, not to the

organization, but to the leader himself; a cult of personality. Pema Chodron is a high-ranking leader in that organization, and innocent or guilty, when this shit hits the fan everyone in that inner circle is going to get splattered, justly or otherwise. If nothing else, it's illustrative of how the consequences of our actions can ripple outward on a macro scale, having unintended consequences for good or ill far beyond our limited knowledge and immediate circle.

Grigoris said:

So you are accusing Venerable Pema Chodronin covering up the abuse? That's a pretty serious accusation.

Now back it up.

Malcolm wrote:

Pretty sure he is only saying that everyone in the upper reaches of the Shambhala organization is going to suffer a hit to their reputations, whether directly involved or not.

Author: Malcolm

Date: Tuesday, August 28th, 2018 at 2:24 AM

Title: Re: Latest report on Shambala abuse just released.

Content:

Grigoris said:

the consistent accounts of several others of how high-ranking officials in the organization allegedly aided and abetted in a pattern of exploitation and cover-up, including sexual assault and statutory rape

Malcolm wrote:

Right, this is a consistent account in the reports. That does not mean he is impugning PC directly.

Author: Malcolm

Date: Tuesday, August 28th, 2018 at 2:31 AM

Title: Re: Latest report on Shambala abuse just released.

Content:

Malcolm wrote:

Right, this is a consistent account in the reports. That does not mean he is impugning PC directly.

Grigoris said:

Impugning indirectly. Hinting at. Alluding to. Indicating. Suggesting. Etc...

Malcolm wrote:

So what? PC was directly accused in the reports of telling some women who complained to her of being sexually assaulted by a teacher that the women in question enjoyed her assault, after first denying that a sexual assault could have happened. If

true, seriously gross. In any case, Emmets point stands -- everyone who is in the upper echelon of Shambhala International is going to have their reputation damaged. As it stands now, the organization is damaged goods.

Author: Malcolm

Date: Tuesday, August 28th, 2018 at 2:33 AM

Title: Re: Latest report on Shambala abuse just released.

Content:

Grigoris said:

Be warned: generally these discussions become a festival of rumor and gossip, often crossing the line into libel.

Malcolm wrote:

Umm, this website is based in the US, and libel charges are incredibly hard to bring in the US. It is not like England, etc.

For context, this is the charge listed in the third report:

"I was raped at the age of 21 by a Shambhala Center director. This led to a pregnancy and then a miscarriage. About a year later I approached Pema Chödrön to disclose what had happened. As a respected practitioner and also as a woman, it was my expectation that I would find an ally.

Instead, Ani Pema told me bluntly, "I don't believe you." I was shattered. After further discussion with her, Ani Pema then said, "Well, I wasn't there, but if it's true I suspect that you were into it."

Author: Malcolm

Date: Tuesday, August 28th, 2018 at 2:41 AM

Title: Re: Latest report on Shambala abuse just released.

Content:

Malcolm wrote:

Umm, this website is based in the US, and libel charges are incredibly hard to bring in the US. It is not like England, etc.

Grigoris said:

This is quite irrelevant. Just because it may difficult to be prosecuted for it, does not mean that a statement is not libelous.

Malcolm wrote:

Libel is a legal standard that must be met in a court of law. In other words, PC or anyone else must prove the statement damaged their reputation. In US law, that is very hard to prove, and there is no way any statement here could be construed as libel.

Since the statement as included in a report by a third party investigator, it is not libelous at all.

Author: Malcolm

Date: Tuesday, August 28th, 2018 at 3:04 AM

Title: Re: Realization

Content:

florin said:

And i thought permanence-impermanence are conceptual obscurations only.

Malcolm wrote:

Depends on whether one is discussing things from the point of view of the relative or the ultimate. And before you go tossing out the two truths, the Mdo bcu states:

By means of relative words and syllables
the ultimate is realized to be inexpressible,
therefore, the relative and ultimate are connected.

This is identical to what Nāgarjuna states about the relation between the relative and ultimate in MMK. Also the Kun byed rgyal po states:

By means of both the ultimate and the relative
both the definitive scriptures and the provisional scriptures
are explained with example, meaning, logical sign, and argument.

florin said:

Sure .But for me these pasages only make sense with regards to pointing out the connection between the teoretical ideas presented during the oral transmission, where certain ultimate truths are expressed and the ultimate meaning of our nature and how one can connect these ideas with actual experience.

Malcolm wrote:

Yes, that is the point.

florin said:

Since" impermanence " is a concept of sutra i do not see how the above passages point to a connection between conceptuality and the so called experience of "impermanence".

Malcolm wrote:

The idea that polarities such as impermanent and permanent are concepts that are not ultimately valid is also a key tenet of Mahāyāna sūtras, and Dzogchen does not go beyond Mahāyāna in this respect.

florin said:

I do not see how the conceptuality of "impermanence" can lead one beyond itself where one experiences "impermanence" as "impermanence" without the involvement of the partial mistaken apprehension by the deluded mind.

Malcolm wrote:

You are not distinguishing the two kinds of relative. A mind perceiving a conventional truth may be confused about essences (but not necessarily), but it is not confused about aspects. A delusion is confusion about aspects, such as perceiving two moons in the sky, or seeing white as yellow, and so on.

Because a mind that is not confused about aspects may be led to realization through words and meanings, there is no reason to invalidate conventions such as impermanent and so on, since they validly describe conventional phenomena.

florin said:

What I am trying to say is that "impermanence" becomes a characteristic, an attribute and I don't see how one can escape that, so in the end impermanence remains a label.

Malcolm wrote:

Yes, impermanence is a label we impose upon things we observe which undergo change-- anything that is a product. As long as we do not label impermanent things permanent, or permanent things impermanent, there should be no problem.

Author: Malcolm

Date: Tuesday, August 28th, 2018 at 3:13 AM

Title: Re: Realization

Content:

Grigoris said:

What is the cause/condition of impermanence?

Bundokji said:

Self view.

Malcolm wrote:

Huh? This does not make any sense at all. It is because there is no self and nothing that belongs to a self that there is impermanence.

Author: Malcolm

Date: Tuesday, August 28th, 2018 at 3:16 AM

Title: Re: Realization

Content:

Bundokji said:

Self view.

Grigoris said:

Self view is the cause of impermanence? How so?

Bundokji said:

You can refer back to my answer. I have nothing more to add. If you find something missing in my answer, then please state it clearly.

Malcolm wrote:

Your answer is false and unsupportable.

Author: Malcolm

Date: Tuesday, August 28th, 2018 at 3:32 AM

Title: Re: Realization

Content:

Malcolm wrote:

Huh? This does not make any sense at all. It is because there is no self and nothing that belongs to a self that there is impermanence.

Bundokji said:

I explained how the perception of change is a conclusion and why change cannot be perceived directly. Did you have any problem with my explanation?

The explanation is easy to refute by the way if there is a clear refutation. It is two premises and one conclusion. If you think i had it wrong, where?

By the way, I respect your and Gregoris's seniority on this forum, so if i am crossing any red lines, please let me know and i will stop

Malcolm wrote:

When you say that change cannot be perceived directly, are you referring to a pratyakṣa, a nonconceptual direct cognition? If so, please define your terms more carefully.

Author: Malcolm

Date: Tuesday, August 28th, 2018 at 4:23 AM

Title: Re: Realization

Content:

Malcolm wrote:

When you say that change cannot be perceived directly, are you referring to a pratyakṣa, a nonconceptual direct cognition? If so, please define your terms more carefully.

Bundokji said:

"a non-conceptual direct cognition" is an oxymoron. Why?

Cognition is the mental action or process of acquiring knowledge and understanding through thought, experience, and the senses.

If there is such a thing as non-conceptual direct cognition as you are claiming, then it cannot be conceptualized as non-conceptual.

Malcolm wrote:

A pratyakṣa (mngon sum) is a simple impression upon the senses, a direct perception or a cognition, take your pick, since they are synonyms. These are defined as nonconceptual in Buddhadharma. Since you are posting in the Dzogchen forum, you need to understand this word and concept is critically important in Dzogchen teachings, as well as important in Buddhadharma in general. For example, the direct, nonconceptual cognition of the ultimate truth is called yogapratyakṣa, yogic direct perception, etc.

Concepts are assembled out of these direct perceptions by the mental factors. For example, in the first moment of observing a blue cup, there is no concept of cup or blue, etc, there is only a naked cognition of a blue shape. The fact that one is perceiving a blue cup is assembled by the samjñā skandha. The vijñāna skandha is always nonconceptual consciousness by nature.

Author: Malcolm

Date: Tuesday, August 28th, 2018 at 4:24 AM

Title: Re: Realization

Content:

LolCat said:

Now without referring to a memory of A1 and S1, A2 cannot directly infer change, and thus change is not directly experienced but inferred?

Bundokji said:

Is not our ability to recall thing and use this knowledge to predict the future is what gives us the impression that there is an unchanging self through time and space?

Malcolm wrote:

Not all uses the term "self" imply that one is subject to the fetter of satkāya-dṛṣṭi.

Author: Malcolm

Date: Tuesday, August 28th, 2018 at 4:32 AM

Title: Re: What Shamatha tradition best prepares one for Dzogchen?

Content:

falcon said:

Thank you for the thorough response.

Any contending word to that of Alan Wallace's stance that the Vissudhimagga should be the standard?

Malcolm wrote:

The Visuddhimagga should not, under any circumstance, be regarded as the standard for defining these things in Dzogchen teachings. Dzogchen is squarely within the Sarvastivada/Sautrantika Abhidharmakośa tradition. Therefore, its definitions are the ones salient to Dzogchen practice and concepts.

falcon said:

Since Kamalashila is the Tibetan standard for shamatha, should I, or one interested in developing the mental faculty to support the practice of Dzogchen look there for instructional guidance and mile markers of progress?

I say this as one who wants to develop shamatha as well as work in Dzogchen.

Malcolm wrote:

Yes. Actually, you should learn the four yoga of mahāmudra as a preparation. Learning the four yogas of mahāmudra is a common step people take when learning Dzogchen teachings. It is invaluable.

Author: Malcolm

Date: Tuesday, August 28th, 2018 at 7:34 AM

Title: Re: Realization

Content:

Grigoris said:

No, I want scripture. I also have all sorts of cock-eyed ideas of what reality is, doesn't mean they are correct though. AND I am talking about scriptural sources for your view that self-view is the cause of impermanence and causality. It doesn't accord with anything I have ever read. But then again I have not read everything. Maybe you would like to share where you read it?

Bundokji said:

Why do you think in the following sutta, the Buddha made a distinction between dependent co-arising & dependently co-arisen phenomena?

Malcolm wrote:

He didn't make such a distinction in this sutta.

Author: Malcolm

Date: Tuesday, August 28th, 2018 at 7:35 AM

Title: Re: Realization

Content:

Malcolm wrote:

A pratyakṣa (mngon sum) is a simple impression upon the senses, a direct perception

or a cognition, take your pick, since they are synonyms. These are defined as nonconceptual in Buddhadharma. Since you are posting in the Dzogchen forum, you need to understand this word and concept is critically important in Dzogchen teachings, as well as important in Buddhadharma in general. For example, the direct, nonconceptual cognition of the ultimate truth is called yogapratyakṣa, yogic direct perception, etc.

Concepts are assembled out of these direct perceptions by the mental factors. For example, in the first moment of observing a blue cup, there is no concept of cup or blue, etc, there is only a naked cognition of a blue shape. The fact that one is perceiving a blue cup is assembled by the samjñā skandha. The vijñāna skandha is always nonconceptual consciousness by nature.

Bundokji said:

I can relate to what you are saying even though i am not very familiar with the terminology. The presence of experience is what i tend to call un-defiled consciousness. Consciousness is a necessary condition for attention and attention is the necessary condition for conceptual knowledge. The constant correlation between the three is what led to the defiled "self consciousness". The very arising of knowledge gives the false impression that there is knower. This is my current understanding.

Malcolm wrote:

Conventionally, there is knower, a self, a person, and so on. Ultimately, no knower, self, person, and so on.

Author: Malcolm

Date: Tuesday, August 28th, 2018 at 7:54 AM

Title: Re: Realization

Content:

Rick said:

What does it mean to 'realize' something?

Malcolm wrote:

Understanding + experience = realization.

Rick said:

1. Understanding is an experience. (In common parlance, at least. Perhaps not in Dzogchen?) So can the experience of understanding, if sufficiently powerful, be the 'experience' in the above formula?

2. Slightly different: Understanding can spark an experience (separate from the experience of understanding itself). For example, if a sufficiently 'ripe' student reads about emptiness, it could spark an experience of the emptiness of the reading and reader (and read). Can this be the 'experience' in the formula?

Malcolm wrote:

Understanding here refers to go ba, which in Tibetan means "intellectual understanding." Experience is "nyams," and experience comes from applying in practice that which one has understood intellectually. That results in realization [rtogs pa]. Practice in Tibetan is "nyams len," "to take into experience."

This definition was given by Lama Karma, the resident lama at Tara Mandala. I think it is a very useful definition.

Author: Malcolm

Date: Tuesday, August 28th, 2018 at 7:56 AM

Title: Re: Realization

Content:

Rick said:

can realizations arise out of intellectual/contemplative experiences?

Wayfarer said:

Realisations generally arise from an innate understanding...

Malcolm wrote:

No, in Dzogchen, realization arises from an explanation which one has understood, and applied in practice. Please pay attention to the forum you are posting in.

Author: Malcolm

Date: Tuesday, August 28th, 2018 at 9:28 PM

Title: Re: Dzogchen and psychedelics?

Content:

monktastic said:

Not enlightenment, but you certainly can trip your way into the form and formless dhyanas.

Malcolm wrote:

No, one cannot. Entering and sustaining these dhyānas, for a person physically located in the desire realm, necessarily involves disciplined concentration in which specific mental factors are systematically dropped. LSD, Mushrooms, etc., all cause agitation and completely interfere with one-pointedness.

Author: Malcolm

Date: Tuesday, August 28th, 2018 at 9:48 PM

Title: Re: Realization

Content:

florin said:

Yes i am just a baby.

You never dissappoint Magnus.

heart said:

You are hardly a baby Florin. Primordial purity and impermanence are closely connected and because of that contemplating impermanence is very important in Dzogchen.

/magnus

florin said:

I would say impermanence "happens" before dzogchen. It is when we conventionally have "things" that appear to arise, decay and pass out of existence.

Impermanence is something that is observed when one hasn't yet understood the real "essence" of one's state.

"When my nature is not understood and the phenomena that manifest from me become the object of judgement, desire and attachment give rise to the creation of concrete vision that is impermanent and destined to vanish like a magical apparition, and one becomes like a blind man who does not know what is happening."

"Self-arising wisdom, the essence of all the Buddhas, exists prior to the division of samsara and nirvana and is beyond the limits of transmigration and liberation. As it transcends the four conceptual limits and is intrinsically pure, this original condition is the uncreated nature of existence that has always existed, the ultimate nature of all phenomena. It cannot be identified with a stable and eternal substance allowing the assertion "It is thus!" and is utterly free of all the defects of dualistic thought, which is only capable of referring to an object other than itself. It is given the name ineffable and inconceivable "base of primordial purity" KG

Malcolm wrote:

These passages do not mean that phenomena are not impermanent. Anything that manifests is a product, and any product is impermanent, like sound.

Author: Malcolm

Date: Tuesday, August 28th, 2018 at 10:36 PM

Title: Re: Realization

Content:

Malcolm wrote:

Understanding here refers to go ba, which in Tibetan means "intellectual understanding." Experience is "nyams," and experience comes from applying in practice that which one has understood intellectually. That results in realization [rtogs pa]. Practice in Tibetan is "nyams len," "to take into experience."

Rick said:

Nice and clear, thanks.

This is from Keith Dowman, in Natural Perfection, Longchenpa's Radical Dzogchen:

"In the Dzogchen view there is no prescriptive practise in which to engage in order to attain rigpa, and there is nothing that we can do to induce that view. Dzogchen 'nonmeditation' is a spontaneous noncontingent continuity—a timeless synchronistic awareness."

Assuming it is true that there is no prescriptive practice to attain rigpa, what does 'nyams len' consist of?

Also, now that I've brought it up, what in livin' tarnation does this mean :

"Dzogchen 'nonmeditation' is a spontaneous noncontingent continuity—a timeless synchronistic awareness."

Malcolm wrote:

Is this his commentary, or is this his translation of Longchenpa. If so, which chapter is this from.

Author: Malcolm

Date: Wednesday, August 29th, 2018 at 12:12 AM

Title: Re: Dzogchen and psychedelics?

Content:

pemachophel said:

Loppon-la,

"LSD, Mushrooms, etc., all cause agitation and completely interfere with one-pointedness."

Is this statement based on personal experience, Tibetan medical theory, or both? If Tibetan medical theory, based on what evidence and/or whose opinion? Just curious from a professional point of view.

Years ago, I floated a possible Chinese medical mechanism for LSD's psychedelic effects. I'd be very interested in hearing the TTM description of exactly what happens when one "drops acid."

Malcolm wrote:

ChNN asserts that these substances "charge one's energy," meaning in translation, cause a disturbance or agitation in one's rlung. An ordinary person cannot maintain one pointedness if their rlung is disturbed. If the rlung is agitated, the mind will be agitated. Agitation is actually a product of excess rlung, just as lethargy is a produce of deficient rlung.

Author: Malcolm

Date: Wednesday, August 29th, 2018 at 12:29 AM

Title: Re: Realization

Content:

florin said:

When we have a concrete vision due to misunderstanding, that will be impermanent.

Malcolm wrote:

So vision dues to understanding will be permanent?

florin said:

Although concrete and separate we are still able to have an understanding of its arising and passing. We are still able to observe impermanence from the standpoint of someone who is separate from the display. But while in the dzogchen state what can be said about the display since the entire diversity of manifestations is seen and understood as the pure display of wisdom ?

Malcolm wrote:

Are those manifestations permanent or impermanent?

florin said:

Is wisdom impermanent ?

I thought that it is very clear already and not up to debate that wisdom is understood to be beyond the four conceptual limits.

Malcolm wrote:

If the manifestations are impermanent, how can wisdom be permanent? A permanent entity (wisdom) can not give rise to an impermanent manifestation (display). Further, if wisdom is free from the four extremes, also its product, the display, must be free from the four extremes, not established in any way, being itself similar to an illusion or a mirage.

Further, you make it sound as if there are two phases: being in the dzogchen state and not being in the dzogchen state. Since there is nothing that is not in the dzogchen state, how can there be a phase of being in the dzogchen state and not being in the dzogchen state?

Author: Malcolm

Date: Wednesday, August 29th, 2018 at 4:14 AM

Title: Re: Dzogchen and psychedelics?

Content:
pemachophel said:
Loppon-la,

Do you know if Caro Maestro has actually taken LSD Himself or is this an opinion based on His observation of others?

I'm not sure that it is correct to lump LSD, mushrooms, and ayahuasca together in this discussion. It's possible that each has its own mechanisms of action within the body, corresponding results, and adverse reactions.

Malcolm wrote:
I have had patients who have experienced gdon zin/bhūtagraha as a result of taking ayahuasca. That shit definitely messes with one's winds.

Shrooms, in my opinon, are the least impactful; that said, they have no use on a path. LSD messes with one's winds pretty severely.

Author: Malcolm
Date: Wednesday, August 29th, 2018 at 9:14 PM
Title: Re: Dzogchen and psychedelics?
Content:
Matylda said:
are you using psychedelics???

monktastic said:
Not recently. I did many times when younger, and discussed my experiences with my guru. This forum seems like the wrong place to share anything about those conversations.

Malcolm wrote:
I also used these substances many times when I was young. They have no value on the path.

Author: Malcolm
Date: Thursday, August 30th, 2018 at 1:52 AM
Title: Re: Dzogchen and psychedelics?
Content:
Fa Dao said:
On the other hand MDMA also known as ecstasy is now in phase 3 clinical trials as a "breakthrough cure" for PTSD and possibly other mental health related disorders:
<https://maps.org/research/mdma>
Difficult to meditate/be in the state etc when you're having severe panic attacks etc

DGA said:

Yes, and ketamine is now prescribed in some instances for severe depression. I spoke with someone who was convinced that clinically-supervised use of ketamine saved her life (she suffered from soul-crushing depression). I certainly wouldn't rule out some medical use for substances such as DMT or mescaline or psilocybin.

That's a different matter from claiming that such substances can be or are supports on any Dharma path at all, much less Dzogchen.

Malcolm wrote:
Indeed.

Author: Malcolm
Date: Thursday, August 30th, 2018 at 4:42 AM
Title: Re: Dzogchen and psychedelics?
Content:

DGA said:
That's a different matter from claiming that such substances can be or are supports on any Dharma path at all

Arupajhana7 said:
I wonder how many people got into the Dharma because of an experience on a psychedelic.

Malcolm wrote:
None. People "get into the Dharma" because they have the merit to meet the Dharma, period. Has everyone completely forgotten the eighteen freedoms and endowments in this thread?

Author: Malcolm
Date: Friday, August 31st, 2018 at 2:19 AM
Title: Re: Latest report on Shambhala abuse just released.
Content:

Queequeg said:
What about the overall culture? Culture is a strong influence but its basically passive. #metoo is a movement seeking to change the overall culture in the West in the area of sexual abuse and discrimination, particularly the United States. I am sure what is happening at Shambhala now is influenced by #metoo.

Grigoris said:
It seems to me that #grabthembythepussy is currently winning the culture war in America.

Malcolm wrote:

No, that is not the case. At this point, there is a 72% chance that Dems win the House, according to 538.

Author: Malcolm

Date: Friday, August 31st, 2018 at 4:09 AM

Title: Re: Dzogchen and psychedelics?

Content:

fckw said:

Drugs, whether we like it or not, have always been intimate part of tantric ritual (it seems not of Dzogchen, though). Cannabis, but of course also other drugs. And yes, we're talking both of various "hindu" and buddhist tantric traditions. See here for a long list of sources to study on the subject: http://vajrayana.faithweb.com/rich_text_5.html.

Malcolm wrote:

I have looked at these sources and this document is extremely misleading. None of these sources indicate that psychedelics play a role in rituals. Most of the uses datura described in these sources employ datura because it is a poison.

Author: Malcolm

Date: Friday, August 31st, 2018 at 10:28 PM

Title: Re: Swat Valley/Oddiyana

Content:

Tongnyid Dorje said:

Im curious, if there is any evidence of vajrayana being practiced in Swat valley and Tajik, ectr, or not?

As for Shambala: in text is Shambala described north to Oddiyana. Actually, there is a city in Orissa called Shambalpur till today...

Malcolm wrote:

Shambhala was likely the region of modern day Balkh.

Author: Malcolm

Date: Friday, August 31st, 2018 at 10:30 PM

Title: Re: Dzogchen and psychedelics?

Content:

jmlee369 said:

The hippies were rebelling against Western society and searching for alternatives, a new way of life, something more spiritual, you might even say the truth, the Dharma, and many came to India and Nepal. However, what happens and whom you meet when you come to the East is totally up to your karma. You might be looking for something meaningful but what you find is up to karma.

Many of those people were taking drugs, but in some cases drugs could have been the

Buddha's skillful means to help break those people's concepts. They had such unbelievably fixed minds, fixed ideas—strong, unchangeable beliefs that there was just this one life; no understanding that the mind can exist without the body. Their thinking was unbelievably gross. People like this needed something external to break their concepts and enable them to see things more deeply. Drugs gave them many experiences such as the mind being able to travel without the body, which shocked and surprised them, because it was completely opposite to what was taught and believed in the West.

<https://www.lamayeshe.com/article/how-kopan-courses-began>

Malcolm wrote:

Lama Zopa seems to have a lack of understanding of the history of European occult and mystical interests.

Author: Malcolm

Date: Friday, August 31st, 2018 at 10:31 PM

Title: Re: Dzogchen and psychedelics?

Content:

haha said:

Actually, one might use Hallucinating Substances to assert everything as mind. But it could be a part of Vipassana, not to space out or bliss out. Nor it is for run away from samsara in different zone. I remembered an example from Tripal Tantra and it was one of the eight examples to assert mind. Those examples were used for meditation.

Malcolm wrote:

The explanation of the inseparability of samsara and nirvana through the 32 examples in triple tantra does not recommend actually taking datura. It is used as an example only.

Author: Malcolm

Date: Friday, August 31st, 2018 at 11:29 PM

Title: Re: What Shamatha tradition best prepares one for Dzogchen?

Content:

florin said:

Wallace, in his book on shamatha from Dudjom Lingpa's revelation, suggests that the tremendous potential that can be developed by extensively training in shamahta, can become infinitely more powerful if on that basis we continue to train in vipashyana, generation, treckchod, thogal, etc.

treehuggingoctopus said:

One controversial statement I have heard Wallace make is that you cannot sufficiently develop shamatha through mantra recitation (as in ngondro or deity practice). It is even stranger considering the fact that he claimed he is repeating what Dudjom Lingpa had to say on the issue -- all the Dudjom Tersar teachers I have come across argue that the opposite is true.

Malcolm wrote:

As does Mañjuśrimitra and Rongzom Chokyi Paṇḍita. This is also contradicted by Saroruhavajra's presentation of the nine stages of śamatha in the context of the Hevajra sadhana and so on.

Author: Malcolm

Date: Saturday, September 1st, 2018 at 5:36 AM

Title: Re: Dzogchen and psychedelics?

Content:

Malcolm wrote:

The study you cite is so poorly constructed as to be laughable.

DGA said:

Before I attended my first Buddhist teaching, I ate some enchiladas. This gave me the energy to ride my bike over the bridge and to the Dharma center.

Ergo, enchiladas were my chemical gateway to Dharma.

YMMV.

Arupajhana7 said:

Research indicates high doses of psilocybin show similar brain scan results to meditation. The research also indicates that highly experienced meditators who had never done psychedelics prior to the research reported many similarities in their psilocybin experience to their peak experiences in long retreats.

<https://www.psymposia.com/magazine/john...editators/>

Is there similar research on enchiladas?

Author: Malcolm

Date: Saturday, September 1st, 2018 at 9:53 PM

Title: Re: The Self-Arisen Vidya Tantra and The Self-Liberated Vidya Tantra A Translation of the Rigpa Rang Shar and Rigpa Rang

Content:

pael said:

E-book?

Malcolm wrote:

It will be out sometime next year.

Author: Malcolm

Date: Sunday, September 2nd, 2018 at 2:02 AM

Title: Re: Dzogchen and psychedelics?

Content:

fckw said:

There's also this guy who speculates that even the historical buddha might have made use of psychoactive substances: <https://palisuttas.wordpress.com/2014/05/24/was-the-buddha-a-shaman/>. However, personally am not convinced at all by this claim and think this is too much of a stretch. In all, I don't think he is a reliable source of information.

And then, there is this guy:

<https://dharmawheel.net/viewtopic.php?t=17576>

And his book:

<https://www.amazon.com/Secret-Drugs-Buddhism-Mike-Crowley/dp/0692652817> as well as <http://secretdrugs.net/>

On the internet there are claims that he is a Kagyu lama. I could not verify this. Although I don't subscribe to all his claims made (for example this stuff I consider quite far off:

<https://www.tandfonline.com/doi/abs/10.1080/1751696X.2015.1026028>), I

immediately subscribe to his claim that amrita used in tantric initiations originally contained psychedelic substances.

Malcolm wrote:

You can subscribe to whatever baseless nonsense you choose, but it is nonsense.

Author: Malcolm

Date: Sunday, September 2nd, 2018 at 3:49 AM

Title: Re: Dzogchen and psychedelics?

Content:

passel said:

'Datura' seems the same- no nightshades outside the New World pre-Columbus.

Malcolm wrote:

"Datura" in Indian texts refers to Datura Metel. It is related to Datura Stramonium, etc., which are native to the new world. All datura species belong to the Solanaceae family.

Author: Malcolm

Date: Sunday, September 2nd, 2018 at 9:17 AM

Title: Re: The Self-Arisen Vidya Tantra and The Self-Liberated Vidya Tantra A Translation of the Rigpa Rang Shar and Rigpa Rang

Content:

Virgo said:

Malcolm, does the publisher always choose the release date?

Kevin...

Malcolm wrote:
Yup.

Author: Malcolm
Date: Sunday, September 2nd, 2018 at 11:29 PM
Title: Re: Latest report on Shambala abuse just released.
Content:

Queequeg said:
It is irresponsible. Whether they had a responsibility to do anything, they undertook the responsibility when they claimed they were being responsible.

Malcolm wrote:
They clearly felt they had a higher responsibility to make these various allegations known and the names of those accused, which in fact are found throughout all three reports. The only names that are redacted are the alleged victims and reporters of the allegations. Whether this is "proper" or not, it is clearly a response to what appears to be pervasive and systematic shielding of elite Shambhalians from the consequences of their actions. It is clear they are trying to stimulate prosecutorial interest in these cases.

Author: Malcolm
Date: Sunday, September 2nd, 2018 at 11:30 PM
Title: Re: Latest report on Shambala abuse just released.
Content:

Norwegian said:
If this is what she said to the woman, then that is completely disgusting.

Queequeg said:
Which is why the authors had a responsibility to not run the account without corroborating. That is a serious charge.

Malcolm wrote:
There is nothing criminal about the alleged statement by made PC. It's just a bit appalling, if true. If PC thinks it is libelous, she can take it to court. In Canada, she might even win.

Author: Malcolm
Date: Sunday, September 2nd, 2018 at 11:40 PM
Title: Re: The Self-Arisen Vidya Tantra and The Self-Liberated Vidya Tantra A Translation of the Rigpa Rang Shar and Rigpa Rang
Content:
amanitamusc said:

Do you have others of the 17. ready to roll out?

Malcolm wrote:

Yes, two more root texts WITH commentaries.

Author: Malcolm

Date: Tuesday, September 4th, 2018 at 1:06 AM

Title: Re: The Self-Arisen Vidya Tantra and The Self-Liberated Vidya Tantra A Translation of the Rigpa Rang Shar and Rigpa Rang

Content:

amanitamusc said:

Do you have others of the 17. ready to roll out?

Malcolm wrote:

Yes, two more root texts WITH commentaries.

amanitamusc said:

Do you get a potential time frame from wisdom as to when they will give the go ahead? What are these other two?

Thanks.

Malcolm wrote:

Spring 2020.

Author: Malcolm

Date: Tuesday, September 4th, 2018 at 7:06 AM

Title: Re: The Self-Arisen Vidya Tantra and The Self-Liberated Vidya Tantra A Translation of the Rigpa Rang Shar and Rigpa Rang

Content:

Arnoud said:

Thank you very much Malcolm. Truly extraordinary. How long did it take you to translate the whole text? Must have been a few days.

BTW, if anyone has lack of funds but has the requirements to read this text, please let me know. I will pay for three sets and shipping for those who can't afford it. It would be best if that was in the US as shipping overseas gets very expensive but let me know and I can see what I can do.

I still have one left to give away. Don't hesitate to contact me.

Thanks again Malcolm for this wonderful set. Truly something that will withstand the test of time.

Malcolm wrote:

Thanks Arnoud, that is quite generous of you.

Author: Malcolm

Date: Wednesday, September 5th, 2018 at 12:40 AM

Title: Re: Path of Joining and Emptiness

Content:

Bristollad said:

This is covered in Chapter 1, topic 3 of the Exalted Knower of All Aspects: Mahayana Path of Preparation in the Abhisamayalamkara.

From course notes:

On the Mahayana path of accumulation of those of definite Mahayana lineage: there is a fully qualified application in complete aspects and wisdoms arisen from meditation observing impermanence, suffering, unattractiveness, etc. However, there is no wisdom arisen from meditation that observes emptiness.

When the wisdom arisen from meditation observing emptiness is initially generated, someone who is of definite Mahayana lineage transfers to the Mahayana path of preparation.

Note: It is (according to this system) not very common but some hearers and solitary realizers also realize the emptiness of true existence. These may then later enter the Mahayana path and proceed along to Buddhahood. Such practitioners already possess a wisdom arisen from meditation that observes emptiness before they enter the Mahayana path of preparation. Therefore, unless we only speak about Bodhisattvas of definite Mahayana lineage, there is no pervasion that the path of preparation starts with the first generation of a wisdom arisen from meditation that observes emptiness.

Three wisdoms

Wisdom arisen from hearing: a wisdom arisen mainly from hearing (or reading) the meaning of the scriptures.

Wisdom arisen from contemplation: a wisdom arisen mainly from the contemplation of the meaning of the scriptures that one has heard (or read) before.

Wisdom arisen from meditation: a wisdom arisen mainly in dependence on familiarizing with the understanding that has been generated during contemplation with a mind that is based on a union of calm abiding and special insight.

Three types of wisdom observing emptiness

Question: What are the differences between the three types of wisdom observing emptiness?

Response: Wisdom arisen from hearing or wisdom arisen from contemplation: although a meaning generality of emptiness dawns well, the object and the object-possessor appear as though unrelated due to being together with very coarse dualistic appearances.

Wisdom arisen from meditation: although there are dualistic appearances, due to having overcome the coarse dualistic appearances as in the previous two cases, it

appears as if one has penetrated the object.

Such a dawning of the meaning-generality of emptiness is described as “dharmata appearing clearly” due to being transformed in a manner of water placed in water.

Nevertheless, this is not a clear appearance that is free from conceptions. Instead, at the time of the Mahayana path of preparation of somebody of definite Mahayana lineage, there is a clear appearance of a meaning-generality during a conceptual realization of emptiness which is a wisdom arisen from meditation; there is not yet a clear appearance of emptiness at that time.

Malcolm wrote:

This needs some modification, mostly because the translated terms are overly literal.

Bristollad said:

Three types of wisdom observing emptiness

Question: What are the differences between the three types of wisdom observing emptiness?

Response: Wisdom arisen from hearing or wisdom arisen from contemplation: although a generic object of emptiness dawns well, the object and the subject appear as though unrelated due to being together with very coarse dualistic appearances.

Wisdom arisen from meditation: although there are dualistic appearances, due to having overcome the coarse dualistic appearances as in the previous two cases, it appears as if one has penetrated the object.

Such a dawning of the generic object of emptiness is described as “dharmata appearing clearly” due to being transformed in a manner of water placed in water.

Nevertheless, this is not a clear appearance that is free from conceptions. Instead, at the time of the Mahayana path of preparation of somebody of definite Mahayana lineage, there is a clear appearance of a generic object during a conceptual realization of emptiness which is a wisdom arisen from meditation; there is not yet a clear appearance of emptiness at that time.

Author: Malcolm

Date: Wednesday, September 5th, 2018 at 12:51 AM

Title: Re: Tibetan Culture and History

Content:

Queequeg said:

What is the 3000 fold universe above? How is that number arrived at?

Malcolm wrote:

The Tibetan term is stong gsum, literally "three one thousands," or trisāhasra in Sanskrit. But 3000-fold is not a good translation equivalent. I render it "a billion world universe."

It refers to $1000 * 1000 * 1000 =$ a billion.

There are a billion planets in the Sahaloka. Each planet has a Mt. Meru, 4 continents, sun and moon., etc.

See <http://www.rigpawiki.org/index.php?title=Trichiliocosm>:

Author: Malcolm

Date: Wednesday, September 5th, 2018 at 12:59 AM

Title: Re: Tibetan Culture and History

Content:

Aryjna said:

There is a somewhat amusing twist in the book by Jamgon Kongtrul:

The total number of world-systems comprising one Flower-Filled World is calculated by progressively multiplying by factors of one billion: One billion great thousand third-order thousand world-systems constitutes the world-system Infinite Links. A billion of those is the world-system Infinite Continuums. A billion of those is the world-system Oceanic Infinity. One billion of those is the extent of one Flower-Filled World. Each world-system rests on its own great ocean and is encircled by a rim. At the same time, one great rim encircles them all.

One [arrangement] of such dimension constitutes the sphere of influence of a single supreme manifest dimension of awakening. To those of limited intelligence, [the sphere of influence] is taught to be only a third-order thousand world-system.

Malcolm wrote:

The Flower Filled World is Kusumatalagarbhāṃkāra. This world system, the Sahaloka is contained within Kusumatalagarbhāṃkāra, which rests in the palm of the hand of Vairocana Jñānasagara, the mahāsambhogakāya, within whose body all of the cosmos resides.

Author: Malcolm

Date: Wednesday, September 5th, 2018 at 1:01 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Aryjna said:

I think it is not that strange that it is considered better in person, simply as a stronger connection may be created, as in any other connection it may be stronger if you meet someone in person than if you talk a little over the internet, in the end it may not matter depending on capacity and diligence.

As for a different empowerment for the same deity being irrelevant, isn't that a bit strange, it is not like it is a completely different deity because it comes from a different terma. It is still the same attributes etc. It is something I have thought about before, so it would be good if there was some authoritative answer on the matter.

Pero said:

Well for example I think Malcolm mentioned somewhere that if you get an empowerment into a mandala of one cycle, you can't do practices of another cycle even if it's the same diety, because it's a completely different mandala. However occasionally I see that when there are requirements for receiveing some teachings it may be something like "any empowerment of Guru Rinpoche".

treehuggingoctopus said:

I have heard from a few people who were there that when ChNN was first giving the donwang of Jnanadakini (~2005), Khyentse Yeshe reported that the Boss had told him that the donwang is exactly the same (bells and whistles aside) as the more traditional Longsal Root Initiation; they are both equally valid, and if ChNN did not give the donwang previously it was because he had not received it himself yet. Still, since then Rinpoche has given the LRI at least twice, in 2010 and in 2014.

Pero said:

In essence yeah but it's not just "bells and whistles" that are different as far as I can recall.

treehuggingoctopus said:

Possibly (much to my dismay, I have not received the LRI, just the donwang) but functionally they are the same. Which begs the question why Rinpoche keeps giving both.

Malcolm wrote:

Longer empowerments are for those with less faith.

Author: Malcolm

Date: Wednesday, September 5th, 2018 at 1:12 AM

Title: Re: The Retreat Map--from Kongtrul's Retreat Manual

Content:

Malcolm wrote:

According to Tibetan Medicine, one needs 8 hours of sleep. One should try to be asleep by 10, and one should rise at six. But since I am a terrible practitioner, I never follow even this advice. I am usually asleep by midnight, and awake between 8 or 9.

The best pure vision approach is original purity, that includes everything.

Practitioners are liberation through seeing by nature, whether they sleep alot or not, and whether they practice 30 seconds a day or 24 hours.

pemachophel said:

Hugger,

"I hope he also took full responsibility for such things as car accidents caused by exhausted and sleep-deprived students of his, trying to work, practice and have a family life at the same time -- essentially, trying to live two lives at the same time, one of a dharmic "profesional," the other of a Western regular joe."

Have you tried dag-nang (pure vision) yet?

The five transformations when listening to the Dharma:

1. The Teacher as whatever Buddha is associated with the teaching or as Shakyamuni, Guru Rinpoche, etc. In other words, if the teaching is about Manjushri, then the Teacher is Manjushri. If the teaching is about Avalokiteshwara, then the Teacher is Avalokiteshwara. If the teaching is originally by Guru Rinpoche, then the Teacher is Guru Rinpoche.
2. The place as that Buddha's field, e.g., Potala, Sukhavati, Pema Od
3. The time as the fourth time, i.e., the time beyond past, present, and future
4. Those other listeners as that Buddha's Bodhisatva/Bodhisatvi disciples or as Pawos and Dakinis
5. The Teaching as the highest, most precious Teaching which is most applicable directly to you

IME, if one listens to the Dharma with one's ordinary discursive mind filled with dualism and doubt, maybe yes, maybe no, hard to get much traction.

Similarly, hard to make much progress if one is "trying to live two lives," one Dharmic and the other samsaric. In my experience, the trick is to live one's life Dharmically regardless of the activities one is engaged in. There does not need to be any separation. There's a way to make any activity a Dharmic activity as long as it is not inherently non-virtuous. That's the skillful means of Vajrayana. But it all depends on dag-nang and, moment by moment, implementing those skillful means. As they say, practice makes perfect. Granted, this is easier said than done, but who said attaining perfectly complete, unsurpassed Enlightenment was easy

treehuggingoctopus said:

I think we are talking past each other here.

I wholeheartedly agree that we have to make as much of our life as possible (all of it, ultimately) into Dharma activity. There is plainly no other way.

Then there is the question of our formal practice -- a type of Dharmic activity which, while entirely necessary for us Western householders, poses a particular challenge. To illustrate: in the traditional framework, a committed practitioner (the, for the lack of better words, "Dharmic professional") goes into retreat, which will last at least three years and during which he or she probably will not have any non-religious duties (hence the opportunity to focus almost solely on formal practice, doing a complete ngondro in three months, etc). I can readily imagine that if one is relatively healthy, and enjoys a community support (or at least the support of a culture which on some level recognises

the validity of that sort of endeavour) one could sleep very little indeed. Those of us who already have families and are forced to have regular, 9-5 jobs find themselves in an entirely different situation -- our non-religious duties consume the better part of our lives, and finding time for regular formal practice will be often very difficult indeed. We also need our sleep (and food, decent health, etc.) -- and yes, it is a tightrope walk, precisely the one which I had in mind when I wrote of us struggling to lead two lives at the same time. The fact that the Western world (which at least a part of our family, friends, neighbours very, very much belong to) perceives what we do as either a form of insanity or a eccentric leisure activity does not help either, euphemistically put.

I can allocate between two and three hours a day to my formal practice. At least once in a fortnight, on average, I am so tired that I literally fall asleep on the cushion. Cutting down on sleep would be just plainly irresponsible, to put it mildly. (Actually, I have discovered that not exceeding two hours of formal practice a day and allowing myself to skip sessions when I am really tired both increases the quality of my formal practice and greatly helps the Dharma to seep into my post-session life.)

Author: Malcolm

Date: Wednesday, September 5th, 2018 at 3:54 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Mantrik said:

Are you expressing a personal view or from ChNN himself?

Malcolm wrote:

Both.

Author: Malcolm

Date: Wednesday, September 5th, 2018 at 4:50 AM

Title: Re: Tibetan Culture and History

Content:

Queequeg said:

What is the 3000 fold universe above? How is that number arrived at?

Malcolm wrote:

The Tibetan term is stong gsum, literally "three one thousands," or trisāhasra in Sanskrit. But 3000-fold is not a good translation equivalent. I render it "a billion world universe."

It refers to $1000 * 1000 * 1000 =$ a billion.

There are a billion planets in the Sahaloka. Each planet has a Mt. Meru, 4 continents, sun and moon., etc.

See <http://www.rigpawiki.org/index.php?title=Trichiliocosm>:

Mantrik said:

Depends which Billion we mean. When first coined, 1 Billion was 1 million x 1 million, but as a modern translation your version is OK. Is the '1 Billion' planets of the Sahaloka referring to the original or the amended 'short' Billion, or just meaning 'infinite' or 'a lot' as the term did not exist until recent centuries.

Malcolm wrote:

Stong gsum refers to 10 to ninth power. It is a very specific number in Indian mathematics.

Author: Malcolm

Date: Wednesday, September 5th, 2018 at 6:37 AM

Title: Re: Tibetan Culture and History

Content:

Aryjna said:

There is a somewhat amusing twist in the book by Jamgon Kongtrul:

Malcolm wrote:

The Flower Filled World is Kusumatalagarbhāṣṭkāra. This world system, the Sahaloka is contained within Kusumatalagarbhāṣṭkāra, which rests in the palm of the hand of Vairocana Jñānasagara, the mahāsambhogakāya, within whose body all of the cosmos resides.

Queequeg said:

For reference, can you direct us to the source of this?

Turning to the substance of the teaching, does it make sense to ask what is outside of Vairocana's body? Or is Vairocana a sort of Mobius Strip limit?

In certain respects, these statements appear to be a series of one-up claims. Is there a point where one surrenders to infinity?

Malcolm wrote:

This is standard Mahayana cosmology based on the Flower Ornament Sutra.

Author: Malcolm

Date: Wednesday, September 5th, 2018 at 7:30 AM

Title: Re: Tibetan Culture and History

Content:

Malcolm wrote:

The Flower Filled World is Kusumatalagarbhālaṃkāra. This world system, the Sahaloka is contained within Kusumatalagarbhālaṃkāra, which rests in the palm of the hand of Vairocana Jñānasagara, the mahāsambhogakāya, within whose body all of the cosmos resides.

Losal Samten said:

Are there infinite Vairocana Jñānasagaras (or equivalents)?

Malcolm wrote:

Good question. When you find out, let us know.

Author: Malcolm

Date: Wednesday, September 5th, 2018 at 10:58 AM

Title: Re: Dzogchen for busy people!

Content:

Malcolm wrote:

Whatever one may do, Dzogchen requires 100% commitment.

Author: Malcolm

Date: Wednesday, September 5th, 2018 at 11:59 PM

Title: Re: Tibetan Culture and History

Content:

Queequeg said:

Yes. That makes sense.

Malcolm wrote:

Well, no it does not. These issues were quite consuming for Tibetans, and there is an entire literature devoted to such cosmological questions as identifying the actual Akaniṣṭha, and so on, based on Indian sources.

Queequeg said:

But surely these fellows who were master philosophers also understood the import of their stories. Without end, without limit. Infinity... All these possibilities were available to them. Going to this degree of unfathomable but putting it in a way that leaves a question about finality or infinality itself likely was on purpose.

Malcolm wrote:

Tsuglag Trengwa (Gtsug lag 'phreng ba 1504-1566) writes in his Feast For Paṇḍitas (mkhas pa'i dga' ston):

A billion fields of Kusumatalagarbhālaṃkāra

exists in each pore
of Vairocanasagara.
Every particle of his body is similar.
Every particle of that field is as numerous.
Vairocana is the sambhogakāya
of Śākyamuni.
Where ever that kāya and buddhafield reside,
that buddhafield combines all into one,
said to be the field of every sambhogakāya.
In this manner, where ever space pervades,
also the buddhafield and kāya of the victor exists.
In the absolute definitive meaning, however,
the kāya and buddhafield
are immeasurable, and no limit can be apprehended.

The above is standard late Indian Buddhist cosmology, and has come to be the standard Mahāyāna cosmology of Tibet.

You can search how it is treated in Chinese Buddhism with this:

華藏莊嚴

Author: Malcolm

Date: Thursday, September 6th, 2018 at 12:28 AM

Title: Source of Om Mani Padme Hum

Content:

Malcolm wrote:

Mod Note: Split from "<https://dharmawheel.net/viewtopic.php?f=59&t=29382>"

dharmapdx said:

I'm really not trying to be cute here. LOL. Given that this is a Tibetan chant.

Malcolm wrote:

No, it is not a "Tibetan" chant. It's source is the Ārya-karaṇḍavyūha-nāma-mahāyāna-sūtra, a sūtra which entered the Chinese canon rather late (983).

More info here:

Author: Studholme, Alexander

Title: The Origins of Oṃ Maṇipadme Hum: A Study of the Kāraṇḍavyūha

Publ. Date: 2002

Publ. Details: Albany: State University of New York Press

Author: Malcolm

Date: Thursday, September 6th, 2018 at 1:41 AM

Title: Re: Source of Om Mani Padme Hum

Content:

dharmapdx said:

I'm really not trying to be cute here. LOL. Given that this is a Tibetan chant.

Malcolm wrote:

No, it is not a "Tibetan" chant. It's source is the *Ārya-karaṇḍavyūha-nāma-mahāyāna-sūtra*, a *sūtra* which entered the Chinese canon rather late (983).

More info here:

Author: Studholme, Alexander

Title: The Origins of Oṃ Maṇipadme Hum: A Study of the *Kāraṇḍavyūha*

Publ. Date: 2002

Publ. Details: Albany: State University of New York Press

Queequeg said:

Is this one of those texts that made its way to Tibet via China? Or was that text also transmitted directly to Tibet also?

The first place I heard that chant was at Wutaishan.

Malcolm wrote:

Direct, translated into Tibetan earlier than China.

Author: Malcolm

Date: Thursday, September 6th, 2018 at 2:23 AM

Title: Re: Source of Om Mani Padme Hum

Content:

Queequeg said:

I've read references to texts translated into Chinese much earlier that make reference to six-syllable dharani associated with the six forms of Avalokitesvara. Are there such texts in the Kangyur?

Is there significance to there being six syllables?

In Japan, the chant I've heard associated with Avalokitesvara is "Namu Kanzeon Bosatsu".

Malcolm wrote:

In general, six syllables stands for the six lokas.

This dharani text was translated from Chinese into Tibetan:

ārya-bodhisattva-avalokiteśvara-sahasra-bhujanetāsaṅga-mahākāruṇika-citta-vistara-paripūrṇa-nāma-dhāraṇī (千手千眼觀世音菩薩廣大圓滿無礙大悲心陀羅尼經)

These dharani texts exist in both Tibetan and Chinese:

ārya-avalokiteśvara-ekadaśamukha-nāma-dhāraṇ (十一面觀世音神呪經)

ārya-avalokiteśvara-hayagrīva-dhāraṇī (陀羅尼集經)

ārya-avalokiteśvara-mātā-nāma-dhāraṇī (觀自在菩薩母陀羅尼經)

ārya-avalokiteśvara-nāma-aṣṭaśataka (聖觀自在菩薩一百八名經)

Author: Malcolm

Date: Thursday, September 6th, 2018 at 6:47 AM

Title: Re: The Retreat Map--from Kongtrul's Retreat Manual

Content:

pemachophel said:

IME, as one progresses in their practice one needs less and less sleep.

Sonam Wangchug said:

True.

Malcolm wrote:

As one gets older one needs less and less sleep. This is very normal.

Author: Malcolm

Date: Thursday, September 6th, 2018 at 10:11 PM

Title: Re: Neo nazi's march in DC

Content:

Malcolm wrote:

Thurman's Shangrila is a total fantasy. Any cursory review of the political history of E. Asia. SE Asia, and Central Asia should be sufficient to discover this fact.

Dan74 said:

Can't the energies of the angry frustrated people be sublimated into something more wholesome than fascism?

Queequeg said:

Dan, you sure give people the benefit of the doubt. Me? I consider stupidity to be a terminal trait affecting most of humanity not leaving a whole lot of hope. Most people are motivated by petty impulses grounded in fear and selfishness, and these Alt-Right are pure fear and selfishness.

Talking to these bozos to get them to walk back their motivation, while a nice idea, won't get anywhere because the reason faculty is clearly compromised in them, either because they are congenitally stupid or because they've thought themselves too far down this path already. These idiots have built a whole ecosystem of meaning based on their impulses. You're not going to bring that down with an earnest conversation at a kissing booth.

We need leaders who offer a compelling alternative. Just talking a good game is not enough. Its got to be demonstrated in a way of life. Toynbee (a flawed person who had some compelling ideas) argued that societies flourish or die because of how they manage the challenge-and-response dynamic. He argued, the way this plays out - its not that all the members of society somehow spontaneously rise to the challenge before them, but rather, a creative minority emerges who comes up with a solution to a particular challenge. The rest of the masses then follow along through the process of mimesis. Their ability is limited to seeing a good idea and copying it.

What compelling alternative is there for these guys? Our creative minority, the tech crowd, the ascendant cohort with the money, the fame, and exciting function in society, actually thinks like them. On a whole, tech bros lean libertarian in that dickish Ayn Rand sort of way. Its not going out on a limb to say there is considerable overlap between the tech crowd and 4chan /pol/. Peter Thiel, aside from being gay, is only a few degrees removed from Richard Spencer in terms of his overall attitude. Tim Draper, the silicon valley bozo who wants to break California up into different states, demonstrates this impulse to segregate - that's what breaking up the state is all about - segregation. The difference his criteria is political and economic rather than racial and cultural.

I assume most readers here are Buddhist, so I'd recommend Bob Thurman's Inner Revolution. He points out the effect that Buddhism, particularly monastic Buddhism, had on India and Asia in general. Basically, it led to pacification. He argues its better for young men to bang their heads against the wall conquering their "self" than unleashing that energy on society. He argues the drawback for Buddhism is that Buddhism gets infused with machismo, but overall, society is better when young men are occupied with Dharma. That's sublimation of that energy in the best way so far. Thurman goes on to describe a society that is devoted to peace and life of the mind and proposes ways to do that. His proposal is a pipe dream, of course, but its thought provoking.

Author: Malcolm

Date: Friday, September 7th, 2018 at 12:38 AM

Title: Re: Ngakpa International - Vajrayana Training

Content:

conebeckham said:

Needs collaboration.

Malcolm wrote:

Pema Khandro has students, that makes her a teacher by fiat.

Author: Malcolm

Date: Friday, September 7th, 2018 at 12:41 AM

Title: Re: Neo nazi's march in DC

Content:

Malcolm wrote:

Thurman's Shangrila is a total fantasy. Any cursory review of the political history of E. Asia, SE Asia, and Central Asia should be sufficient to discover this fact.

Grigoris said:

Utopias are always unrealistic, but if you don't aim high you generally fall short of the mark.

Malcolm wrote:

The problem with Thurman's Inner Revolution is he sells his quasi-Jeffersonian version of Democracy as if somehow Tibetan culture was representative of this.

Author: Malcolm

Date: Friday, September 7th, 2018 at 1:06 AM

Title: Re: Neo nazi's march in DC

Content:

Malcolm wrote:

Thurman's Shangrila is a total fantasy. Any cursory review of the political history of E. Asia, SE Asia, and Central Asia should be sufficient to discover this fact.

Queequeg said:

"Total fantasy" goes too far. Buddhism has a pretty good track record of having a pacifying effect on the societies where it takes root.

Malcolm wrote:

We will agree to disagree. I think the historical record shows otherwise, from Sinhalese ethnic cleansing in the Mahāvamsa to the ethnic cleansing of Bonpos in Central Tibet, to the modern day ethnic cleansing of Bhutan and Burma, I think Buddhism actually has a very shitty record of bring peace to countries in general. Not to mention the endless religious wars in Tibet and Japan.

Author: Malcolm

Date: Friday, September 7th, 2018 at 1:20 AM

Title: Re: Neo nazi's march in DC

Content:

Queequeg said:

That's a damning thing to suggest genocide found its genesis in Buddha Dharma.

Malcolm wrote:

Try giving the Mahāvamsa a read. It is one of the great documents of the founding of a religious country based upon the dehumanization and eradication of an indigenous population. The original sin of Theravada, if you will.

Author: Malcolm

Date: Friday, September 7th, 2018 at 1:23 AM

Title: Re: Ngakpa International - Vajrayana Training

Content:

conebeckham said:

Needs collaboration.

Malcolm wrote:

Pema Khandro has students, that makes her a teacher by fiat.

conebeckham said:

Sure. Nonetheless, claims have been made, and it is reasonable to ask for verification or confirmation. "Examine well the potential Guru," etc., right?

Malcolm wrote:

Yeah, but if we subject all claims made to scrutiny, very few will really stand up. No? Recognitions, confirmations, etc., are all pretty much politics in my book.

Author: Malcolm

Date: Friday, September 7th, 2018 at 2:05 AM

Title: Re: Ngakpa International - Vajrayana Training

Content:

conebeckham said:

Sure. Nonetheless, claims have been made, and it is reasonable to ask for verification or confirmation. "Examine well the potential Guru," etc., right?

Malcolm wrote:

Yeah, but if we subject all claims made to scrutiny, very few will really stand up. No? Recognitions, confirmations, etc., are all pretty much politics in my book.

Grigoris said:

So, according to your book, I can claim to be a tulku and authorised to give Dzogchen empowerments and you are cool with that? I mean I can probably bribe Pema Khandro to put an official signature to my claim.

Malcolm wrote:

You are free. You can do whatever you want. Everyone else does. It's up to students to decide who is a qualified teacher. It is also up to teachers to decide who is a qualified

student.

Author: Malcolm

Date: Friday, September 7th, 2018 at 8:31 AM

Title: Re: Neo nazi's march in DC

Content:

Queequeg said:

No doubt that horrible things have been done in the name of this religious authority or that, including Buddhism. This is indisputable. Its another to say that these horrors have their beginning in Dharma.

I'll add this to my reading list.

Malcolm wrote:

Dharma and Buddhism are two different things, as I have long argued.

Author: Malcolm

Date: Friday, September 7th, 2018 at 10:46 AM

Title: Re: Ngakpa International - Vajrayana Training

Content:

Malcolm wrote:

You are free. You can do whatever you want. Everyone else does. It's up to students to decide who is a qualified teacher. It is also up to teachers to decide who is a qualified student.

Grigoris said:

Sorry man, but I am calling you out on this one.

Are you telling me that you did not choose your teachers on the grounds of their qualifications and recognised abilities and qualities?

It's a rhetorical question...

Malcolm wrote:

As I said, it is up to the student decide who is a qualified teacher. Who else can make that decision for anyone?

Author: Malcolm

Date: Friday, September 7th, 2018 at 11:25 AM

Title: Re: Ngakpa International - Vajrayana Training

Content:

Grigoris said:

Sorry man, but I am calling you out on this one.

Are you telling me that you did not choose your teachers on the grounds of their qualifications and recognised abilities and qualities?

It's a rhetorical question...

Malcolm wrote:

As I said, it is up to the student decide who is a qualified teacher. Who else can make that decision for anyone?

Sonam Wangchug said:

Well if the said teacher has a "lineage" then there will be a "lineage-head" or several lineage holders to refer to..

Here are a few

Minling tradition Minling trichen dungse dalha rinpoche, Minling khandro rinpoche

Dudjom Tersar, Dudjom yangsi sangye pema zhepa rinpoche, Dudjom yangsi tenzin yeshe dorje. Dungse Garab dorje rinpoche, Dzongsar khyentse rinpoche, Kathok situ rinpoche, Namgyal dawa rinpoche,

Payul Nam cho: Karma kuchen rinpoche, Mugtsang rinpoche, Gyangkhang Rinpoche

Chokling tersar, Tsikey chokling rinpoche, Neten chokling rinpoche

Kathok Kathok moktsa rinpoche, Kathok loga rinpoche, Kathok situ rinpoche

Drikung kagyu Drikung chetsang rinpoche, Drikung chungtsang rinpoche, Garchen rinpoche

Karma kamtsang The gyalwang karmapa, Tai situ rinpoche, Gyaltsab rinpoche, Jamgon kongtrul rinpoche.

Drukpa kagyu The Gyalwang drukpa, Thuksey rinpoche, khamtrul rinpoche

Sakya tradition The 41st and 42nd sakya trizin rinpoche's and the other members of the khon family

It's simple really.. it's good to exercise extreme caution with self made teachers, or those recognized by those who are not major lineage holders.

Does it mean there has never been any politics or complications in lineages? no? .. however we receive our practices through the lineages themselves so of course we must defer to the lineage holders.

Malcolm wrote:

And yet, people continue to adopt teachers who do not have institutional backing. Your

chain of authority is only good in so far as you buy it.

Author: Malcolm

Date: Friday, September 7th, 2018 at 11:27 AM

Title: Re: Ngakpa International - Vajrayana Training

Content:

conebeckham said:

Sure. Nonetheless, claims have been made, and it is reasonable to ask for verification or confirmation. "Examine well the potential Guru," etc., right?

Malcolm wrote:

Yeah, but if we subject all claims made to scrutiny, very few will really stand up. No? Recognitions, confirmations, etc., are all pretty much politics in my book.

Sonam Wangchug said:

"are all pretty much politics" ???

that is implying that the lineage heads lack either A) integrity, or B) wisdom.

Malcolm wrote:

Or c) work with circumstances as best they can

Author: Malcolm

Date: Friday, September 7th, 2018 at 11:34 AM

Title: Re: Ngakpa International - Vajrayana Training

Content:

Sonam Wangchug said:

Well if the said teacher has a "lineage" then there will be a "lineage-head" or several lineage holders to refer to..

Here are a few

Minling tradition Minling trichen dungse dalha rinpoche, Minling khandro rinpoche

Dudjom Tersar, Dudjom yangsi sangye pema zhepa rinpoche, Dudjom yangsi tenzin yeshe dorje. Dungse Garab dorje rinpoche, Dzongsar khyentse rinpoche, Kathok situ rinpoche, Namgyal dawa rinpoche,

Payul Nam cho: Karma kuchen rinpoche, Mugtsang rinpoche, Gyangkhang Rinpoche

Chokling tersar, Tsikey chokling rinpoche, Neten chokling rinpoche

Kathok Kathok moktsa rinpoche, Kathok loga rinpoche, Kathok situ rinpoche

Drikung kagyu Drikung chetsang rinpoche, Drikung chungtsang rinpoche, Garchen rinpoche

Karma kamtsang The gyalwang karmapa, Tai situ rinpoche, Gyaltsab rinpoche, Jamgon kongtrul rinpoche.

Drukpa kagyu The Gyalwang drukpa, Thuksey rinpoche, khamtrul rinpoche

Sakya tradition The 41st and 42nd sakya trizin rinpoche's and the other members of the khon family

It's simple really.. it's good to exercise extreme caution with self made teachers, or those recognized by those who are not major lineage holders.

Does it mean there has never been any politics or complications in lineages? no? .. however we receive our practices through the lineages themselves so of course we must defer to the lineage holders.

Malcolm wrote:

And yet, people continue to adopt teachers who do not have institutional backing. Your chain of authority is only as good in so far as you buy it.

Sonam Wangchug said:

So how exactly will students receive the lineage practices independent of the lineage masters? Of course we know there are individuals who give wangs who are not authorized to.

Unless if one is fortunate to encounter a teacher like Dudjom lingpa, Exercise extreme caution.

Malcolm wrote:

One of my teachers, ChNN, was considered “unauthorized” for decades, What changed?

Author: Malcolm

Date: Friday, September 7th, 2018 at 11:49 AM

Title: Re: Ngakpa International - Vajrayana Training

Content:

Sonam Wangchug said:

So how exactly will students receive the lineage practices independent of the lineage masters? Of course we know there are individuals who give wangs who are not authorized to.

Unless if one is fortunate to encounter a teacher like Dudjom lingpa, Exercise extreme caution.

Malcolm wrote:

One of my teachers, ChNN, was considered "unauthorized" for decades, What changed?

Sonam Wangchug said:

The 16th gyalwang karmapa recognized Rinpoche when he was a child, as a wisdom emanation of Shabdrung ngawang rinpoche, did he not?

Rinpoche had traditional training and studied with many eminent lineages holders of his time, did he not?

That's not a teacher who is coming out of no where without the proper recognition and training.

Malcolm wrote:

And yet, even so, there are still lamas who think ChNN is totally wrong and not qualified.

Author: Malcolm

Date: Friday, September 7th, 2018 at 11:43 PM

Title: Re: Ngakpa International - Vajrayana Training

Content:

Sonam Wangchug said:

I know having met great teachers you really 'can't just believe they are only involved in murky politics "working with circumstances" but that they do have the wisdom eye to know who is who, easily at that.

Malcolm wrote:

I love the former Penor Rinpoche, have taken teachings from him, etc. However, there is no way that I ever believed nor do I now believe that Osel Mukpo is reincarnation of Ju Mipham. Just so we are clear.

Author: Malcolm

Date: Saturday, September 8th, 2018 at 12:21 AM

Title: Re: Ngakpa International - Vajrayana Training

Content:

Malcolm wrote:

And yet, even so, there are still lamas who think ChNN is totally wrong and not qualified.

Grigoris said:

And there are people that think the Pope is infallible. So what?

The point is that he was recognised by the head of a lineage and received traditional training from members of recognised lineages.

Malcolm wrote:

ChNN was actually first recognized by his uncle as the reincarnation of Adzom Drukpa. He was also recognized as the reincarnation of a Sakya Khenpo. The 16th Karmapa recognition came much later. And, as we know, his appointment by the 16th Karmapa to teach in Italy did not render ChNN immune from intense criticism within the Tibetan ecclesiastical hierarchy, criticism which continues to this day.

Grigoris said:

The point is that YOU chose your teachers on the basis of these types of qualifiers, yet here it seems you are telling people that these qualifiers are not actually valid. You are tacitly advocating that people ignore valid qualifiers and follow whoever they feel is fit.

Malcolm wrote:

These qualifiers do not prove anything. I know people recognized by this or that lineage head, trained in the great monasteries, who are absolute frauds and scoundrels in every respect.

But that is not my point. For example, no one recognized Ngala Changchub Dorje as a great tertön until decades after he passed away. Everyone thought he was just a doctor. It was only after he attained rainbow body that people took note.

Indeed, in a real sense, most Lamas in traditional Tibet lacked these very qualifications that are so prized in the West. Even so, if these qualifications were not so prized in Tibet as well, people would not feel the need to pester high lamas into recognizing their children as Yangsi X and Tulku Y.

Grigoris said:

That's pretty rich coming from an Acharya.

Malcolm wrote:

You still don't get it. Students make the teacher. We see this over and over again. Gather enough students, someone will grant you recognition. We have seen this among westerners several times already.

Grigoris said:

The fact that people choose unqualified teachers merely underlines the need for reliance on lineage. It does not annul it.

Malcolm wrote:

They pick the teachers with whom they have karma, qualifications actually have very little to do with it.

If you do not have the karma to study with this or that "highly qualified" lama, no matter what you do, you will never be able to attend their teachings. It is sort of like the conception of a child. If the gandhavara, the bardo being, does not have proper karma with a certain set of parents, there is no basis for a conception.

Nothing we say about this woman has any relevance to her or her students. She found a Tibetan lama to back her, learned Tibetan, gained academic credentials, etc. In order to question her credentials, you have to question his, and so on and so forth.

In the end, it all comes down to what oneself accepts and rejects.

The tantras do not say, "Examine master so and so for his lineage recognitions, endorsements, associates, etc." What do they say? They mention nothing about lineage heads, etc. They only mention the personal qualities and learning of the prospective master in question.

Author: Malcolm

Date: Saturday, September 8th, 2018 at 12:25 AM

Title: Re: Ngakpa International - Vajrayana Training

Content:

Sonam Wangchug said:

However if a student swears by their benefit, what can I say?

Malcolm wrote:

In the end, it all comes down to what oneself accepts and rejects.

Author: Malcolm

Date: Saturday, September 8th, 2018 at 12:34 AM

Title: Re: Is lineage enough?

Content:

Grigoris said:

A Mahasiddha, for example, is not bound by conventional models of moral discipline.

Malcolm wrote:

I doubt the courts will agree.

Author: Malcolm

Date: Saturday, September 8th, 2018 at 12:38 AM

Title: Re: Independent investigation confirms "physical, sexual, emotional abuse" by Sogyal Rinpoche

Content:

Sherab Rigdrol said:

Wow... I'm on the physical abuse part of the report. What a piece of shit....

Malcolm wrote:

Makes one view backscratchers in a different light.

Author: Malcolm

Date: Saturday, September 8th, 2018 at 2:09 AM

Title: Re: Ngakpa International - Vajrayana Training

Content:

Malcolm wrote:

These qualifiers do not prove anything.

Grigoris said:

In which case there is no reason why I should listen or trust you since your qualifications mean nothing at all?

Malcolm wrote:

Correct, unless you have ascertained what I say to be reliable through your own direct perception, there is no reason to take what I say merely because I have a title.

Grigoris said:

They pick the teachers with whom they have karma, qualifications actually have very little to do with it.

I disagree. My habitual tendencies makes me seek out teachers with credentials and qualifications. So their qualifications are a conditioning factor.

Malcolm wrote:

You have accepted the testimony of a bunch of people of whom you have no direct knowledge of their actual inner qualities. You decided to trust someone's testimony based on hearsay, and nothing more. Now then, it may be the case you have decided that your present teacher has the correct qualifications to be your teacher, but that is your decision and is based solely on your own authority.

Grigoris said:

Nothing we say about this woman has any relevance to her or her students.

That goes without saying, I have seen people drawn to all sorts of quackery. No, I am not saying she is a quack, just saying...

Malcolm wrote:

Since you like authority, ask your teacher.

Grigoris said:

She found a Tibetan lama to back her, learned Tibetan, gained academic credentials, etc.

Generally speaking, that is exactly how one goes about becoming a lama. If she has done this (which apparently she has) then she IS a genuine teacher.

Malcolm wrote:

She is a genuine teacher for some people, a fraud for others, or so they say.

Grigoris said:

...and learning...

I think that is what we have been talking about the whole time. A teachers credentials and qualifications are based on their learning.

Malcolm wrote:

It seems that in some circles endorsements are more important than personal qualities.

Author: Malcolm

Date: Saturday, September 8th, 2018 at 6:02 AM

Title: Re: Ngakpa International - Vajrayana Training

Content:

florin said:

Indeed in order to have realisation one needs to rely on a lineage. Whether that realisation will manifest in this life or sometime in future lives is unknown at this point. But if it manifests in the future lives it may manifest outside of a lineage.

Malcolm wrote:

And such a person is called a pratyekabuddha, and such persons do not teach, since they manifest in a time and a place where there is no extant lineage of Buddhadharma.

Author: Malcolm

Date: Saturday, September 8th, 2018 at 7:59 AM

Title: Re: The Self-Arisen Vidya Tantra and The Self-Liberated Vidya Tantra A Translation of the Rigpa Rang Shar and Rigpa Rang

Content:

SangyeYeshe said:

Nice work, Malcolm! Got the two volume set today. Looks great!

--> Nova

Malcolm wrote:

Thanks Nova!

Author: Malcolm

Date: Saturday, September 8th, 2018 at 8:54 AM

Title: Re: Ngakpa International - Vajrayana Training

Content:

Ogaf said:

And this was the last time you all discussed this:

<https://dharmawheel.net/viewtopic.php?f=40&t=16819&hilit=Pema+Khandro%5Burl%5D>]

O

DGA said:

I'm confident her group is having more fun than we are at this very moment. I hope they are.

Malcolm wrote:

Oh, no doubt. Of course, being a serious teacher isn't any fun at all. So I hope she is not having too much fun.

Author: Malcolm

Date: Saturday, September 8th, 2018 at 10:00 AM

Title: Re: Independent investigation confirms "physical, sexual, emotional abuse" by Sogyal Rinpoche

Content:

Queequeg said:

What is sad about all this to me is that these people must have really wanted to connect with Dharma to put up with this crap.

Their sincere efforts are not lost, I hope. The prognosis for the charlatans is dire. In the least they should be pariahs for the rest of their lives. The good old Brahma Penalty - ostracism.

Malcolm wrote:

There has always been room for Mahāyāna teachers to engage in conduct that seems to not conform to lower Buddhist ethics. Of course, some people use this laxity as an excuse to indulge their afflictions. This is not the intention of the situational ethics of Mahāyāna.

We should not differentiate this kind of behavior engaged in by religious leaders from the same behavior committed by people in secular settings. When we find the same kind of behavior happening in corporate settings, we don't label such behavior "cult behavior." We call it what it is: abuse of power.

The behavior of Harvey Wienstein, etc., and Osel Mukpo, Sogyal, Trungpa, Joshu Sasaki, Eido Shimano, etc., was aided and abetted at all levels by people who depended upon them for power, money, or status, or all three.

Author: Malcolm

Date: Saturday, September 8th, 2018 at 12:45 PM

Title: Re: Are sun salutations a good substitute for Tibetan-style long prostrations?

Content:

Malcolm wrote:

Yes

MiphamFan said:

Malcolm said this once long ago.

Malcolm, do you still agree with this?

I have on and off knee and calf issues and the "long" prostrations that Tibetans do make me uncomfortable. In particular I find the "sliding out" from a kneeling position rather problematic. The sun salutation way is to jump backwards, into a pushup position, similar to burpees, which seems much healthier to me.

I never had a teacher who was really strict about prostrations of course, in fact, my teachers (besides ChNN of course) gave alternatives like even sitting prostrations if I do ngondro, although they said I could try doing some prostrations and see how it goes.

I am thinking of starting a complete ngondro starting next year, once I make a career change and complete the current practice accumulations I am doing.

Author: Malcolm

Date: Saturday, September 8th, 2018 at 1:39 PM

Title: Re: Independent investigation confirms "physical, sexual, emotional abuse" by Sogyal Rinpoche

Content:

gb9810 said:

I don't remember hearing anyone claiming Harvey Weinstein was displaying crazy wisdom.. his victims may have been silenced/stayed silent for various reasons but I doubt any of them felt his exploitation was a display of kindness for their benefit. That to me differentiates cult vs. not. (Of course cultish behavior is not mutually exclusive with the presence of abuse of power of various forms..)

Malcolm wrote:

"Crazy wisdom" is exclusive to Tibetan Buddhism. It was a term coined by Trungpa. It is pretty modern.

The idea that one must tolerate unusual behavior from one's guru is well established.

What is not so well established is that converts tend to bring a certain fanaticism with them into the new faith to which they have converted. Is this idealism exploited? Yes, but this is little different than new recruits in an army who suffer all kinds of abuse at the hands of the powers that be to turn them into malleable foot soldiers. So, I still argue that power and its abuse is the real issue here, and claims of "Cultishness" are a distracting red herring.

It is not surprising at all that Trungpa created an army, the Vajra Guard, and that it remains the chief expression of Shambhala International's will to power. Attempts to create enlightened societies always end in tears.

Author: Malcolm

Date: Saturday, September 8th, 2018 at 2:11 PM

Title: Re: Ratna Lingpa Vajrakilaya - Essence of Concerned Activity

Content:

TrimePema said:

"Flesh colored Dogyal in the thigh"

Can somebody please help me out on this one? Is this THE Dogyal? What should we do about that...

Has anybody asked Garchen Rinpoche or any other lamas about this? Been looking for an answer to this since I first did the practice - your input would be a huge help.

Malcolm wrote:

It is not Dol rgyal, it is 'Dod rgyal, aka Takkiraja.

Author: Malcolm

Date: Saturday, September 8th, 2018 at 2:12 PM

Title: Re: Neo nazi's march in DC

Content:

Queequeg said:

The Tea Party movement showed what can be done...

Malcolm wrote:

with massive funding from the Kochs, etc.

Author: Malcolm

Date: Saturday, September 8th, 2018 at 10:36 PM

Title: Re: Independent investigation confirms "physical, sexual, emotional abuse" by Sogyal Rinpoche

Content:

Malcolm wrote:

The behavior of Harvey Wienstein, etc., and Osel Mukpo, Sogyal, Trungpa, Joshu Sasaki,

Eido Shimano, etc., was aided and abetted at all levels by people who depended upon them for power, money, or status, or all three.

Grigoris said:

You forgot about Patriarchy. That had a role to play as well.

Malcolm wrote:

No, I didn't forget. Adding it was too pat, too easy.

Author: Malcolm

Date: Saturday, September 8th, 2018 at 10:38 PM

Title: Re: Independent investigation confirms “physical, sexual, emotional abuse” by Sogyal Rinpoche

Content:

Malcolm wrote:

Attempts to create enlightened societies always end in tears.

kirtu said:

So Changchub Dorje's commune ended in tears due to the inappropriate actions on their part or Changchub Dorje's inappropriate actions?

Kirt

Malcolm wrote:

Changchub Dorje's village was not an attempt to create an enlightened society. It was just a small community gathered around a teacher, and no one knew he was a teacher. Everyone thought he was a doctor. His community still exists, it is called Khampa Gar mow.

Author: Malcolm

Date: Sunday, September 9th, 2018 at 12:23 AM

Title: Re: Independent investigation confirms “physical, sexual, emotional abuse” by Sogyal Rinpoche

Content:

kirtu said:

So Changchub Dorje's commune ended in tears due to the inappropriate actions on their part or Changchub Dorje's inappropriate actions?

Kirt

Malcolm wrote:

Changchub Dorje's village was not an attempt to create an enlightened society. It was

just a small community gathered around a teacher, and no one knew he was a teacher. Everyone thought he was a doctor. His community still exists, it is called Khampa Gar mow.

kirtu said:

Everyone (or every adult) in his commune knew he was a teacher. It was a de facto attempt to create an enlightened society because Changchub Dorje was trying to help everyone attain enlightenment (acknowledging that the language presents a barrier here). I had thought that basically everyone there took rainbow body? I was not aware that in some way it still continues (certainly not as a Dzogchen community though).

At any rate I presented a valid counterexample even though you will refuse to put the label on it so I think any reasonable person will have grounds to conclude that "attempts to create enlightened societies" do not always end in tears. Just most of the time. Because the teachers are not enlightened in some form and/or because the students are not capable of following through.

Kirt

Malcolm wrote:

we will agree to disagree.

Author: Malcolm

Date: Sunday, September 9th, 2018 at 12:48 PM

Title: Re: Ngakpa International - Vajrayana Training

Content:

smcj said:

Sangye Khandro

Malcolm wrote:

Sangye Khandro

Author: Malcolm

Date: Sunday, September 9th, 2018 at 1:15 PM

Title: Re: Independent investigation confirms "physical, sexual, emotional abuse" by Sogyal Rinpoche

Content:

DGA said:

Put in more banal terms, would you argue that liberal democracy and fascism are equally enlightened? I would not, and for this reason, I would say that failures to try for enlightenment in society (we can debate that definition) also end in tears.

Malcolm wrote:

Liberal Democracy never aimed at creating an enlightened society at all. It aimed at creating a society that was based on the recognition of common rights of human beings. Fortunately, its premises allowed the notion of who was a human being to expand, and thus under Liberal Democracy, rights have been increasingly extended towards those whose rights were not recognized under its original formulation. But the creation of an enlightened society was never at its base. Fascism and Socialism, on the other hand, have pretensions towards transcendence and enlightenment.

Author: Malcolm

Date: Monday, September 10th, 2018 at 12:08 PM

Title: Re: Receiving both Buddhist & Bön Dzogchen teachings?

Content:

Malcolm wrote:

The main problem you will have is reconciling the mutually exclusive historical viewpoints of Bon and Buddhadharma. Otherwise, there is no conflict.

Author: Malcolm

Date: Monday, September 10th, 2018 at 10:14 PM

Title: Re: Independent investigation confirms "physical, sexual, emotional abuse" by Sogyal Rinpoche

Content:

DGA said:

Put in more banal terms, would you argue that liberal democracy and fascism are equally enlightened? I would not, and for this reason, I would say that failures to try for enlightenment in society (we can debate that definition) also end in tears.

Malcolm wrote:

Liberal Democracy never aimed at creating an enlightened society at all. It aimed at creating a society that was based on the recognition of common rights of human beings. Fortunately, its premises allowed the notion of who was a human being to expand, and thus under Liberal Democracy, rights have been increasingly extended towards those whose rights were not recognized under its original formulation. But the creation of an enlightened society was never at its base. Fascism and Socialism, on the other hand, have pretensions towards transcendence and enlightenment.

Coëmgenu said:

We are talking about "corporations as people", right?

Malcolm wrote:

No, I had in mind the 13th amendment, the 14th amendment, etc., recognizing the rights of women to vote, and so on.

Author: Malcolm

Date: Monday, September 10th, 2018 at 10:44 PM

Title: Re: The Three Yanas, Ringu Rinpoche

Content:

philji said:

This idea of checking out a teacher for 8 or 12 years is fine and dandy... but time is running out.. Do we really have the luxury of time...????

MiphamFan said:

If you meet the wrong teacher you could spend kalpas in vajra hell, so 12 years is little compared to that.

Of course this is just speaking in theory.

In practice, with the internet and social media it is harder for bad teachers to continue on without backlash, this is one good thing. You can crowdsource your 12 years.

Malcolm wrote:

Sapan points out that while this may be ideal, it is often not practical.

Author: Malcolm

Date: Tuesday, September 11th, 2018 at 10:45 PM

Title: Re: Are sun salutations a good substitute for Tibetan-style long prostrations?

Content:

MiphamFan said:

What about that yoga history book which said that sun salutations are actually relatively modern and adapted from some exercise drills by some Maharaja IIRC?

I guess the historical context isn't that important, but it's still a good, healthy movement?

Malcolm wrote:

IMO, it is a very good way to protect your back, knees and do prostrations.

Author: Malcolm

Date: Tuesday, September 11th, 2018 at 10:51 PM

Title: Re: What Shamatha tradition best prepares one for Dzogchen?

Content:

dharmafirststeps said:

It sounds to me like ChNN is probably quite similar in this respect to TUR. Does anyone know if that's the case?

Aryjna said:

At first I thought ChNNR's approach may be a bit different because I didn't know what other teachers do, but the more I learn about other teachers, those who teach Dzogchen at least so Alan Wallace may differ because he comes primarily from a different background, the more it seems they all have the same approach, first the DI and then you practice for purification/accumulations and for clarifying doubts. It seems even the Kadampa masters, who are often mentioned as mainly sutra practitioners, did the same thing according to Dilgo Khyentse Rinpoche:

The Heart Treasure of the Enlightened Ones said:

According to the pith-instructions of the precious Kadampa teachers, you are first introduced to the nature of the mind, absolute bodhichitta, and you then cultivate compassion for all beings, relative bodhichitta.

Malcolm wrote:

Early Kadampas were all from Nyingma families...

Author: Malcolm

Date: Friday, September 14th, 2018 at 10:30 PM

Title: Re: Longchenpa's refuge prayer

Content:

Spelare said:

Does anyone know the source text for the following refuge prayer attributed to Longchenpa? Did he compose it or was it received from an earlier source? I've transcribed it from a recording of Adriano Clemente, who was taught it by Namkhai Norbu Rinpoche (sorry for any transcription errors):

Longchen Rabjam said:

Namkhai nassu namkha khangwa yi

Lama yidam pawo khandro

Tso sangye chö dang pha bai gendün la

Da sum dro kun ku be kyab su kyi

Spelare said:

Also, does anyone have access to an English translation? I understand bits of it but not the whole thing. Thanks!

Malcolm wrote:

We migrating beings all go for refuge
to the guru, deva, viras, ḍākinīs, and so on,
and to the Buddha, the Dharma, and the Noble Sangha,
filling the sky in the abode of space

The official DC translation can be found in the Precious Vase.

Author: Malcolm

Date: Friday, September 14th, 2018 at 10:39 PM

Title: Re: Signs from the Dakinis?

Content:

Void said:

Until then, I prefer to rely on my superior intelligence and understanding (repeatedly scientifically proven IQ near 160) and on my extensive interdisciplinary studies (mostly dzogchen and mahamudra texts) and my personal practice efforts.

Malcolm wrote:

This is the reason no one takes you seriously. You do not have transmission. You do not have a guru. You have not made a relation with the dharmapālas. So no one is willing to talk to you about these recondite matters. In any case, forums like these are not very suitable for discussing such matters.

FYI, the body of light is an option, not a certainty, and as the Buddha pointed out in the Vajracchedika, and as Rongzom Pandita cites, if you think you can see a tathāgata by virtue of their signs, you are very mistaken.

Author: Malcolm

Date: Friday, September 14th, 2018 at 11:03 PM

Title: Re: Dalai Lama says 'Europe belongs to Europeans'

Content:

Grigoris said:

None of this answers the question as to why anybody should care what HHDL's view on European migration policy is.

Norwegian said:

His Holiness the Dalai Lama is a major international figure. That usually means whatever such a person says or does, is viewed with interest. He is a Nobel Laureate (the Nobel Peace Prize, which he received back in the days when that prize meant something).

Moreover he is a major Buddhist teacher, so certainly he has the attention from those who are interested in, sympathetic with, or actually are Buddhists (certainly those who are Indo-Tibetan Buddhists). He is a refugee himself, since 1959, and is considered a leader of his people, so he certainly has knowledge and experience of how it is to be a refugee. Then, from the point of view of Vajrayana itself, he certainly is the guru of many gurus (that we have), so that's one thing. Another is that he's considered to be an emanation of Avalokiteshvara himself.

I am sure there are many more factors as to why anybody are interested in his views on either this or that. And so yes, these things explain the why-question of yours above.

Malcolm wrote:

The reason why HHDL states this is obvious: he wants Tibet for Tibetans. Unfortunately, that ship has sailed. Otherwise everything that Grigoris points out is absolutely correct. Nationalism is the wrong way.

Author: Malcolm

Date: Saturday, September 15th, 2018 at 12:22 AM

Title: Re: Dalai Lama says 'Europe belongs to Europeans'

Content:

Malcolm wrote:

It should be obvious that given we humans populate a tiny little planet floating in vast space, arguing that human beings can really be divided into nationalities is an incredibly pre-modern and regressive idea.

Author: Malcolm

Date: Saturday, September 15th, 2018 at 3:30 AM

Title: Re: Dalai Lama says 'Europe belongs to Europeans'

Content:

Malcolm wrote:

This kind of essentialism results in holocausts.

cyril said:

You are assuming that because people think in a certain manner (or within certain conceptual frameworks) in our era that they did so 5000 years ago. Well they don't. I am not assuming anything. I gave you the example of Herodotus but you chose to trivialize it. Here is the quote in the context:

<http://perseus.uchicago.edu/perseus-cgi/citequery3.pl?dbname=GreekFeb2011&query=Hdt.%208.144.2&getid=1>

"...and next the kinship of all Greeks in blood and speech, and the shrines of gods and the sacrifices that we have in common, and the likeness of our way of life..."

This is a 400 BC Greek talking about Hellas and about Greeks as a whole. To me, it shows awareness of a Pan-Hellenic national identity despite the diversity within. To you, it looks like a possible hidden political agenda. Oh, well..

You are trying to convince me that there is a single European identity and your only evidence of this is that there are various national identities? I am giving you ample examples of how even the idea of a national identity is false. Where is your evidence for a unified European identity? NOWHERE

Likewise, there is kinship of all Europeans in the shared Greco-Roman foundation of their cultural heritage, Enlightenment values, Christian values, democracy, individual freedom and reason. There are also other things which, unfortunately, I cannot quite put

my finger on; the fabric of the European identity is intricate and often very subtle. Nevertheless, they tie together the various European cultures together despite the obvious diversity and make the European identity being more than a social construct or the sum of the various national identities.

Author: Malcolm

Date: Saturday, September 15th, 2018 at 1:59 PM

Title: Re: Dungse Rigzin Dorje Rinpoche

Content:

kirtu said:

Unfortunately he is currently forbidden from teaching in the United States (and has been for years) because of issues that DHS has with classifying people who live in Assam.

Hopefully he has been able to teach elsewhere in the past few years.

Kirt

Malcolm wrote:

No, it is because they won't let him travel with more than one other person.

Author: Malcolm

Date: Saturday, September 15th, 2018 at 10:44 PM

Title: Re: Dalai Lama says 'Europe belongs to Europeans'

Content:

Astus said:

The current issue of the 'migrants' looks very much like the same old racist and antisemitic fear mongering. It is unfortunate if the Dalai Lama has little understanding of what slogans like 'X-land belongs to X-people' means to the majority.

Author: Malcolm

Date: Saturday, September 15th, 2018 at 10:49 PM

Title: Re: Dungse Rigzin Dorje Rinpoche

Content:

kirtu said:

Unfortunately he is currently forbidden from teaching in the United States (and has been for years) because of issues that DHS has with classifying people who live in Assam.

Hopefully he has been able to teach elsewhere in the past few years.

Kirt

Malcolm wrote:

No, it is because they won't let him travel with more than one other person.

kirtu said:

A mutual friend told me that the issue was that DHS classified all the people (the monks and nuns) who are with him in Assam as potential terrorists. The issue being that DHS has simply decided to blanket classify people from Assam in this way.

If it were merely an issue of not being able to travel with another person then that could be remedied (although he might not want to do that since it would mean leaving his monastics in India). He could travel with a group of western students.

Unless you mean that the US is insisting that he literally has to travel completely by himself - which is not a travel restriction I have ever heard of.

Kirt

Malcolm wrote:

I am very familiar with the matter. When the Obama Admin came in, they placed heavy restrictions in religious workers visas, contra the Bush era policies which were surprisingly forgiving. Thus, they would not approve the Dungsey Rinpoche's chod group, and would issue no more than two visa. One person beside himself was not sufficient for the healing chod tour, and the legal fees were mounting into the thousands. Thus, they dropped the issue.

Author: Malcolm

Date: Saturday, September 15th, 2018 at 11:55 PM

Title: Re: Dungse Rigzin Dorje Rinpoche

Content:

kirtu said:

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amanitamusc said:

What was up obama's ass? Just making nice with china?

I know he canceled meetings with HHDL.

I noticed i saw more of my overseas Lama's when bush was in and when obama came in the doors were closed.

Malcolm wrote:

Hillary.

Author: Malcolm

Date: Sunday, September 16th, 2018 at 10:54 PM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Malcolm wrote:

"Dear friends,

we would like to inform you that the health of the Master is in decline due to natural causes. We are not aware of the time left to him. The Master has a peaceful appearance and does not feel pain. - Namkhai family"

Author: Malcolm

Date: Tuesday, September 18th, 2018 at 12:45 PM

Title: Re: The Self-Arisen Vidya Tantra and The Self-Liberated Vidya Tantra A Translation of the Rigpa Rang Shar and Rigpa Rang

Content:

Ignorant_Fool said:

This looks amazing, and I would love to get it, but is it something a fledgling practitioner would be able to comprehend?

Malcolm wrote:

You will understand somethings and not others. But if you have Dzogchen transmission then you should have this book.

Author: Malcolm

Date: Thursday, September 20th, 2018 at 11:27 PM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

treehuggingoctopus said:

The Primal Rosary of Precious Stones:

A Long Life Prayer for His Eminence Chögyal Namkhai Norbu Rinpoché

ལྷ་སྐྱབས་རྩེ་ཆོས་རྒྱལ་ནམ་མཁའ་འོ་ལྷ་ལྷ་པོ་ཆེ་ལ་བརྟན་གསལ་རིན་ཆེན་དང་པོའི་ཕྱང་

Aryjna said:

I hadn't noticed that trulkhor means magical wheel. It sounds much cooler now.

Malcolm wrote:

It doesn't.

Author: Malcolm

Date: Friday, September 21st, 2018 at 1:22 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Aryjna said:

I hadn't noticed that trulkhor means magical wheel. It sounds much cooler now.

Malcolm wrote:

It doesn't.

Aryjna said:

http://rywiki.tsadra.org/index.php/sprul_pa%27i_%27khor_lo Looks like it may mean navel center or something related in this case after all

Malcolm wrote:

It means machine, device, posture, etc.

Author: Malcolm

Date: Friday, September 21st, 2018 at 1:46 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Aryjna said:

http://rywiki.tsadra.org/index.php/sprul_pa%27i_%27khor_lo Looks like it may mean navel center or something related in this case after all

Malcolm wrote:

It means machine, device, posture, etc.

Aryjna said:

Is there some reasoning in the meaning based on the two parts of the word in such cases, or is it mostly unrelated?

Malcolm wrote:

It is a bad translation.

Author: Malcolm

Date: Friday, September 21st, 2018 at 2:56 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Aryjna said:

Is there some reasoning in the meaning based on the two parts of the word in such cases, or is it mostly unrelated?

Malcolm wrote:

It is a bad translation.

Aryjna said:

I mean that the individual meanings of the the two parts trul and khor do not seem to be able to lead to a meaning of 'posture'. Unless this is often not a factor in Tibetan.

Malcolm wrote:

The Sanskrit equivalent is yantra. Thus it is an inept translation.

Author: Malcolm

Date: Friday, September 21st, 2018 at 5:50 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Aryjna said:

I mean that the individual meanings of the the two parts trul and khor do not seem to be able to lead to a meaning of 'posture'. Unless this is often not a factor in Tibetan.

Malcolm wrote:

The Sanskrit equivalent is yantra. Thus it is an inept translation.

Aryjna said:

Thanks, I am just asking out of interest about how this generally works in Tibetan, as I am looking into the language more lately.

Malcolm wrote:

A འཕྲུལ་འཁོར་ is a machine.

Author: Malcolm

Date: Saturday, September 22nd, 2018 at 7:41 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Author: Malcolm

Date: Monday, September 24th, 2018 at 2:52 AM

Title: Re: Jay Garfield and Guy Newland on Metaphors in Buddhism

Content:

Queequeg said:

Following metaphors can get you wet, too.

kirtu said:

What??? Porque?

Kirt

Malcolm wrote:

Metaphors can be misleading, like misreading GPS machines.

Author: Malcolm

Date: Monday, September 24th, 2018 at 3:03 AM

Title: Re: Only thirteen buddhafiels?

Content:

jhanapeacock said:

In mahayana there is an inmeasurable number of nirmanakaya and sambhogakaya buddhafiels, but in dzogchen there are only thirteen buddhafiels (zhing khrams) is this correct?

Malcolm wrote:

There are thirteen buddhafiels apart from this one where Dzogchen teachings may be found. This is the meaning. It is meant to point out how rare Dzogchen teachings are.

Out of the countless buddhafiels in the universe/s, there are only thirteen buddhafiels that possess these teachings, and ours is one of them.

Author: Malcolm

Date: Monday, September 24th, 2018 at 3:27 AM

Title: Re: Dalai Lama, visiting the Netherlands, gets tough with abusers

Content:

Queequeg said:

Right now, young people are not showing interest in Buddhism.

Fortyeightvows said:

You really think that's true? I'm not sure about all of that.

Queequeg said:

It's documented that young people in developed countries show decreasing levels of interest in religion across the board. Anecdotally, it's commonly observed that Western sanghas are graying. Are there some where this is not so? We need to take note of these.

Malcolm wrote:

This is mainly the case in the US (West coast being a notable exception), England, etc. Young people in China and Europe are deeply enthusiastic for Dharma.

It is mainly in English-speaking countries where Dharma communities seem to be graying, and ironically, English is now the primary lingua franca of Buddhist studies.

Author: Malcolm

Date: Monday, September 24th, 2018 at 3:59 AM

Title: Re: Only thirteen buddhafiels?

Content:

jhanapeacock said:

In mahayana there is an inmeasurable number of nirmanakaya and sambhogakaya buddhafiels, but in dzogchen there are only thirteen buddhafiels (zhing khrams) is this correct?

Malcolm wrote:

There are thirteen buddhafiels apart from this one where Dzogchen teachings may be found. This is the meaning. It is meant to point out how rare Dzogchen teachings are. Out of the countless buddhafiels in the universe/s, there are only thirteen buddhafiels that possess these teachings, and ours is one of them.

Dorje Shedrub said:

Is there significance for the specific number of 13?

DS

Malcolm wrote:

None of which I am aware.

Author: Malcolm

Date: Tuesday, September 25th, 2018 at 12:12 AM

Title: Re: Only thirteen buddhafiels?

Content:

jhanapeacock said:

In mahayana there is an inmeasurable number of nirmanakaya and sambhogakaya buddhafiels, but in dzogchen there are only thirteen buddhafiels (zhing khrams) is this correct?

Malcolm wrote:

There are thirteen buddhafiels apart from this one where Dzogchen teachings may be found. This is the meaning. It is meant to point out how rare Dzogchen teachings are. Out of the countless buddhafiels in the universe/s, there are only thirteen buddhafiels that possess these teachings, and ours is one of them.

Aryjna said:

Are the names of these buddhafiels and any more information available somewhere?

Malcolm wrote:

This information can be found in the sgra thal gyur.

Author: Malcolm

Date: Tuesday, September 25th, 2018 at 12:59 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Finney said:

Rec'd via email: Cari tutti,

il Maestro è arrivato questo pomeriggio alle ore 17,30 alla sua residenza di Gadeling, Merigar.

Le pratiche continuano regolarmente come da programma.

Dear all,

our precious Master arrived at 5:30 pm. at his residence at Gadeling, Merigar.

We continue to perform the practices as programmed.

I admit I don't know if this is good news (Rinpoche is recovering) or sad news (sent home to be comfortable during final hours).

Back to Guru Yoga...

Malcolm wrote:

We have all been asked by the family to maintain silence on social media platforms from this day forward apart from official news such as you have shared.

Author: Malcolm

Date: Tuesday, September 25th, 2018 at 1:38 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Finney said:

Rec'd via email:

I admit I don't know if this is good news (Rinpoche is recovering) or sad news (sent home to be comfortable during final hours).

Back to Guru Yoga...

Malcolm wrote:

We have all been asked by the family to maintain silence on social media platforms from this day forward apart from official news such as you have shared.

Finney said:

Malcolm, are you saying that I shouldn't have shared this email (info from Merigar)? Didn't think it was different from other official emails shared here, but if it was inappropriate I'll remove it asap.

Malcolm wrote:

Finney, if you read carefully, what I said was that apart from communications which you shared, we should maintain silence, according to a request that can be found in the mirror on Facebook— so no worries.

Author: Malcolm

Date: Tuesday, September 25th, 2018 at 6:40 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

javier.espinoza.t said:

GY of GD appears in the secondary practice booklet, but truly there isn't a better GY, it should be the main <3

Mantrik said:

Guruyoga is Guruyoga, surely. You are expressing an individual preference.....or less kindly, a limitation. Mine is Nangsi Silnön

Malcolm wrote:

There is without doubt a specific reason we have been asked to do guru yoga of white A. I am sure this instruction comes from Rinpoche personally.

Author: Malcolm

Date: Wednesday, September 26th, 2018 at 8:51 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Miroku said:

I had 2 chances to go to Merigar I guess I should have gone to it ... yet my life prevented me from going there ... I just cannot leave my boyfriend and go away for a week, Man, sometimes it would be easier to be single.

Malcolm wrote:

If it interferes with Dharma, lose the boyfriend. He is not worth it.

Author: Malcolm

Date: Wednesday, September 26th, 2018 at 9:02 AM

Title: Re: Disassembling Dharma Books

Content:

Motova said:

Is there anything wrong with disassembling dharma books to scan them?

Thank you.

Malcolm wrote:

It is like killing sentient beings, if you can restore them whole and perfect, no problem. But if you can't....

Author: Malcolm

Date: Thursday, September 27th, 2018 at 6:51 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Malcolm wrote:

ChNN is no further away from you than the recognition of your own primordial state.

Author: Malcolm

Date: Thursday, September 27th, 2018 at 6:52 AM

Title: Re: Gil Fronsda - The Bodhisattva and the Arhat: Walking Together Hand-in-Hand

Content:

Virgo said:

I find it interesting that he redefined the terms to suit his own lack of acceptance or lack of understanding of them, and then set up straw-man caricatures of the traditional definitions to make his own definitions seem more credible or viable. But I am not surprised. I knew he was going to do that the second I read the title.

Rely on the meaning, not on the words;

kirtu said:

...there are actually an infinite variety of Buddhadharma paths

Malcolm wrote:

There are really only two: the paths based on sems (citta), and the path based on ye shes (jñāna).

Author: Malcolm

Date: Thursday, September 27th, 2018 at 11:22 AM

Title: Re: Gil Fronsdal - The Bodhisattva and the Arhat: Walking Together Hand-in-Hand

Content:

kirtu said:

...there are actually an infinite variety of Buddhadharma paths

Malcolm wrote:

There are really only two: the paths based on sems (citta), and the path based on ye shes (jñāna).

kirtu said:

That's true but I am referring to the forms taken within the paths. Also within the discussion of the apparent dichotomy of the Bodhisattva and Arhat paths this statement is irrelevant since both ultimately result in the yeshe path.

Kirt

Malcolm wrote:

The paths based on citta are variegated, since the term citta is derived from citra, to be variegated. But the path based on ye shes is the sole vehicle. The point of view of the paths based in mind are predicated on cause and effect. The path based on ye shes is beyond cause and effect.

Of course, when one is functioning from the point of view of mind, and not ye shes, then all the usual warning labels apply.

Author: Malcolm

Date: Friday, September 28th, 2018 at 2:12 AM

Title: Re: Politics and Toxicity

Content:

Queequeg said:

This is where Nichiren takes us on a different path. This is precisely the fatalism rejected.

I understand your point but you give up on this precious human life too easily. Some will call this attachment. I'll say it's the fact that we still have opportunity to act until this

body is ash.

Following up on this... looking inward and being concerned with purification of the self is Hinayana in outlook.

Malcolm wrote:

No it isn't. As Shantideva points out, a bodhisattva is obligated to protect themselves in order to help others. Purification is part of that self-protection.

Author: Malcolm

Date: Friday, September 28th, 2018 at 5:51 AM

Title: Re: Politics and Toxicity

Content:

Queequeg said:

"part of". Not the whole. And not the whole of the bodhisattva path.

Malcolm wrote:

You did not qualify your statement, hence my observation. Had you said, "being solely concerned with purification of the self," I would not have said anything.

Author: Malcolm

Date: Friday, September 28th, 2018 at 12:31 PM

Title: Re: Chogyal Namkhai Norbu Update

Content:

SwampyFool said:

Does anyone know if we can still purify our samaya with Rinpoche while he is in this samadhi state?

Malcolm wrote:

Yes.

Author: Malcolm

Date: Friday, September 28th, 2018 at 12:47 PM

Title: Re: Chogyal Namkhai Norbu Has Attained Parinirvana

Content:

Tenma said:

Who is left in this modern world now? One of the great masters has gone off. We have Lama Tsultrim and Garchen Rinpoche left of the modern world from what I know, and perhaps his successor. Is there anyone else out there left of this era?

Malcolm wrote:
Khenpo Namdrol.

Author: Malcolm
Date: Friday, September 28th, 2018 at 9:21 PM
Title: Re: Chogyal Namkhai Norbu Has Attained Parinirvana
Content:

Tongnyid Dorje said:
who is Khenpo Namdrol?

Crazywisdom said:
He is one of a few lamas under Khenpo Jigme Phuntsok who teaches around the world. He is based in Pharping, Nepal. He has given Empowerments and complete transmissions of Guhyagarbha and Chetsun Nyingthig and others in Alameda, CA at Orgyen Dorje Den.

Tongnyid Dorje said:
and has he recieved CNNR transmissions in full, so he can continue our Rinpoches work and lineage?

Malcolm wrote:
No, but that is not the point. The point is he is a highly qualified teacher of Dzogchen.

Author: Malcolm
Date: Friday, September 28th, 2018 at 10:24 PM
Title: Re: Latest report on Shambhala abuse just released.
Content:

PeterC said:
From a lineage perspective the defining feature of the Shambhala organization was the terma system it propagated.

Malcolm wrote:
The Shambhala teachings were never meant to be mixed with Buddhist teachings at all, and they were never meant to be part of a guru transmitted system. I know this because I know people who "were there" when they were originally produced and when Shambhala training was first organized. I myself did the first three levels under the old system.

Indeed, there are older Shambhala students who will, eventually, continue the old

system outside the present Shambhala International. The Shambhala teachings themselves are interesting.

Author: Malcolm

Date: Saturday, September 29th, 2018 at 2:11 AM

Title: Re: Latest report on Shambhala abuse just released.

Content:

PeterC said:

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Malcolm wrote:

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Indeed, there are older Shambhala students who will, eventually, continue the old system outside the present Shambhala International. The Shambhala teachings themselves are interesting.

PeterC said:

Malcolm - could you say more about how the older system differed from what they're doing now?

The few Trungpa students I know had a fairly conventional Kagyu training and parted company with it before the Shambhala phase - the only shambhalians I know then got involved post-OM.

Malcolm wrote:

It was literally supposed to be two separate traditions, related, but separate, As Simon said, the idea in Shambhala was an idea of warriorship as a personal path, and in addition to his termas, Trungpa drew principally from mundane paths such as the worldly Bon vehicles like Phyva Bon and also Confucianism, according to his own account. His idea was that Shambhala training was a place where anyone could go and learn the principles of meditation-based spiritual warriorship, predicated on the model of Buddhist kings, etc., without having to sign up, take refuge, and so on. In the old days, people could do the ten levels, without ever thinking that they ought to make the jump into Buddhism-- I met several such people back in the late 80's. Of course, at that time, if one made it through the ten levels, went to Warrior Assembly and so forth, one might be strongly encouraged to then proceed along the Buddhist path, but the pure Shambhalians I knew then were quite certain they were following a complete and

independent path that was not Buddhism per se. Then Osel Mukpo started giving refuge names like Crystal Spear Warrior and so on, and within a few years, he merged the two systems, many people think to the detriment of the Shambhala teachings themselves.

You asked before about the Scorpion Seal teachings. Well, they are not Osel Mukpo's invention per se, but rather his commentary on the original Scorpion Seal terma of his father. But the people I spoke to about this recently really did not think they were worth much, content wise. Mukpo has no training.

Author: Malcolm

Date: Monday, October 1st, 2018 at 9:33 PM

Title: Re: Does Consciousness Continue After Cessation?

Content:

Astus said:

If arhats of a fixed nature - i.e. no change to the bodhisattva path - are in a mental body that is permanent, then that is actually an eternalist interpretation.

Malcolm wrote:

No, the nature of any given mind stream itself is partless moments, hence, not eternal; but since these arhats will not arise from this samadhi of cessation without intervention, their samadhi is for all intents and purposes, permanent (but not eternal).

The nonabiding nirvana of a buddha means that the continuum of a buddha never ceases, all that ceases for them is the two obscurations.

Author: Malcolm

Date: Tuesday, October 2nd, 2018 at 1:49 AM

Title: Re: Does Consciousness Continue After Cessation?

Content:

Malcolm wrote:

since these arhats will not arise from this samadhi of cessation without intervention, their samadhi is for all intents and purposes, permanent (but not eternal).

Astus said:

Proposing a permanent mind is the very opposite of the doctrine of impermanent composites. But if it is interrupted, it is not permanent, nor is it the type of arhat that does not switch to the bodhisattva path.

The nonabiding nirvana of a buddha means that the continuum of a buddha never ceases, all that ceases for them is the two obscurations.

What is the cause of body and mind if not ignorance?

Malcolm wrote:

Ignorance is a cause of defiled body and mind. Aspirations and merit are the cause of a Buddhas body and mind. Those causes are limitless therefore the series never ceases.

Author: Malcolm

Date: Tuesday, October 2nd, 2018 at 4:48 AM

Title: Re: Does Consciousness Continue After Cessation?

Content:

Malcolm wrote:

Ignorance is a cause of defiled body and mind. Aspirations and merit are the cause of a Buddhas body and mind. Those causes are limitless therefore the series never ceases.

Astus said:

Arhats eliminated ignorance, but lack aspirations and merit, hence no cause for continuation.

Malcolm wrote:

They did not eliminate all traces and the knowledge obscuration, therefore they have not eliminated all causes. Ergo, they have causes which sustain their continuum's.

Author: Malcolm

Date: Wednesday, October 3rd, 2018 at 3:44 AM

Title: Re: Innately present primordial wisdom

Content:

dharmafirststeps said:

I'm trying to figure out a Tibetan phrase that Khenpo Sonam of Lhündrup Chöling Dharma Center translates as innately present primordial wisdom, or innately abiding wisdom.

It sounds like 'len shes rgyas pa'i yeshe' but that doesn't make any sense so can't be right. Can anyone figure out what the actual Tibetan would be? The context was 'what we need to understand to bring forth realisation' in a Dzogchen talk.

Malcolm wrote:

Probably khan cig skyes ye shes.

Author: Malcolm

Date: Wednesday, October 3rd, 2018 at 3:45 AM

Title: Re: Innately present primordial wisdom

Content:

dharmafirststeps said:

I'm trying to figure out a Tibetan phrase that Khenpo Sonam of Lhündrup Chöling Dharma Center translates as innately present primordial wisdom, or innately abiding wisdom.

It sounds like 'len shes rgyas pa'i yeshe' but that doesn't make any sense so can't be right. Can anyone figure out what the actual Tibetan would be? The context was 'what we need to understand to bring forth realisation' in a Dzogchen talk.

Malcolm wrote:

Probably lhan cig skyes ye shes, sahajajnana

Author: Malcolm

Date: Saturday, October 6th, 2018 at 9:58 PM

Title: Re: Can a Stream Enterer believe in silly things?

Content:

Sherab said:

I was taught that according to the Buddha, the most difficult obstacle to overcome is clinging to a view. This has made a deep impression on me as it appears to be something unique to Buddhism. So when Malcolm made this comment:.... there are a lot of renowned Buddhist savants in history who have put forward some pretty bad arguments -- like Sapan's argument that ants lack eyes. Just embarrassing. <https://dharmawheel.net/viewtopic.php?f=53&t=29203&start=40#p461254> it caught my eye.

Then I saw this video <https://www.youtube.com/watch?v=IWY1FBArO7c...> and I wondered, can a stream enterer, one who is on the path of seeing, or someone beyond the path of seeing but still on the path, still believe in silly ideas. Going by Malcolm's comment, it would seem the answer is yes. Surprising? Or not?

WeiHan said:

Ants do have two compounded eyes but these eyes are only good for detecting acute movements and do not have good image resolution. Perhaps, Sapan is making a point that ants don't see well..

Malcolm wrote:

No, he is saying they do not have any eyes at all.

Author: Malcolm

Date: Monday, October 8th, 2018 at 4:05 PM

Title: Re: Purifying disdain and negative thoughts towards spiritual teachers

Content:

Malcolm wrote:

Completion stage practice is the best purification.

Author: Malcolm

Date: Monday, October 8th, 2018 at 7:55 PM

Title: Re: Mara experiences, temptation, possession.

Content:

Malcolm wrote:

Maras, in classical Dharma, are of four kinds: Mara of afflictions, skandhas, death, and the Devaputra Mara.

The last is equivalent to Kamadeva, the highest deva in the desire realm.

Author: Malcolm

Date: Wednesday, October 10th, 2018 at 4:47 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Mantrik said:

Since questioning SS Publications's wisdom is so heinous I'll leave it to those who clearly know much more about such things:

Malcolm wrote:

The request for silence refers only to posting memorials and so on of CHNN's passing. It has nothing to do with the normal day to day business of the gars. They are still running programs, hosting SMS teachers, and so on.

We don't all just stop still because our teacher has left this mortal coil.

Author: Malcolm

Date: Wednesday, October 10th, 2018 at 11:02 PM

Title: Re: The Self-Arisen Vidya Tantra and The Self-Liberated Vidya Tantra A Translation of the Rigpa Rang Shar and Rigpa Rang

Content:

jnanasutra said:

Footnote 580 in chapter 40 (The Praise) says that, "The innumerable sentient beings of the six realms of samsara are innate seeds within one's heart center."

Hmm, that is very interesting. I would like to understand this better. Is this literal or figurative or something else all together?

Malcolm wrote:

It refers to the bijas in consciousness that generate the appearances of the six realms.

Author: Malcolm

Date: Thursday, October 11th, 2018 at 8:57 PM

Title: Re: The Self-Arisen Vidya Tantra and The Self-Liberated Vidya Tantra A Translation of the Rigpa Rang Shar and Rigpa Rang

Content:

Malcolm wrote:

<http://tsegyalgar.org/localcenters/tsegyalgareast/tsegyalgareastcale/book-signing-and->

talk-with-malcolm-smith/

Author: Malcolm

Date: Saturday, October 13th, 2018 at 6:44 AM

Title: Re: Zen and the Art of Political Correctness

Content:

narhwal90 said:

There is no need to make these things a basis for entertainment. Dogen did not attempt to make his instruction wrt cleanliness and sanitation in the zendo humorous. From reading the various followups I get the hint that Mr Brown has a history of at least occasional awkward/unfortunate/inappropriate comments. If he cannot learn to control his speech in his capacity of Chief Priest after (apparently) a number of events then maybe it is time for him to go learn to do so.

Queequeg said:

Well, that's the question. What is and is not appropriate in the context of teaching. No Jokes? Or just not certain kinds of jokes?

SFZC can do whatever they want. They should just say what they mean and cut this hemming and hawing. The way they handled this, though, was a clusterf*ck from the start. Everything went wrong - the complaint that prompted all this was factually wrong but they went full bore on it without any effort to investigate it until a broader meeting of abbots said due diligence was necessary before they axed the guy. Then, they were on unsteady footing because now they were committed to some course of action and unwilling to reset. By the time they got the facts and realized the complaint was not factually correct, too much crap had transpired.

Brown is not innocent here. He did tell some dumb, off color jokes that were throwaways. He seemed embarrassed by the subjects and tried to deflect with humor. I can see someone who is really sensitive getting upset... He contributed to the escalation when he went public, making sure for this to turn into an embarrassment for SFZC.

Malcolm wrote:

Some people were just waiting to be offended.

Author: Malcolm

Date: Sunday, October 14th, 2018 at 2:46 AM

Title: Re: Democrats are compulsive self mutilators

Content:

Queequeg said:

<https://www.nytimes.com/2018/10/12/opinion/liberals-trump-midterms-2020-election.html>

Bernie laid out the map. Just cut to the basics that affect all of us and hammer, hammer,

hammer: medicare for all, affordable college, infrastructure paid for with taxes on the rich, fix immigration (stop with the abolish ICE crap), and adopt what's working with the economy - yeah, redoing NAFTA and resetting trade with China and Europe is the right move.

Cut the histrionics that play for spectacle and cheap thrills of the choir.

Malcolm wrote:

Bret Stephens is just the NYT's pet "conservative" op ed guy.

Author: Malcolm

Date: Sunday, October 14th, 2018 at 2:47 AM

Title: Re: Democrats are compulsive self mutilators

Content:

Queequeg said:

redoing NAFTA and resetting trade with China and Europe is the right move.

Malcolm wrote:

This is an error, IMO.

Author: Malcolm

Date: Wednesday, October 17th, 2018 at 9:20 PM

Title: Re: Democrats are compulsive self mutilators

Content:

Queequeg said:

Open borders are simply not an option.

Malcolm wrote:

Wow, Trump really did win. Sad!

Author: Malcolm

Date: Wednesday, October 17th, 2018 at 10:02 PM

Title: Re: Democrats are compulsive self mutilators

Content:

Fa Dao said:

Actually if you're going by counties Trump won approximately 2,600 counties to Clinton's 500 with 304 electoral votes to her 227, but losing the popular vote by almost 3 million. Many are now saying that we need to abolish the electoral college and go by the popular vote. The problem with this is that California, New York, and Texas would decide

all future election...the rest of the country may as well not even vote at all. This is why the electoral college was established in the first place to give each state a voice. Up until this point (not including Bush/Gore) the electoral college has served the US well. And no...I did NOT vote for Trump, I voted for Bernie...but people need to face up to the facts and if they don't like things the way they are come up with a better platform than "Trump is (fill in the blank) evil, racist, misogynistic, homophobic etc etc. as well as come up with a better candidate than Hillary.

Malcolm wrote:

All the electoral college does is disenfranchise millions of voters, acting as a force multiplier for voters in small states like Wyoming. And frankly, having California and NY determine all future elections would not be a bad thing at all.

Author: Malcolm

Date: Wednesday, October 17th, 2018 at 10:54 PM

Title: Re: Democrats are compulsive self mutilators

Content:

Queequeg said:

Open borders are simply not an option.

Malcolm wrote:

Wow, Trump really did win. Sad!

Queequeg said:

Its a mistake to give Republicans all the ground on fixing immigration. "No" is not a workable policy. Immigration has been a problem needing fixing for over 2 decades. The issue has been forced. Let's deal with it.

Or are you actually suggesting that "Abolish ICE" is a feasible policy?

Malcolm wrote:

Let's just deal with reality for a change and understand that North America is one economic block. United, it would very, very powerful. No chance China would outcompete the United States of North America.

The present immigration issue is non-issue.

Author: Malcolm

Date: Wednesday, October 17th, 2018 at 10:58 PM

Title: Re: Democrats are compulsive self mutilators

Content:

PeterC said:

I have no idea why, though, someone like Bezos or Dwayne Johnson would want to be president. It doesn't pay, the job doesn't bring that much power, and it makes your life hell unless you are a chronic amoral narcissist.
For the same reason Bloomberg ran for mayor - civic duty.

How about Mattis? In a debate with Trump he'd be able to voice some of the thoughts that flashed across his face when they had that public cabinet meeting and all those secretaries were groveling and genuflecting toward Trump. LOL
Really there's no shortage of good candidates. However when you exclude those who wouldn't want the job, and those who wouldn't be acceptable to the democrat caucus, you end up with people like Warren who will only lose.

Queequeg said:
Or Booker, or Harris, or Gillenbrand. Ugh.

I'd vote for Cuomo. I like the way he uses his brass knuckles. Debate with Trump would be a Queens grudge match, though, that would only play to Trump's game. I think the debate would have to be with a grown up who means business... or a Jewish grand father who can cause a bout of shame with stern look... Bernie

Tulsi Gabbert... though she's too young and the Hare Krishna background will bite her.

Malcolm wrote:
I'd vote for anyone who can get this mother*&^%#\$ out of the Whitehouse.

Author: Malcolm
Date: Wednesday, October 17th, 2018 at 10:59 PM
Title: Re: Why did you choose vajrayana buddhism?
Content:
Malcolm wrote:
Karma.

Author: Malcolm
Date: Thursday, October 18th, 2018 at 12:50 AM
Title: Re: Democrats are compulsive self mutilators
Content:

Queequeg said:
Open borders are simply not an option.

Malcolm wrote:

Wow, Trump really did win. Sad!

Nemo said:

Your opinion is very American and indicative of your unsophisticated political options. In Canada when I was younger our immigration was a policy of tap on/tap off. Every January our department of labour would do a labour market study and then inform parliament to tailor immigration to current economic conditions. If there was a skills shortage that area could be opened up. If students could not find summer jobs it could be tightened. If employers were exploiting skilled immigrants the tap was turned off. So the immigrants from that time found employment in their area of expertise and became incredibly successful. Employers could not trap PhD's in jobs driving cabs and making fast food. Students and the lower class would get training and could find work easily instead of competing with doctoral degree foreigners. When I was 16 during the last tap off period I could find a job in 3 hours. Tap on all the time is neoliberalism and only benefits the rich. Tap off is perhaps unrealistic with our aging populations without massive automation and wealth redistribution. To think it is either/or permanently is a level of oversimplification that does more harm than good.

Malcolm wrote:

Reality check time: Fortress America is just not an option. People will continue to stream north, depending on the conditions in their country, until such time everyone in NA has a comfortable middle class life with proper benefits, educational opportunities, and so on. Anything short of this is merely shortsighted. Canada is buffered by the US, and your southern border is not fortified, nor is our northern border. In any case, the immigration "problem" in the US is not from planes and boats, it is comes these days from disenfranchised people fleeing state and nonstate violence in Central America. NAFTA is working for Mexico, which is why illegal immigration from Mexico fell off a cliff.

Not only this, we are a nation of 350+ million, Canada has one tenth of the population of the US.

Right now, because of Trump's policies, crops are rotting in fields in Bakersfield, CA. because they cannot find farmworkers.

Author: Malcolm

Date: Thursday, October 18th, 2018 at 12:52 AM

Title: Re: Democrats are compulsive self mutilators

Content:

Nemo said:

In Canada when I was younger our immigration was a policy of tap on/tap off. Every January our department of labour would do a labour market study and then inform parliament to tailor immigration to current economic conditions. If there was a skills shortage that area could be opened up. If students could not find summer jobs it could be tightened. If employers were exploiting skilled immigrants the tap was turned off. So the immigrants from that time found employment in their area of expertise and became incredibly successful. Employers could not trap PhD's in jobs driving cabs and making

fast food. Students and the lower class would get training and could find work easily instead of competing with doctoral degree foreigners. When I was 16 during the last tap off period I could find a job in 3 hours. Tap on all the time is neoliberalism and only benefits the rich. Tap off is perhaps unrealistic with our aging populations without massive automation and wealth redistribution. To think it is either/or permanently is a level of oversimplification that does more harm than good.

Queequeg said:

Holy moly. That just makes too much sense.

Scaling it up for the US might require that those reports be bi-annual, but that sounds great.

Does Canada not do it that way anymore?

Nemo said:

When Brian Mulroney/Ronald Reagan introduced free trade he started a tap on all the time policy. Now student jobs are a fairy tale and I get my coffee from PhDs. My housekeeper is a lawyer.

Malcolm wrote:

Illegal immigrants are not competing for professional positions in the US. Q has no fear of losing his job to a migrant apple picker in Upstate NY.

Author: Malcolm

Date: Thursday, October 18th, 2018 at 9:49 PM

Title: Re: Guru Rinpoche As...

Content:

kalden yungdrung said:

Then please explain the meaning of Dorje Drolo, who is sitting on a tiger.

Agree there are a lot of interpretations and some are valid and some not.

Seems to be that this emanation of Guru Rinpoche is one of the most unclear guises of him.

Malcolm wrote:

Drollo is a variant of Guru Dragpo, this evident from the raised vajra and the scorpions emanating from his left index finger.

The tiger is the Bon deity Ati Muwer.

gro bo lod is a corruption of khro dalokottara.

M

Author: Malcolm

Date: Thursday, October 18th, 2018 at 11:24 PM

Title: Re: Democrats are compulsive self mutilators

Content:

Malcolm wrote:

Basically, no one has any f*&^ing idea of what is going on or what to do about it -- and frankly, no one ever has.

Author: Malcolm

Date: Friday, October 19th, 2018 at 12:33 AM

Title: Re: Democrats are compulsive self mutilators

Content:

Queequeg said:

This comes to another point - The US has to become confident in our way of doing things again, because that is what motivates us to help other countries develop in our mold. US influence in Latin America is a mess and the US has historically not done right in the region. There is, however, plenty of potential to do it right. That path is a whole discussion itself. One thing, to make that happen, Latin Americans have to stop this tendency to nationalize industries. Nothing turns off investment like the looming threat that everything can just be seized by fiat.

PeterC said:

You may have inadvertently chosen the wrong words there. The world absolutely does not need other countries developing in the mold of the US. You won't find a single other country out there that aspires to having a healthcare system, education system, justice system, infrastructure, domestic politics, racial politics, etc. that look like the US - and that was before Trump.

Queequeg said:

I guess my response is two fold.

The shortcomings are there. Your position seems to ignore all the things that are going right.

Start with the rule of law. There is no way we would have a country this big, this diverse, functioning this well if the rule of law was not as robust as it is. This not only includes enforcement of property and contract rights, the fair and peaceful resolution of disputes, peaceful and democratic transfers of power.

Malcolm wrote:

Works well for white people, not so much for others.

Queequeg said:

Not everyone has access to decent healthcare. That needs to be fixed. At the same time, when healthcare is good, it's great. There's a reason why there is so much resistance to universal healthcare - because what we have is working well for many people and they myopically don't want to mess with it.

Malcolm wrote:

Yes, "I've got mine, screw you if you don't have yours."

Queequeg said:

Our approach to higher education, putting the financial burden on individuals instead of viewing education as the cultivation and development of the most valuable resource we have, is clearly a mistake.

Malcolm wrote:

Thanks to the GOP.

Queequeg said:

And we definitely need to address the uneven quality of primary education across the country. This is a big issue with national implications but is fundamentally a state and local matter. The Dept. of Ed. can set the pace, which they did with Common Core, but implementation is fragmented.

Malcolm wrote:

GOP again.

Queequeg said:

Infrastructure - everyone knows it needs to be fixed, but nobody wants to bite the bullet (if infrastructure is something to emphasize, Cuomo is worth considering for president. The guy has initiated and completed some of the biggest public works projects in over a generation in this notoriously sclerotic State, and it would be amazing to see that approach brought to the national level). I am optimistic we are coming around to a robust effort soon. Someone is going to discover that public works programs, when done well, are politically, wildly popular. I suspect we will have another problem when it comes time to wind down the infrastructure programs, but that's another issue.

Malcolm wrote:

As long as the GOP is in power, this will never happen.

Queequeg said:

At least we're not shooting each other in the streets over politics. That's better than a lot of places.

Malcolm wrote:

Give it time.

Queequeg said:

I left race as the last issue. We have never fully dealt with the legacy of slavery. Also part of this, I would add, we have never dealt with the genocide that marked the founding of our society on this land. We still have the myths racial superiority and inferiority, about cowboys and indians. I don't think there is a political solution to this. This is a spiritual matter. I jokingly posted a link to an article about perceiving oneness as the cure for our divisions... I actually don't think there is any other way. This unresolved injury, for everyone involved - the descendants of the perpetrators and the descendants of the victims. IMO, there's a practical reason as part of our right livelihood we're not supposed to be butchers - the act of killing leaves deep marks on the one's doing the killing - comparable to the survivors of the carnage, not to mention the death process as Buddhists understand it. Race is implicated in poverty, inequality, injustice... almost all the failures of our society implicate race. We need to do something about this... I think there is a reason why the Civil Rights movement, led by religious leaders, was so successful and would not have been as successful if it was just a secular movement.

All that is to say, you have a point, and these are not things we would want anyone to emulate. But we also have a lot of good things going on which are really really good.

Right now, we have a moron as our spokesperson who doesn't get what we do. His whole political strategy is to get people feeling bad about how things are. "Carnage" he says. That kind of talk from the Bully Pulpit is not constructive. That just exacerbates pessimism and fear and is not conducive to cooperatively trying to fix our problems. By the same token, the pessimism from the left is also unproductive past a point.

Malcolm wrote:

The GOP invented this fantasy that we are in a post-racial era, then when that fantasy failed them, they coopted far-right white identity politics.

Queequeg said:

I'm not particularly down on the ideals of full socialist economies...

Malcolm wrote:

I am. Give "Road to Serfdom" a good read. See if you can poke holes in Hayek's arguments. I don't think you can.

Author: Malcolm

Date: Friday, October 19th, 2018 at 10:34 AM

Title: Re: What is the point of vajra songs?

Content:

Malcolm wrote:

A true vajra song is an expression of the sound of dharmata.

Author: Malcolm

Date: Friday, October 19th, 2018 at 11:29 PM

Title: Re: Democrats are compulsive self mutilators

Content:

Queequeg said:

I'm not particularly down on the ideals of full socialist economies...

Malcolm wrote:

I am. Give "Road to Serfdom" a good read. See if you can poke holes in Hayek's arguments. I don't think you can.

Nemo said:

So you haven't read enough Hayek to know he was for free public healthcare, a basic income and radical free education where knowledge was completely accessible for everyone.

Malcolm wrote:

Awfully presumptuous of you. That said, a person may be mistaken in one area of their thinking without being totally mistaken in all areas of their thinking. Take yourself for example.

Nemo said:

But most of his economic theories turned out to be a bust. China and the business models of Walmart and Amazon refute them completely.

Malcolm wrote:

Umm, no. Amazon and Walmart are monopolies that need to be broken up, just as Standard Oil was broken up. Hayek, in his book, speaks of the dangers of permitting monopolies to form.

Nemo said:

As does all of Europe, Canada, Australia NZ, etc not turning into totalitarian states because they have government planning.

Malcolm wrote:

I guess you don't really get the gist of Hayek's argument, so I will reproduce it here for your edification:

The dispute between the modern planners and their opponents is, therefore, not a dispute on whether we ought to choose intelligently between the various possible organizations of society; it is not a dispute on whether we ought to employ foresight and systematic thinking in planning our common affairs. It is a dispute about what is the best way of so doing. The question is whether for this purpose it is better that the holder of coercive power should confine himself in general to creating conditions under which

the knowledge and initiative of individuals are given the best scope so that they can plan most successfully; or whether a rational utilization of our resources requires central direction and organization of all our activities according to some consciously constructed "blueprint."

Hayek, F. A.. *The Road to Serfdom: Text and Documents--The Definitive Edition: Text and Documents--The Definitive Edition (The Collected Works of F. A. Hayek, Volume 2)* (p. 85). University of Chicago Press. Kindle Edition.

Nemo said:

Road to Serfdom was reactionary to the Commies of his day trying to do top down state capitalism and calling it communism. Even Hayek would admit it was his worst and most ideological work. Keynes is the one who economics proved was right.

Malcolm wrote:

Keynes was quite fond of Road to Serfdom, in fact, and praised it when it was published, despite the fact that the two were often at loggerheads. Keynes even wrote to Hayek in 1944:

"morally and philosophically I find myself in agreement with virtually the whole of it; and not only in agreement with it, but in a deeply moved agreement."

Hayek, F. A.. *The Road to Serfdom: Text and Documents--The Definitive Edition: Text and Documents--The Definitive Edition (The Collected Works of F. A. Hayek, Volume 2)* (pp. 23-24). University of Chicago Press. Kindle Edition.

Road to Serfdom does little in the way of offering proposals and solutions. Indeed, one of the main criticism is of the book is that it primarily focused on right and left-wing collectivism in general.

With respect to things like universal health care, free education, and so on -- these things are not within the purview of what Hayek is defining as "central planning" or "collectivism."

So again, for those who are willing to be seduced by the term "socialism," I think a review of Hayek's little book is important. Reading it does not necessarily entail subscribing to Van Mises' Austrian School of Economics and so on. But Road to Serfdom certainly points out the deficiencies of centralized planning of whole economies:

We must centrally direct economic activity if we want to make the distribution of income conform to current ideas of social justice. "Planning," therefore, is wanted by all those who demand that "production for use" be substituted for production for profit. But such planning is no less indispensable if the distribution of incomes is to be regulated in a way which to us appears to be the opposite of just. Whether we should wish that more of the good things of this world should go to some racial élite, the Nordic men, or the members of a party or an aristocracy, the methods which we shall have to employ are the same as those which could insure an equalitarian distribution.

Hayek, F. A.. *The Road to Serfdom: Text and Documents--The Definitive Edition: Text and Documents--The Definitive Edition (The Collected Works of F. A. Hayek, Volume 2)* (p. 84). University of Chicago Press. Kindle Edition.

This is the consequence of centralized planning of economies:

It is the price of democracy that the possibilities of conscious control are restricted to the fields where true agreement exists and that in some fields things must be left to chance. But in a society which for its functioning depends on central planning this control cannot be made dependent on a majority's being able to agree; it will often be necessary that the will of a small minority be imposed upon the people, because this minority will be the largest group able to agree among themselves on the question at issue. Democratic government has worked successfully where, and so long as, the functions of government were, by a widely accepted creed, restricted to fields where agreement among a majority could be achieved by free discussion; and it is the great merit of the liberal creed that it reduced the range of subjects on which agreement was necessary to one on which it was likely to exist in a society of free men. It is now often said that democracy will not tolerate "capitalism." If "capitalism" means here a competitive system based on free disposal over private property, it is far more important to realize that only within this system is democracy possible. When it becomes dominated by a collectivist creed, democracy will inevitably destroy itself.

Hayek, F. A.. The Road to Serfdom: Text and Documents--The Definitive Edition: Text and Documents--The Definitive Edition (The Collected Works of F. A. Hayek, Volume 2) (p. 109-110). University of Chicago Press. Kindle Edition.

I frankly see no compelling arguments that negate Hayek's basic thesis here, despite whatever faults his other work may bear.

Author: Malcolm

Date: Friday, October 19th, 2018 at 11:33 PM

Title: Re: Psychoanalysis

Content:

Anders said:

Yeah. Sure there are not as many Freudian practitioners of psychoanalysis as there used to be (though they are not as extinct as one might think either) but the fundamentals of psychoanalysis are as current as ever.

Malcolm wrote:

Psychoanalysis is bollocks. It is not scientific, it is based on the fantasies of one Austrian guy with a penchant for Greek mythology, cocaine, and cigars.

Author: Malcolm

Date: Saturday, October 20th, 2018 at 12:13 AM

Title: Re: Democrats are compulsive self mutilators

Content:

Malcolm wrote:

I frankly see no compelling arguments that negate Hayek's basic thesis here, despite

whatever faults his other work may bear.

kirtu said:

re: "The Road to Serfdom" - It's dated (it's a complete reaction to the rise of fascism in the 20 and 30's) and both Hayek's assumptions and conclusions are false. That should be sufficient reason to reject Hayek.

Then we have actual data points that show that post-WW2 social democracy (which of course Hayek would have been skeptical of) doesn't restrict freedom and guarantees (or virtually guarantees) the social good and maximizes individual freedom (of course most Americans and all European Liberals would deny this but they share the same cultic thinking).

Kirt

Malcolm wrote:

These economies you mention are not centrally planned. I still have yet to find anyone who can raise compelling arguments against Hayek's basic thesis in Road to Serfdom. Basically, what you are calling "social democracies" are, in the parlance of modern economists, termed "Coordinated Market Economies" as opposed to the US, Britain, Canada, and Australia, which are termed "Liberal Market Economies."

Author: Malcolm

Date: Saturday, October 20th, 2018 at 12:15 AM

Title: Re: Democrats are compulsive self mutilators

Content:

Queequeg said:

BRI is an amazing initiative.

Malcolm wrote:

Lhasa, 1959.

Author: Malcolm

Date: Saturday, October 20th, 2018 at 12:45 AM

Title: Re: Democrats are compulsive self mutilators

Content:

Queequeg said:

BRI is an amazing initiative.

Malcolm wrote:

Lhasa, 1959.

Queequeg said:

Its not the road that's bad... its the dudes who come down that road... which brings me back to - I don't think we want China dominating international affairs. Give it time, that road will also bring the world into China... that's another effect.

Malcolm wrote:

Lhasa, 1959. Dream on.

Author: Malcolm

Date: Saturday, October 20th, 2018 at 1:01 AM

Title: Re: Independent investigation confirms “physical, sexual, emotional abuse” by Sogyal Rinpoche

Content:

Anders said:

Yeah. Sure there are not as many Freudian practitioners of psychoanalysis as there used to be (though they are not as extinct as one might think either) but the fundamentals of psychoanalysis are as current as ever.

Malcolm wrote:

Psychoanalysis is bollocks. It is not scientific, it is based on the fantasies of one Austrian guy with a penchant for Greek mythology, cocaine, and cigars.

fckw said:

I love the spirit. I pointed out already above why it's quite irrelevant whether psychoanalysis is bullocks or not. It has been hugely influential on Western psychology for the better or worse. So, we have to deal with the heritage whether we like it or not.

Furthermore, it might not be so much bollocks as you are inclined to think. Or rather: the siddhas seem to have had certain types of insights more than 1000 years ago before psychoanalysis arose in Western culture. See

<https://books.google.ch/books?id=2av2Sul8PpoC&pg=PR13&lpg=PR13&dq=religion+philosophy+yoga+a+selection+of+articles&source=bl&ots=sLM2ArVnbX&sig=91mtwfgl8yBjf7ptxArqUG3RFhk&hl=de&sa=X&ved=2ahUKEwiJmdWR85LeAhXLKsAKHYE2BDIQ6AEwB3oECAIQAQ#v=onepage&q=oedipus&f=false>.

Malcolm wrote:

It's an interesting imagery, but it has nothing to do with the story of Oedipus— as you recall, Oedipus is unaware of his own identity.

M

Author: Malcolm

Date: Saturday, October 20th, 2018 at 1:31 AM

Title: Re: Independent investigation confirms “physical, sexual, emotional abuse” by Sogyal Rinpoche

Content:

fckw said:

I have long been wondering to what degree tantric deities are or are not comparable with Jungian archetypes. Saying that they are "same" is obviously not correct. Saying they are completely different somehow does not seem right neither to me.

Malcolm wrote:

Deity yogas are, fundamentally speaking, dramatized narratives of awakening.

Author: Malcolm

Date: Saturday, October 20th, 2018 at 1:59 AM

Title: Re: Democrats are compulsive self mutilators

Content:

Queequeg said:

BRI is an amazing initiative.

Malcolm wrote:

Lhasa, 1959.

Nemo said:

Economics has changed a lot since 1944 and geopolitics since 1959.

"It doesn't matter whether a cat is black or white, as long as it catches mice." -- Deng Xiaoping

Malcolm wrote:

The character of the Chinese government hasn't changed one little bit.

Lhasa, 1959. That is what letting the Chinese build a road to your door gets you, as Asia will find out, much to its regret.

Author: Malcolm

Date: Saturday, October 20th, 2018 at 4:52 AM

Title: Re: Guru Rinpoche As...

Content:

michaelb said:

all DT lamas I've ever asked reject the idea that Drolo is "considered something like the

essence of Kilaya." Some dedicated DT Phurba and Drollo practitioners I've asked have no idea what Malcolm was actually going on about.

Malcolm wrote:

According to the DT Drollo chronicle, while at Paro Taktsang, Guru Rinpoche manifested the vajrakhrodasamadhi, the samadhi of vajra wrath, out of which he arose in the form of Dorje Drollo. If you examine any Kilaya sadhana, you will discover a line that says, "Vajra wrath severs hatred" or something of this nature. The source of this idea of mine is the late Yeshe Phunstog, an American who was a very close disciple of Dudjom Rinpoche, and Gyatrul Rinpoche's right hand man for many years. His main practice was Dudjom Drollo. He informed me of this on the occasion Ngakpa Yeshe Dorje's bestowal of the Dudjom Drollo in Boston, Ma., 1992, when asked, Ngakpa Rinpoche confirmed this. "Gro bo lod" is a corruption of krodhalokottāra, which is why the main sadhana of Dorje Drollo in the DT begins with "Namo mahāguru vajra krodhalokottāraye."

Now, then, I know what Shenphen Rinpoche told me, and I know what Ngakpa Rinpoche said, and I know what Yeshe Phuntsog said. I don't know, nor do I much care, what other Lamas say. You are free, of course, to follow anyone's opinion you find more credible than mine.

Author: Malcolm

Date: Saturday, October 20th, 2018 at 5:47 AM

Title: Re: Guru Rinpoche As...

Content:

michaelb said:

=

Regarding another characteristic that you mention, the tigress is most often described as pregnant rather than "in heat."

Malcolm wrote:

This is not correct, actually Kunzang Dechen Lingpa, a tertön and another direct disciple of Dudjom Rinpoche made it very clear that not only was the tigress in heat, it was in its first heat. Not only this, but in 1992, I separately heard this from Bakha Tulku.

michaelb said:

but it's weird if idiosyncratic ideas like Ati Muwer being the tigress is the only view presented here rather than it being explained as the uncommon story it is.

Malcolm wrote:

It is not weird at all. It just does not correspond to other traditions you heard. The first time I heard the Ati Muwer identification was in 1992, personally, not in a teaching, from ChNN when I showed him a small image of Drollo which he blessed. You never know with CHNN, it might be something he learned in his dreams. One never knows.

M

Author: Malcolm

Date: Saturday, October 20th, 2018 at 5:51 AM

Title: Re: Guru Rinpoche As...

Content:

michaelb said:

Not sure I follow. So because Drolo is Vajra Khroda Lokottara this connects him with Vajrakilaya because of རྩ་རྩེ་ཁྲོ་པོ་ཞེས་པ་གཙོ་ནས་?

Could you give me a page reference for the Paro Taktsang bit?

Malcolm wrote:

Yes.

Dudom Rinpoche's collected works, vol 15; ppg. 115-116, beginning on the bottom of 115.

Author: Malcolm

Date: Saturday, October 20th, 2018 at 5:57 AM

Title: Re: Psychoanalysis

Content:

Anders said:

There is an active complex mental life happening in all humans that most people are largely unaware of

Malcolm wrote:

Nope.

Anders said:

Most of our deep-seated neuroses are rooted in childhood events,

Malcolm wrote:

Nope. But it is nice to blame our parents.

Anders said:

Talking therapy is a viable method for unlocking and working with these neuroses by exploring their origins and for making conscious much of the mental life we are typically unaware of.

Malcolm wrote:

Talk therapy is useless.

Anders said:

Free association works well in such sessions

Malcolm wrote:

Mere proliferation. And, it is not as free as you might think.

Anders said:

Dreams are, though encoded, an unfiltered information system about the actual state of affairs of our psyche.

Malcolm wrote:

Probably not.

Anders said:

Sure things like the oedipus complex, anal/oral phases etc have mostly fallen into disuse, but the gist of it, though not universal, is still highly prevalent. Psychodynamic psychotherapy is in many ways the modern descendant of Freudian psychoanalysis and is based on many of Freuds original tenets concerning the psyche and how to work with it.

Malcolm wrote:

It's all bollocks, just another way to separate fools from their money.

Author: Malcolm

Date: Saturday, October 20th, 2018 at 10:37 PM

Title: Re: Guru Rinpoche As...

Content:

Aryjna said:

What is the problem with the tigress being the Bon deity? You are the one perceiving it as a humiliation, that does not mean it is humiliating in the first place. In other explanations it is his own consort. It is not a servant or something like that.

kalden yungdrung said:

Guess you miss the core of the discussion here.

Bon-sku Atimuwer is a Dharmakaya aspect first and second it is in Bön never known as a tigress.

Malcolm wrote:

Ati Mu wer, for Buddhists, it is a powerful worldly god, not a Dharmakāya. As pointed-out already, Pehar is not a scorpion, but appeared as a scorpion at Samye where he was tamed by Guru Rinpoche. Norbu Rinpoche consistently has pointed out that Ati Mu wer manifested as a tigress and that Guru Rinpoche subdued Ati Muwer. You don't have to believe it, but this the tradition I received from my teacher. Likewise, you received a tradition that Tonpa Shenrab lived 18,000 years ago— something which I don't believe at all. Since Bonpos have nothing to do with Guru Rinpoche anyway, I find it difficult to understand your interest in this thread. Guru Rinpoche defeated the Bonpos, as did Milarepa, and so on. If you take a western text critical view of these things, you will find that equally harmful to Čho and Bon, actually, more harmful to Bon-- because the western scholarly consensus is that modern Bon is just a form of Buddhism that arose in the 11th century, around the same time as the treasure tradition.

When it comes to these conflicts, it is better that people part ways.

Author: Malcolm

Date: Saturday, October 20th, 2018 at 11:02 PM

Title: Re: Guru Rinpoche As...

Content:

lelopa said:

In jatson Nyingpos terma the tigress is Yeshe Tsogyal...

Malcolm wrote:

There is no mention at all of a tigress in the Konchog Chidu Drollo sadhana or empowerment, much less the tigress being identified as Tsogyal.

Author: Malcolm

Date: Sunday, October 21st, 2018 at 1:39 AM

Title: Re: Guru Rinpoche As...

Content:

michaelb said:

This is not something I've ever heard from any tersar lama, and I've specifically asked after Malcolm made that claim. Whereas it is true that Dudjom Tersar Drolo does not have extensive dzogchen teachings, and, if you want to practice dzogchen you might have to take teachings from Namchak Putri or wherever, all DT lamas I've ever asked reject the idea that Drolo is "considered something like the essence of Kilaya." Some dedicated DT Phurba and Drolo practitioners I've asked have no idea what Malcolm was actually going on about.

Malcolm wrote:

Palden Gyatso (17th century) writes in his History of Kilaya:

At the cave of the Glorious Tiger's Lair in Paro, he engaged in the practice of Vajrakīlaya and Vajra Wrath (rdo rje khro bo) rode the tiger and liberated all māras and samaya breakers with the magic power of piercing and conquering the assembly of obstructors

with his vajrakīla.

This event occurred when Guru Rinpoche was practicing Vajrakīlaya at Paro Taktsang. Thus, this is what it means to say "Drollo is the essence of Vajrakīlaya." Drollo is the personification of the khrodavajra, the vajra of wrath, "Rdo rje gro bo lod." This manifestation arises directly out of Guru Rinpoche's realization of Vajrakīlaya.

Author: Malcolm

Date: Sunday, October 21st, 2018 at 4:30 AM

Title: Re: Guru Rinpoche As...

Content:

Malcolm wrote:

Palden Gyatso (17th century) writes in his History of Kilaya:

At the cave of the Glorious Tiger's Lair in Paro, he engaged in the practice of Vajrakīlaya and Vajra Wrath (rdo rje khro bo) rode the tiger and liberated all māras and samaya breakers with the magic power of piercing and conquering the assembly of obstructors with his vajrakīla.

This event occurred when Guru Rinpoche was practicing Vajrakīlaya at Paro Taktsang. Thus, this is what it means to say "Drollo is the essence of Vajrakīlaya." Drollo is the personification of the khrodavajra, the vajra of wrath, "Rdo rje gro bo lod." This manifestation arises directly out of Guru Rinpoche's realization of Vajrakīlaya.

michaelb said:

Yes, but that's not how I've heard it explained in Dudjom Tersar.

Malcolm wrote:

But this is how I have heard it explained in Dudjom Tersar by more than one guru. YMMV.

Author: Malcolm

Date: Sunday, October 21st, 2018 at 4:31 AM

Title: Re: Guru Rinpoche As...

Content:

michaelb said:

I think we should treat the claim with care.

Malcolm wrote:

I don't. He is my guru. he was a tertön. YMMV.

He maintained the same point of view from 1992 when I first heard this, to the only time he ever taught Drollo, a few years ago.

Author: Malcolm

Date: Sunday, October 21st, 2018 at 4:35 AM

Title: Re: Guru Rinpoche As...

Content:

michaelb said:

I agree that the dzogchen teachings in the DT Drolo cycle are limited (to one short text - <http://www.lotsawahouse.org/tibetan-masters/dudjom-rinpoche/light-of-primordial-wisdom>) and that would entail looking elsewhere for more extensive Dzogchen teaching in the terma tradition, but there is no reason that can't be from Throma, for example, rather than Phurba.

Malcolm wrote:

According to the late SHENPHEN DAWA RINPOCHE, HH Dudjom Rinoche's son by his second wife, Drollo and Putri Regpung both share Namchag Putri as the source for their further Dzogchen instructions. If you don't believe him, or you doubt my testimony about what he said to me personally, what else can I say? I asked him very specific and detailed questions about the subject in 2005.

Author: Malcolm

Date: Sunday, October 21st, 2018 at 5:25 AM

Title: Re: Democrats are compulsive self mutilators

Content:

Nemo said:

I don't think you understand how good cop, bad cop works. It means the cops collude to put on a show that makes you think one is good and the other is bad. But really they are tricking you and both work for the same boss. The good cop is only pretending to be your friend.

Malcolm wrote:

This is very lazy thinking.

Author: Malcolm

Date: Sunday, October 21st, 2018 at 6:33 AM

Title: Re: Guru Rinpoche As...

Content:

Malcolm wrote:

According to the late SHENPHEN DAWA RINPOCHE, HH Dudjom Rinoche's son by his second wife, Drollo and Putri Regpung both share Namchag Putri as the source for their further Dzogchen instructions. If you don't believe him, or you doubt my testimony about what he said to me personally, what else can I say? I asked him very specific and detailed questions about the subject in 2005.

michaelb said:

I have no doubt that people who mainly practice DT Drolu would go elsewhere for dzogchen teachings, as there are only limited dzogchen teachings in the Drolu cycle. I would even accept that they would go to Namchak Putri as there are more extensive dzogchen teachings there. But that does not entail that therefore Drolu is "the essence of Vajrakilaya", whatever that is supposed to mean

Malcolm wrote:

Have it your way dude. I provided citations and so on, but you clearly don't care.

Author: Malcolm

Date: Sunday, October 21st, 2018 at 12:53 PM

Title: Re: Guru Rinpoche As...

Content:

Crazywisdom said:

Total success. ChNN always gave transmissions exactly as he got them. So if you found a contradiction in Adzom's writings, now is the time to put up or shut up. Why? The onus is on you because you raised the issue. Everyone else trusts their teacher.

michaelb said:

as I really can't be arsed to find where he says the tigress is a realised consort like Yeshe Tsogyal or Tashi Chidren.)

Malcolm wrote:

I've read the whole thing— there is no mention of such an identification.

In any case, ChNN has far greater mastery of Tibetan History and literature than any other Tibetan of his generation. It goes without saying then that his expertise in these far outstrips yours or mine. So, if he asserts that Drolu's mount is a manifestation of Ati Muwer, he must have had adequate cause to say so.

Author: Malcolm

Date: Sunday, October 21st, 2018 at 9:19 PM

Title: Re: Guru Rinpoche As...

Content:

Unknown said:

Tersar lamas don't teach that Drolu is "the essence of Vajrakilaya".

Malcolm wrote:

Obviously, there are Tersar Lamas that do, which I have already shown.

Author: Malcolm

Date: Sunday, October 21st, 2018 at 10:28 PM

Title: Re: The Self-Arisen Vidya Tantra and The Self-Liberated Vidya Tantra A Translation of the Rigpa Rang Shar and Rigpa Rang

Content:

Vasana said:

I forgot to tune in. Was it recorded via Zoom or elsewhere?

Malcolm wrote:

I am afraid it was not.

Author: Malcolm

Date: Monday, October 22nd, 2018 at 1:40 AM

Title: Re: Guru Rinpoche As...

Content:

michaelb said:

Most terma traditions say that the tigress is female and one of the transformed consorts of Guru Rinpoche (usually Tashi Chidren as she has a Bhutan connection...

Malcolm wrote:

This is not certain. I have read many Drollo cycles. Actually, I have never seen any Drollo cycle explicitly identify the nature of the tigress in either a sadhana or an empowerment. Not ruling it out, I have not read everything, but apart from popular references I have seen no actual text from a terma that actually states this identification of the tigress as a consort of Guru Rinpoche. So I am going to hold you to your own standard. Show us the text.

michaelb said:

but sometimes Yeshe Tsogyal or Shakyadevi). Visualising a fully enlightened dakini has, to my mind, a different set of meanings to visualising a subjugated Bon god.

Malcolm wrote:

1. In what other sadhana have you ever seen the main deity riding the consort? If you think about it, it really does not make any sense.

Author: Malcolm

Date: Monday, October 22nd, 2018 at 5:06 AM

Title: Re: Guru Rinpoche As...

Content:

Malcolm wrote:

So, we find this in the Taksham Namthar of Tsogyal:

Riding the upon the tigress, into which the girl, Khyidren had been transformed, the Guru in union with Yeshe Tsogyal remained absorbed in the samadhi of Vajrakila...

-- Lady of the Lotus Born, pg. 96

This is without doubt the source of the identifications with one of Guru Rinpoche's consorts. It's fairly late, however. Taksham Nuden Dorje was active in the latter half of the 17th century. I am failing to find any reference to this idea earlier than this one.

Author: Malcolm

Date: Monday, October 22nd, 2018 at 6:04 AM

Title: Re: Dzogchen Community Naga Rite

Content:

Grigoris said:

Does the DC practice have a torma?

Malcolm wrote:

No. It is a kind of sang with offerings of milk, etc

Author: Malcolm

Date: Monday, October 22nd, 2018 at 10:59 PM

Title: Re: Guru Rinpoche As...

Content:

michaelb said:

I half suspect it was through historical research and textual analysis. ChNN's knowledge of how Bon and Buddhism related to one another was second to none.

Malcolm wrote:

I think the most likely explanation is that the legend of Khyidron being the consort is quite late (I can find no reference to it earlier than the Taksham bio of Tsogyal -- it is not mentioned in any earlier bio of Tsogyal-- I looked), and that ChNN was referring to earlier historical sources he had available to him that are now obscure, since as you mention, it seems no one asked him for a source, including myself.

Author: Malcolm

Date: Tuesday, October 23rd, 2018 at 1:31 AM

Title: Re: Guru Rinpoche As...

Content:

michaelb said:

Adzom Drukpa calls the tigress the consort.

Malcolm wrote:

Yes, in his Drollo ter cycle, the medium length sadhana refers to the tigress as the sbyor yum, "the consort for union," who is a passionate (ngar ma) bengal tigress (rgya stag). In another place, a long praise, the tigress is referred to as the "sgrol yum," the consort for liberation" who is a brilliant red, wrathful tigress. In the Kha thang literature, the union

consort is generally understood to be Tsogyal, the liberation consort is generally understood to be Tashi Kyidren. In yet another place, the mount is a red and black terrifying bengal tigress with iron claws.

Overall however, the liberation consort is generally identified as Ekajati, and as in the Bio of Tsogyal, Tsogyal is identified as Ekajati, while the tigress is Kyidron. However, as I specified before, this identification arrives in a term of the later period, and it seems that it spread widely, since Taksham's bio of Tsogyal paints a far more comprehensive lifestory of Tsogyal than other, earlier bios which make no mention of this episode at Paro Taksang.

Author: Malcolm

Date: Tuesday, October 23rd, 2018 at 4:50 AM

Title: Re: Guru Rinpoche As...

Content:

Mantrik said:

Could ChNN have encountered Ati Muwer as a Zhang Zhung Tibetan being to which Bonpos then ascribed one set of characteristics, and Buddhists another? I'm also wondering if there were perhaps two totally different figures of that name in Zhang Zhung.

Malcolm wrote:

It basically boils down to the difference between the Buddhist, and largely western academic view, that the Bon of the time of the imperial period, 800 and before was a completely different religion from the Bon that emerged during the 10th and eleventh century under the influence of Buddhism. This is also Chogyal Namkhai Norbu's point of view. From this perspective then, the Ati Mu wer that we see pictured in the Gekhod cycle is a later innovation, only nominally related to the A ti mu wer who was an important protective deity of Zhang Zhung.

That fact that Buddhists do not accept Bonpo accounts of history in general is always going to be a sore spot between Buddhism and Bon. As far as the majority of Buddhists are concerned, modern Bon is basically an imitation of Buddhism. However, in many Bonpo ritual texts, and even some kinds of ritual texts preserved by Buddhists, such as lha bsang offerings and so on, we can see evidence of the real pre-Buddhist religion of Tibet. Most of the Buddhist worldly protectors are originally pre-Buddhist local deities, btsan, rgyalpos, and so on.

Bonpos, naturally, will be unhappy with these opinions.

Author: Malcolm

Date: Wednesday, October 24th, 2018 at 12:24 AM

Title: Re: Guru Rinpoche As...

Content:

michaelb said:

We would have to look at older texts that deal with Drolo in the various terma traditions, and there are quite a lot of those. One thing is for sure, though, the Drolo texts in the termas as Adzom Drukpa's and Dudjom Tersar include mention of the tigress as the consort rather than as a subjugated Bon deity.

Malcolm wrote:

The texts that refer to the tiger/tigress as a yum all seem to post-date Taksham's revelations. I can find no evidence of this in any bio of Padmasambhava, Yeshe Tosgyal, or any terma cycle that dates earlier than Taksham's bio of Tsogyal.

The collection of eight manifestations sadhana in the Northern Treasures states:

stag mo drud ma'i gdan la bzhugs. The verb "'drud pa" means to carry, so probably pregnant, as in "carrying" cubs. No mention of being a yum.

The earliest independent sadhana I know of is in the Drigung Yangzab, which again has no mention of a tigress as a yum. Yangzab was revealed in the first half of the 16th century.

Author: Malcolm

Date: Wednesday, October 24th, 2018 at 2:04 AM

Title: Re: Guru Rinpoche As...

Content:

Mantrik said:

The fact that you personally express ChNN's transmission as 'problematic', doubt its veracity, advise others to treat it with caution, not to see it as a matter of trust, etc etc, whilst weirdly claiming not to do so, is the problem here. If you have received that empowerment from that 'someone who comes on and makes a claim' it is a most unfortunate path to take..

michaelb said:

Honestly, David, i find your emotional over reaction way too much. Malcolm came on here and claimed the Tiger is Ati Muwer.

Malcolm wrote:

I did indeed, based on an oral communication from ChNN.

michaelb said:

But i am interested in where stories come from and how they emerge.

Malcolm wrote:

Perfectly understandable.

michaelb said:

we NONE OF US actually know why ChNN taught it. Sure, we can speculate, but we don't really know.

Malcolm wrote:

No, we do know why-- he is a great historian, he must have came to the conclusion that the version of the yum story is rather late (it is), and he found a earlier source where A ti Mu Wer manifested as the tiger and found that account more credible than the later tradition. In other words, he believed the version he found to be more credible than later sources, including what is found in the 'Od gsal gsang mdzod cycle.

Author: Malcolm

Date: Wednesday, October 24th, 2018 at 2:16 AM

Title: Re: Democrats are compulsive self mutilators

Content:

Nemo said:

I don't think you understand how good cop, bad cop works. It means the cops collude to put on a show that makes you think one is good and the other is bad. But really they are tricking you and both work for the same boss. The good cop is only pretending to be your friend.

Malcolm wrote:

This is very lazy thinking.

Nemo said:

Keep trying that lesser evil strategy. That's not a con either

Malcolm wrote:

The greater evil is shrugging one's shoulders in apathy.

Author: Malcolm

Date: Wednesday, October 24th, 2018 at 10:15 AM

Title: Re: Democrats are compulsive self mutilators

Content:

Wayfarer said:

David Brooks' current <https://nyti.ms/2R7Chgh>:

the Democratic campaign is inadequate to the current moment. It offers no counter-narrative to Trump, little moral case against his behavior, no unifying argument against ethnic nationalism. In politics you can't beat something with nothing. Democrats missed the Trumpian upsurge because while society was dividing into cultural tribes, they spent 2008 through 2016 focusing on health care. Now that the upsurge has happened, they are still pinioned to health care.

...

It has now become evident that Republicans are better at politicizing cultural issues and Democrats are better at offering economic benefits to those who are struggling. If you think voting behavior is primarily motivated by material appeals, the Democratic strategy is fine. But if you think it's motivated by cultural identity, a desire for respect, a sense of what's right, loyalty to a common story, the Democratic strategy leaves a lot to be desired.

Bristollad said:

And that's what I don't get about American attitudes to health care, that you think it's all about economics. The National Health Service in the UK was instituted after the Second World War because of a sense of what's right, a desire for respect for those who had served and suffered, because people were motivated by the desire to change the status quo and not simply return to how things were before. It's become a treasured part of our cultural identity that even Mrs Thatcher dared not privatise.

"The astonishing fact is that Bevan's vision has stood both the test of time and the test of change unimaginable in his day. At the centre of his vision was a National Health Service, and sixty years on, his NHS – by surviving, growing and adapting to technological and demographic change – remains at the centre of the life of our nation as a uniquely British creation, and still a uniquely powerful engine of social justice." Gordon Brown talking about Nye Bevan who was the Health Minister in 1948 when the NHS started.

Malcolm wrote:

I support single payer. Always have. The HMO system was started by Nixon. It sucks.

As Kenneth Apple, a conservative economist, pointed out in the 60's, markets only can function if people can make reasoned choices based on good information so they can make informed choices. Since this is not possible with regard to healthcare decisions, free market theory does not function in healthcare.

Author: Malcolm

Date: Wednesday, October 24th, 2018 at 9:27 PM

Title: Re: The Self-Arisen Vidya Tantra and The Self-Liberated Vidya Tantra A Translation of the Rigpa Rang Shar and Rigpa Rang

Content:

Ignorant_Fool said:

Noob question:

Where can I learn more about this Buddha "Powerful Heroic Youth" (Gzhon nu Dpa' bo stobs ldan) - which I'm guessing is Shyönnu Pawo Tobden, sixth of the 12 founding Dzogchen masters? Are there any literatures that explain more about this Buddha and his nirmanakaya field?

I'm still making my way through the first few chapters - going back and re-reading them

over and over. Baby steps, I guess ...

Malcolm wrote:

Nyoshul Khenpo's book on the history of Dzogchen will have some information.

Author: Malcolm

Date: Wednesday, October 24th, 2018 at 10:24 PM

Title: Re: Guru Rinpoche As...

Content:

javier.espinoza.t said:

i don't want to troll but, i have maybe a few naive questions

1) ¿why this yidam must have only one mount?

2) the yidam is riding, not stepping over. the mount is an active part, bonpos should be honored about the ChNN commentary ¿no?

and finally

3) ¿is tibetan and sanskrit is mixed in it's name? ¿why?

Anyone know some answers?

Malcolm wrote:

As for your third question, A ti is not "ati." A ti Mu wer is Zhang Zhung language.

As for your first question, there are many Drollo cycles where he does not stand on a tiger.

Author: Malcolm

Date: Wednesday, October 24th, 2018 at 10:27 PM

Title: Re: Guru Rinpoche As...

Content:

kalden yungdrung said:

So i doubt greatly that a Bön Dharmakaya aspect can become a servant in the form of a tigress for riding , but that is a Yungdrung Bön vision which does not reflect to the visions done here by the adherents of Namkhai Norbu.

Ati Muwer is still inside the Refuge Tree of Bön as such and has never left Yungdrung Bön, so if there would be power in the rituals of the tigress as Ati Muwer, that is what i greatly doubt, seen in the visions of Yungdrung Bön.

Malcolm wrote:

In this thread, the Bonpo point of view is irrelevant, as has been pointed out to you several times.

Author: Malcolm

Date: Thursday, October 25th, 2018 at 12:07 AM

Title: Re: Guru Rinpoche As...

Content:

javier.espinoza.t said:

Anyone know some answers?

Malcolm wrote:

As for your third question, A ti is not "ati." A ti Mu wer is Zhang Zhung language.

As for your first question, there are many Drollo cycles where he does not stand on a tiger.

javier.espinoza.t said:

Also good to know, but i was asking for dorje drollo's name. Dorje is tibetan but khro dalokottara id sanskrit, no? I learned from you that gro bo lod comes originaly from sanskrit.

Malcolm wrote:

Gro bo lod, according to Situ Panchen, is an Apabrahmsa corruption of khro dalokottara.

Author: Malcolm

Date: Thursday, October 25th, 2018 at 4:47 AM

Title: Re: Democrats are compulsive self mutilators

Content:

Nemo said:

You are missing that in politics no one cares what you think.

Malcolm wrote:

"You can't do anything. You are powerless." This is all you are saying.

And it's true, you are Canadian, shaking your fist in impotent rage against a system in which you have no say.

Author: Malcolm
Date: Thursday, October 25th, 2018 at 4:48 AM
Title: Re: Guru Rinpoche As...
Content:

Crazywisdom said:
Apparently Malcolm read books where there's no tiger. Everyone active I know of gives the tiger seat.

Malcolm wrote:
There are quite a few Drollo Cycles where there is no tiger.

Author: Malcolm
Date: Thursday, October 25th, 2018 at 8:44 AM
Title: Re: Democrats are compulsive self mutilators
Content:
Nemo said:
Parties are for chumps. Get a grassroots chunk of votes and make demands. They listen real fast when you target ridings that won by less than a thousand votes. That was my secret.

Malcolm wrote:
Dude, you really don't expect anyone to take your chest thumping seriously, right?

Author: Malcolm
Date: Thursday, October 25th, 2018 at 11:27 AM
Title: Re: Democrats are compulsive self mutilators
Content:
Nemo said:
Parties are for chumps. Get a grassroots chunk of votes and make demands. They listen real fast when you target ridings that won by less than a thousand votes. That was my secret.

Malcolm wrote:
Dude, you really don't expect anyone to take your chest thumping seriously, right?

Nemo said:
Meh, politics treated me well. The days of ministers calling me at home are over. Once you are told how the system actually works it does it's own magic. You'll figure it out eventually. Don't conflate being articulate in a very particular fashion with understanding politics. Professors rarely win elections.

Malcolm wrote:
The first mistake is thinking that any system made up of humans behaves rationally. The

idea that the system is rigged is an error stemming from the first misconception. The idea that the system is rigged is just another comforting conspiracy theory which explains away one's feeling of powerlessness.

Author: Malcolm

Date: Thursday, October 25th, 2018 at 9:28 PM

Title: Re: Is there a Tibetan translation of The awakening of faith

Content:

nudnavda said:

Would anyone know whether there exists a translation of The awakening of faith in the Tibetan canon?

Feels strange to me that this text, though quite influential in China, Korea ,Japan etc., has not been transmitted to Tibet.

One possible explanation (to me, as a non-academic) might be the Tibetan predominant orientation towards India.

But then, this orientation has only been firmly established after the debate around 750, and this "shastra" appeared already in the 7th century.

And Zongmi, active around the time of the debate, has appreciated and promoted The awakening of faith.

Thanks for any help!

Malcolm wrote:

It was never translated into Tibetan. Most likely, it was regarded as inauthentic.

Author: Malcolm

Date: Friday, October 26th, 2018 at 1:57 AM

Title: Re: Democrats are compulsive self mutilators

Content:

Johnny Dangerous said:

neoliberalism...

Malcolm wrote:

...has in fact lifted a billion people on the planet out of chronic poverty. It just hasn't done good things for the American working class. But America First, right? In other words, what I mostly see here is people obsessing about American jobs and American politics, but there is a much wider context to consider here.

I find it really interesting that both the right and the left in this country are retreating into isolationism.

Author: Malcolm

Date: Friday, October 26th, 2018 at 2:04 AM

Title: Re: Lung always given at time of empowerment?

Content:

Malcolm wrote:

In general, the lung for the sadhana is included in a given empowerment/blessing/permission rite, since the visualization read by the lama for the students is taken directly from the sadhana, as are the refuge, etc. prayers one recites in the empowerment, etc.

However, for any given deity cycle there can be several different sadhanas of different lengths with different details, so one needs generally to get the lung for these separately. But in some case, giving the lung for the longest sadhana is considered to be sufficient for the shorter sadhanas as well. It depends somewhat on the master and the tradition.

In general, however, for permission rites, there is only one sadhana, and in this case, usually the permission rite is sufficient, all one needs following that is the explanation.

Author: Malcolm

Date: Friday, October 26th, 2018 at 4:21 AM

Title: Re: Democrats are compulsive self mutilators

Content:

Johnny Dangerous said:
neoliberalism...

Malcolm wrote:

...has in fact lifted a billion people on the planet out of chronic poverty. It just hasn't done good things for the American working class. But America First, right? In other words, what I mostly see here is people obsessing about American jobs and American politics, but there is a much wider context to consider here.

I find it really interesting that both the right and the left in this country are retreating into isolationism.

Queequeg said:

Prioritizing the well being of oneself and one's neighbors does not amount to isolationism. Insisting that terms of international engagement be rebalanced is not isolationism. Those kinds of policies can be called a lot of things, but not necessarily isolationism.

Malcolm wrote:

In fact, they are isolationist. What we are seeing is a return to the discredited and bankrupt American System, from Merriam-Webster:
: the policy of promoting industry in the U.S. by adoption of a high protective tariff and of developing internal improvements by the federal government (as advocated by Henry Clay from 1816 to 1828)

Author: Malcolm

Date: Friday, October 26th, 2018 at 10:48 PM

Title: Re: Democrats are compulsive self mutilators

Content:

MiphamFan said:

There is nothing wrong with protectionism to build up your country's industry, every single nation which successfully industrialized did that while those who embraced the World Bank et al's policies of free trade remain stuck to this day.

Malcolm wrote:

Protectionism amounts to taxing your own people for buying foreign goods.

MiphamFan said:

US industry has been eaten up by Asia. All the unemployed would have been factory workers in former times.

Malcolm wrote:

In the words of David Chapelle, we don't want Nikes that are made here, they would cost \$3000.

MiphamFan said:

Today, with automation taking away even more manual jobs, I think it's honestly insane that anyone would support an open border policy. How many people, whether immigrants or locals, are going to be AI scientists and engineers?

Malcolm wrote:

The fact of the matter is that most US manufacturing jobs have been eliminated by automation, not by foreign labor markets.

MiphamFan said:

The crazy thing about US trade is that your tax dollars even subsidize small imports from China.

Malcolm wrote:

Global markets are global because money flows do not obey border controls, and they never have.

Author: Malcolm

Date: Friday, October 26th, 2018 at 10:58 PM

Title: Re: Psychoanalysis

Content:

Anders said:

There is an active complex mental life happening in all humans that most people are largely unaware of

Malcolm wrote:

Nope.

Grigoris said:

Yup. It is called karma and karma vipakka...

and/or

Tahagatagarbha...

Malcolm wrote:

Nope. Tathāgatagarbha, is not a consciousness, unless you take Lanka-avatara point of view and consider it to be the ālaya-vijñāna, And even here, the ālaya-vijñāna does not engage in any mental operations at all. It is merely a name for consciousness in its role of a repository of traces.

There is no "subconscious" in Buddhadharma. Derived karma are actions which result from conscious volitions— and there are no such a thing as unconscious volitions, at least, not in Buddhadharma.

Author: Malcolm

Date: Friday, October 26th, 2018 at 11:38 PM

Title: Re: Democrats are compulsive self mutilators

Content:

Johnny Dangerous said:
neoliberalism...

Malcolm wrote:

...has in fact lifted a billion people on the planet out of chronic poverty. It just hasn't done good things for the American working class. But America First, right? In other words, what I mostly see here is people obsessing about American jobs and American politics, but there is a much wider context to consider here.

Johnny Dangerous said:

Obviously, it is deeply a question of opinion and spin to claim neoliberal economic doctrines "lifted a billion people out of poverty", and there are people all over the world who disagree, especially those who have faced the military enforcement end of it.

Malcolm wrote:

<https://www.theguardian.com/business/2018/sep/19/world-bank-reports-slower-progress-on-extreme-poverty>

Johnny Dangerous said:

At any rate, my criticism was leveled at it's effect on democracy specifically, not it's ability to create wealth...for someone or other. The underlying assumption is that somehow an improved economic situation (well, for some people anyway) justifies the hollowing out of the commons, and the deficit to democracy...

Malcolm wrote:

Neo-liberalism requires democracy. It does not function well in countries like Venezuela, which are anti-Democratic in the extreme. You may argue that China is anti-Democratic, but they are undergoing a liberal revolution. Fairly soon, the newly generated middle class in China is going to demand a political voice, just as in the 19th century, the newly generated middle class in Europe demanded a political voice.

Johnny Dangerous said:

I am not an isolationist, but i'm not in favor of multinational corporations subverting and reducing the power of democratically elected governments and getting to decide the direction of the world economy with little or no input from the people at the bottom who generate their wealth.

Malcolm wrote:

These why we need more democratic initiatives. Business cannot function in countries where trust is very low. The reason why businesses function well in the US, Canada, Western Europe and so on, is that laws are followed for the most part, and trust levels are very high. This is only possible in a true democratic system.

Johnny Dangerous said:

I find it really interesting that both the right and the left in this country are retreating into isolationism.

And I find it interesting how many liberals and progressives have discovered their deep and abiding love of the status quo since Trump was elected

Malcolm wrote:

The status quo was better for the world economy than this state of affairs. If things continue in this way for much longer, we are in for a hell of a world wide depression.

Author: Malcolm

Date: Saturday, October 27th, 2018 at 3:49 AM

Title: Re: Democrats are compulsive self mutilators

Content:

Malcolm wrote:

Neo-liberalism requires democracy. It does not function well in countries like Venezuela, which are anti-Democratic in the extreme. You may argue that China is anti-Democratic, but they are undergoing a liberal revolution. Fairly soon, the newly generated middle class in China is going to demand a political voice, just as in the 19th century, the newly generated middle class in Europe demanded a political voice.

DGA said:

Neoliberalism was first mobilized in Chile under Pinochet.

Malcolm wrote:

Well, not exactly. It is a complex term with a complex history.

DGA said:

It was implemented by Deng Xiaoping.

Malcolm wrote:

Sort of, but in fact China's economy is mercantilist.

DGA said:

Remember that the Reagan Revolution (neoliberalism...) was made possible in part by the disenfranchisement and mass incarceration of many, starting with Nixon. That ain't democratic.

Malcolm wrote:

This is an unsupportable claim.

DGA said:

Finally, neoliberalism isn't a thing in Venezuela. Chavez-ism is nothing but a nationalistic response to neoliberalism.

Malcolm wrote:

Which by definition makes it a "thing" in Venezuela.

DGA said:

Neoliberalism is an economic policy. It doesn't have much to do with liberal cultural or social values. It's an economic and political project.

Malcolm wrote:

Yes, it has every thing to do with culture and social values. This is more what I have in mind:

https://en.wikipedia.org/wiki/Neoliberalism_%28international_relations%29

Author: Malcolm

Date: Saturday, October 27th, 2018 at 10:53 PM

Title: Re: Guruyoga with one's enemies?

Content:

climb-up said:

Hi,

First of all, my apologies, I may have asked this in the past. If I hadn't, then I had meant to, but I cannot find it through the search function.

I recently read (in "Beyond Words" by Judith Allen and Julia Lawless) that one of the Dzogchen Tantras recommends the practice of guru yoga with one's enemies as a practice to overcoming attachment and aversion. I've heard of this practice before.

Does anyone know what the Tantra is and if it is translated in English?

Malcolm wrote:

I have no idea what they are talking about.

Author: Malcolm

Date: Saturday, October 27th, 2018 at 10:57 PM

Title: Re: How would you translate this?

Content:

Josef said:

de la kha dog dbyibs mthong na mtshan ma rig pa' gnas la gol

I have a document that translates it as:

If you see shapes and colors you have strayed from rigpa's presence.

This translation seems to be missing something to me. Any insight would be appreciated.

Malcolm wrote:

If in that/in that case, you see color and shape, characteristics are a deviation in vidyā's place.

However, I need to see the preceding line as well for context.

Author: Malcolm

Date: Sunday, October 28th, 2018 at 12:30 AM

Title: Re: Psychoanalysis

Content:

Grigoris said:

Karmic propensity, arising from past karma and its outcomes, is (largely) not a conscious process.

Malcolm wrote:

It is entirely a conscious process.

Grigoris said:

We are 99% unaware of why we think or act like we do because we are unaware of the

Tathagagarbha and karma viapkka.

Malcolm wrote:

No, we do not know why we think or act as we do because our consciousness is contaminated with afflictions—desire, hatred, and ignorance—but none of it is subconscious or unconscious. Tathāgatarbha is completely irrelevant here.

Grigoris said:

So it would be a lie to say that our current thoughts and actions are not (unknown to us) influenced by our inherent capacity for liberation, or the effect of past karma.

Malcolm wrote:

In Buddhadharma, none of this is predicated on a subconsciousness. The whole idea of a subconsciousness is antithetical to Buddhadharma.

Anders said:

This is not the same as saying that there is a sub-conscious mind, but it is the same as saying:

There is an active complex mental life happening in all humans that most people are largely unaware of...

Malcolm wrote:

Anders' statement is false. People are aware of what they do and they are aware of their mental life. They act as they do because of afflictions. But they are actually aware of those afflictions. When someone gets angry, they can tell you their state of mind is angry, etc.

Author: Malcolm

Date: Sunday, October 28th, 2018 at 12:31 AM

Title: Re: Psychoanalysis

Content:

Wayfarer said:

the reality of unconscious and subconscious is indubitable, in my view.

Malcolm wrote:

These things do not exist, and you cannot explain their mechanism.

Wayfarer said:

bringing to light unconscious memories can be very challenging

Malcolm wrote:

There are no such thing as unconsciousness memories. If you are not conscious of a mental event, it is not a memory. That is just not how the brain works, if you like neuroscience explanations, and it definitely is not how Buddhadharma explains

memory.

Author: Malcolm

Date: Sunday, October 28th, 2018 at 2:08 AM

Title: Re: Psychoanalysis

Content:

Malcolm wrote:

In Buddhadharma, none of this is predicated on a subconsciousness. The whole idea of an subconsciousness is antithetical to Buddhadharma.

Grigoris said:

I did not mention a sub-conscious, I mentioned a lack of awareness of the basis of many of our actions.

Malcolm wrote:

You are not being precise. I am. Be precise.

What do you mean by lack of awareness? Generally, to lack awareness means to be unconscious, as in deep sleep, or under anesthesia. If you are awake, you are both conscious and aware. People do not accumulate action while they are unconscious.

Grigoris said:

Are you saying we are aware of everything in our samskara? I certainly am not.

Malcolm wrote:

What do you mean by samskara? Are you referring to the skandha or the link in dependent origination.

Grigoris said:

Anders' statement is false. People are aware of what they do and they are aware of their mental life.

You have obviously never met a psychotic.

Malcolm wrote:

Many in fact, and they were all quite conscious at the time, aware of what they were doing within the constraints of their delusions.

Grigoris said:

They act as they do because of afflictions. But they are actually aware of those afflictions. When someone gets angry, they can tell you their state of mind is angry, etc. I disagree. Generally, when I get really angry, the last thing I think about is my afflicted mental state. In retrospect? I can analyse my mind state, what I felt, how I acted, etc... and call it anger. But when I am peaking...

Malcolm wrote:

Everyone knows that they are angry when they are angered, desirous when they desire, and ignorant when they don't know something.

Author: Malcolm

Date: Sunday, October 28th, 2018 at 2:11 AM

Title: Re: Psychoanalysis

Content:

Malcolm wrote:

There are no such thing as unconsciousness memories.

Grigoris said:

What are you talking about dude? Have you met and talked to trauma survivors? Especially survivors of childhood trauma?

Malcolm wrote:

These are not unconscious memories. If there is a memory, it is in consciousness.

Grigoris said:

They don't remember shit. Their experiences colour their current mental state and yet they are in some cases completely unaware of the experience that formed the current behaviour.

Malcolm wrote:

That is not memory.

Grigoris said:

People that suffer severe trauma can lose almost all memory of any details of what happened to them.

Malcolm wrote:

Yes. of course.

Author: Malcolm

Date: Sunday, October 28th, 2018 at 2:13 AM

Title: Re: Psychoanalysis

Content:

Malcolm wrote:

ignorant when they don't know something

Monlam Tharchin said:

Can you unpack this for me, Malcolm? My impression is that one of the many reasons samsara is perpetuated is because people DON'T know that they don't know.

Malcolm wrote:

Ignorance is actually a kind of knowing, a mistaken knowing, if you will. It is never,

however, an unconsciousness state.

Author: Malcolm

Date: Sunday, October 28th, 2018 at 2:29 AM

Title: Re: Psychoanalysis

Content:

Monlam Tharchin said:

Thanks!

Malcolm wrote:

In Buddhadharma, there is nowhere any discussion of an unconscious mind which performs functions below the level of awareness. This is a modern idea from modern psychology. It comes originally from the 18th century German philosopher Schiller, was taken up by the poet Coleridge, and placed into its modern usage by Freud.

Brentano rejected the idea, as well as Satre, Fromm, Searle, etc.

Author: Malcolm

Date: Sunday, October 28th, 2018 at 3:33 AM

Title: Re: Psychoanalysis

Content:

Malcolm wrote:

These are not unconscious memories. If there is a memory, it is in consciousness.

Grigoris said:

You are talking about recalling/remembering. I personally do not walk around with a conscious recollection of every single one of my memories during every single moment of the day. It would be impossible to do so. Ergo...

Malcolm wrote:

You are imagining that memories are entities that have some existence somewhere in your mind of which you are unaware, like data records.

It is not how memory works.

Author: Malcolm

Date: Sunday, October 28th, 2018 at 3:39 AM

Title: Re: Psychoanalysis

Content:

Malcolm wrote:

You are not being precise. I am. Be precise.

Grigoris said:

I have been clear and precise, you are reading things into my statements to support your

counter-position. What do you mean by lack of awareness? Generally, to lack awareness means to be unconscious, as in deep sleep, or under anesthesia. If you are awake, you are both conscious and aware.

Actions based on habit. When I am sparring in Muay Thai (for example) I constantly do things that are programmed, without me being conscious of doing them, nor having to be motivated to do them. They come out automatically. If there is awareness there it is subtle and REALLY fast. Faster than the finger click that Buddhist models of consciousness say exists between specific moments of consciousness.

Malcolm wrote:

You are confusing "non-conceptual" with "unconscious."

Grigoris said:

What do you mean by samskara? Are you referring to the skandha or the link in dependent origination.

Skhandas.

Malcolm wrote:

All samskaras are activities related with being conscious. They are not unconscious events.

Grigoris said:

Everyone knows that they are angry when they are angered, desirous when they desire, and ignorant when they don't know something.

No they don't. People act without awareness due to habit. You do it. I do it. We all do it.

Malcolm wrote:

Not in reality. People are always aware of something. They may be distracted, they may not be focusing on what they are "doing," but it is never the case that when a person is awake they are unaware.

Author: Malcolm

Date: Sunday, October 28th, 2018 at 4:37 AM

Title: Re: Psychoanalysis

Content:

Unknown said:

Is blinking a non-conceptual or an unconscious activity? What about pulling away one's hand when they touch a overly hot object?

Malcolm wrote:

Nonconceptual.

Unknown said:

All samkaras are activities related with being conscious. They are not unconscious events.

Yes, they are formed by volitional actions, as are habits, but over time the need for volition disappears and yet the actions continue to manifest. An example would be exaggerated startle responses to non-threatening phenomena. These are rarely conscious or motivated. Another example is chronic anxiety.

Malcolm wrote:

I don't think you understand. The caittas are mental factors that assist or are associated with consciousness perform functions for consciousness in various activities. They are not "habits." Volition is one of those mental factors, one of the ten neutral mental factors. I don't you are using samskaras in the proper sense here. Samskaras as the link after ignorance refers to the karmas performed in the past life, generally speaking.

Unknown said:

They are conscious, but they may not be conscious of, I think this is where we are disagreeing.

Malcolm wrote:

They are conscious of something, even if it is not what they ought to be conscious of. This called distraction.

Author: Malcolm

Date: Sunday, October 28th, 2018 at 4:47 AM

Title: Re: Psychoanalysis

Content:

Malcolm wrote:

You are imagining that memories are entities that have some existence somewhere in your mind of which you are unaware, like data records.

It is not how memory works.

Grigoris said:

A dependently arisen mental phenomenon. Yes. If there were no memories, then mentally/emotionally we would always be starting from scratch. We quite clearly don't.

Malcolm wrote:

No, that is not how memory works, either in neuroscience or Buddhism.

In neuroscience, the subject of memory is a big topic. There are many types of memories.

In Buddhadharma, memory is also a mental factor, dran pa. It always accompanies consciousness.

Author: Malcolm

Date: Sunday, October 28th, 2018 at 4:52 AM

Title: Re: Psychoanalysis

Content:

Wayfarer said:

The question could be asked, why Gautama suddenly recalled all of his past lives during the third watch (I think it was) of the night of his Enlightenment. It is said that detailed knowledge of all of these lives was suddenly recalled at this time. So, why didn't he already know it, and where had these memories been residing before they had been recalled?

Malcolm wrote:

He recalled his past lives sequentially, not all at once, in a reverse sequence. Memories are not stored anywhere. There does not need to be a storage medium, in fact, one cannot exist. The past does not exist, the future has yet to come to be, the present is already gone. The emptiness of the mind itself is sufficient cause for memory recollection.

Author: Malcolm

Date: Sunday, October 28th, 2018 at 4:55 AM

Title: Re: Psychoanalysis

Content:

Wayfarer said:

the reality of unconscious and subconscious is indubitable, in my view.

Malcolm wrote:

These things do not exist, and you cannot explain their mechanism.

Wayfarer said:

bringing to light unconscious memories can be very challenging

Malcolm wrote:

There are no such thing as unconsciousness memories. If you are not conscious of a mental event, it is not a memory. That is just not how the brain works, if you like neuroscience explanations, and it definitely is not how Buddhadharma explains memory.

Wayfarer said:

William Waldron has a book, The Buddhist Unconscious: The Alaya-vijñāna in the context of Indian Buddhist Thought:

This is the story of fifth century CE India, when the Yogacara tested the awareness of unawareness, and became aware of human unawareness to an extraordinary degree. They not only explicitly differentiated this dimension of mental processes from conscious cognitive processes, but also offered reasoned arguments on behalf of this

dimension of mind. This is the concept of the 'Buddhist unconscious', which arose just as philosophical discourse in other circles was fiercely debating the limits of conscious awareness, and these ideas in turn had developed as a systematisation of teachings from the Buddha himself.

Malcolm wrote:

The ālayavijñāna is not actually a separate consciousness. It is a name for consciousness in its role as a repository of traces, vāsanās (a theory of the Yogacāra's the Madhyamaka find very faulty).

In the Yogacāra system, the ālayavijñāna does not perform any cognitive function at all, not even as an unconscious. In the Yogacāra presentation, it is basically inert, which is why Madhyamakas tend to reject their presentation.

Author: Malcolm

Date: Sunday, October 28th, 2018 at 5:01 AM

Title: Re: I wish to marry a Dakini

Content:

Crazywisdom said:

Dakini type women are rocket fuel to your olive oil.

Malcolm wrote:

Actually, there are no wisdom dākinīs in human lands.

Author: Malcolm

Date: Sunday, October 28th, 2018 at 5:09 AM

Title: Re: Psychoanalysis

Content:

Bill Waldron said:

Although there was no explicit concept of unconscious mind in early Buddhism (roughly 5th-2nd centuries BCE), there was an awareness of processes that later Buddhists, like many modern scholars, would consider descriptively unconscious. These included not only the various cognitive processes that subserve all ordinary perception, but also our ongoing emotional dispositions and sense of self-identity.

Wayfarer said:

Also, I would have thought that the fact that yogis are able to suspend their respiration and other metabolic processes, in a way which the untrained can definitely not do, arises from their awareness of and mastery over autonomic and semi-autonomic functions, which for most people are unconscious.

Malcolm wrote:

I think Bill Waldron is reading too much into his sources.

Author: Malcolm

Date: Sunday, October 28th, 2018 at 10:48 PM

Title: Re: Dudjom Yangsi Dorje Drollö empowerment Toronto

Content:

Tlalok said:

Emaho!

Would this <http://vimalatreasures.org/the-daily-practice-of-the-secret-sadhana-of-dorje-drollod.aspx> be the appropriate sadhana text then, based off the empowerment(s) we recieved?

Malcolm wrote:

In general, probably. Usually, one does the outer drollo sadhana, for which there is a retreat manual, then one does Pema Sogdrub.

Those who are doing KDL's drollo don't have to do anything different as KDL's drollo and DR's drollo are related.

Author: Malcolm

Date: Monday, October 29th, 2018 at 2:11 AM

Title: Re: Psychoanalysis

Content:

Grigoris said:

When I am talking about smaskara I am referring to karmic formations, to (put it simply) habits.

Malcolm wrote:

Then you are not talking about the samskara skangha, you are talking about second link in the twelve links of dependent origination.

In Tibetan Buddhism, we don't use this lingo. This lingo comes from Goenka's Vipassna.

What are you are talking about is bag chags or vāsanā. This is a term derived from Yogacāra theory. They are impressions upon consciousness which are activated through a specific cause and condition which causes them to generate a karmic appearance.

Vasubandhu defines memories as concepts connected with the seven mental elements: i.e. eye through mental consciousness as well as the manodhātu.

Asanga defines memory as the absence of forgetting an object with which the mind is familiar. He further defines affliction as the basis of a distracted memory, as does Vasubandhu in his treatise on the five aggregates.

Basically, they both define the mechanism of memory as being free from mental distractions. The more undistracted one is, that is free from affliction one is, the better one's memory will become. But there is no definition of memory having some matrix, or memories existing in some latent form. Memories are simply knowing some familiar entity that one experienced in the past. This also explains why we do not remember and will never remember most of what we experience on a day to day basis. Most of what we experience is either too trivial to recall or it is an object with which we have no repeated familiarity.

Grigoris said:

I do not think that neuroscience will be able to adequately explain memory, mainly because neuroscience deals with brain and not mind. I believe that the explanation found in Buddhism based on the idea of the alaya-vijnana, or of samskara (as habits based on past volitional actions) is more fitting.

Malcolm wrote:

That explanation which you seek does not exist in Buddhist texts. You are fabricating it. If you examine Abhidharma, Madhyamaka, Yogācāra, etc., you will never find the definition of memory presented in the terms you describe. One does not even see memory described in terms of bag chags.

Author: Malcolm

Date: Monday, October 29th, 2018 at 3:03 AM

Title: Re: Pittsburgh massacre

Content:

Grigoris said:

Do people still want to insist . . . that Fascism can be countered by peaceful resistance?

clyde said:

The Buddha is reported to have said, "Hatred does not cease through hatred at any time. Hatred ceases through love. This is an unalterable law."

Malcolm wrote:

Karl Popper wrote:

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 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.

John Rawls:

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.

Author: Malcolm

Date: Monday, October 29th, 2018 at 3:14 AM

Title: Re: Psychoanalysis

Content:

Grigoris said:

Then I would have to say that "Buddhism" needs to reassess it's theories on memory. I guess the Yogacarins tried to do it with the *Alaya Vijnana*, but met with resistance from the dominant theoretical thread of *Madhyamaka*.

Malcolm wrote:

The definitions I provided to you above from strictly from *Yogacāra* and its antecedents.

Grigoris said:

Regardless, quite clearly the current position does not adequately explain memory and how it functions. Not by a long shot. It does not answer any of the questions/hypothetical points I posed to you. Keep in mind that these points are based on practical observations, so it is going to take a little more than a few Sanskrit terms being thrown around to convince me of something different.

Malcolm wrote:

Buddhism explains memory perfectly well. It does just not explain memory with the present-day metaphor of data stored in a storage medium for later recall. Instead it describes memory as a function of mental nondistractedness.

Author: Malcolm

Date: Monday, October 29th, 2018 at 3:57 AM

Title: Re: Psychoanalysis

Content:

Malcolm wrote:

Buddhism explains memory perfectly well. It does just not explain memory with the present-day metaphor of data stored in a storage medium for later recall. Instead it describes memory as a function of mental nondistractedness.

Grigoris said:

Before the present day metaphor there were other non-technological metaphors that pointed in the same direction/towards the same notion.

Malcolm wrote:
Not in Buddhism.

Grigoris said:

Also this idea of memory as non-distraction does not even come near to explaining what I said earlier: You are talking about recalling/remembering. I personally do not walk around with a conscious recollection of every single one of my memories during every single moment of the day. It would be impossible to do so. Ergo...

Malcolm wrote:

Buddhadharma does not have the word "memory" as you are using it here. This is the problem. You are framing memories as data (familiar or strong experiences) which is stored somewhere (the body, consciousness, etc.). This metaphor is absent in Buddhadharma whether we use the notion of marks on a piece of paper or data on a drive. This may be because the semantic field of the Buddhadharma ideas of memory/recollection predate and never later accommodated a model of data storage based on writing things down on paper.

The model used, if one can call it a model, is clarity vs. cloudiness, distracted vs. undistracted. That is If your mind is clear/concentrated, you can remember more, if your mind is cloudy/distracted, you remember less. But in this model, no storage medium was ever proposed or even intimated.

Author: Malcolm

Date: Monday, October 29th, 2018 at 4:15 AM

Title: Re: Psychoanalysis

Content:

Grigoris said:

The other point is that non-distraction means that the mind is not drawn away from something, an object of the mind. Thus we come back to the point you refuted earlier of wrongly considering memories as phenomena.

Malcolm wrote:

Memories are mental concepts possessed by any of seven dhātus of consciousness of external or internal objects with which we are familiar. This is the basic definition.

My point was simply that there were, in the view of Buddhadharma, no such thing as unconscious memories, i.e. data that is stored somewhere in some medium to be called forth later. Memory, in Buddhism, is simply the ability to recall objects that the mind has experienced. The power of that memory is commensurate with one's level of concentration. To repeat, no medium was ever proposed in which memories are stored. Essentially, from the point of view of Buddhadharma, we do not have unrecalled memories. If we do not remember something, it is not a memory. A memory can only be called a memory if there is a recollection of some past experience we have recalled in

the present through a conceptual operation related to the seven dhātus of consciousness. An unrecalled memory is a nonmemory in Buddhadharma.

But in modern parlance, we have become accustomed to referring to things we have not recalled as "memories" because we recall things we have forgotten, and so we infer, we must have unconscious memories because we are very conditioned by pop Freudianism, and imagine there is such a thing as an unconscious mind, also rejected in Buddhadharma, which stores memories and so on.

Author: Malcolm

Date: Monday, October 29th, 2018 at 4:22 AM

Title: Re: Psychoanalysis

Content:

Malcolm wrote:

...

The model used, if one can call it a model, is clarity vs. cloudiness, distracted vs. undistracted. That is If your mind is clear/concentrated, you can remember more, if your mind is cloudy/distracted, you remember less. But in this model, no storage medium was ever proposed or even intimated.

Pero said:

In other words, theoretically, one does not remember everything that one ever experienced due to obscurations but in reality it's all "there"?

Also, could you please answer how (non-lucid) dreams are not an unconscious working of the mind?

Malcolm wrote:

When you dream, you are conscious, but what you are experiencing is the activation of traces.

Simply put, when you have more clarity, you can remember more of your experience. You don't need to worry "where" those experiences are stored.

Author: Malcolm

Date: Monday, October 29th, 2018 at 4:28 AM

Title: Re: Pittsburgh massacre

Content:

Crazywisdom said:

To make them tap out here: this type of speech could be treated as aiding a terrorist group and prosecuted as such.

Malcolm wrote:
That kind of speech should be legislated as illegal.

Author: Malcolm
Date: Monday, October 29th, 2018 at 5:27 AM
Title: Re: Psychoanalysis
Content:

Malcolm wrote:
My point was simply that there were, in the view of Buddhadharma, no such thing as unconscious memories, i.e. data that is storied somewhere in some medium to be called forth later.

Wayfarer said:
As a matter of interest, what is the translation/etymology of the term 'alaya' in the compound 'alaya-Vijñāna'?

Malcolm wrote:
Ā means all. Laya means, in this context, a place of repose, residence, etc. It is glossed by the Tibetans as gzhi, i.e. a basis.

Author: Malcolm
Date: Monday, October 29th, 2018 at 5:29 AM
Title: Re: Psychoanalysis
Content:

Malcolm wrote:
When you dream, you are conscious, but what you are experiencing is the activation of traces.

Pero said:
But if I don't know I am dreaming, how can you say that I am conscious?

Malcolm wrote:
You mean if you do not remember your dreams, or do you mean being unaware that in a dream you are dreaming?

Author: Malcolm
Date: Monday, October 29th, 2018 at 5:30 AM
Title: Re: Psychoanalysis
Content:

Malcolm wrote:
My point was simply that there were, in the view of Buddhadharma, no such thing as unconscious memories, i.e. data that is storied somewhere in some medium to be called forth later. Memory, in Buddharma, is simply the ability to recall objects that the mind has experienced. The power of that memory is commensurate with one's level of

concentration. To repeat, no medium was ever proposed in which memories are stored. Essentially, from the point of view of Buddhadharma, we do not have unrecalled memories. If we do not remember something, it is not a memory. A memory can only be called a memory if there is a recollection of some past experience we have recalled in the present through a conceptual operation related to the seven dhātus of consciousness. An unrecalled memory is a nonmemory in Buddhadharma.

Grigoris said:

Six of one, half a dozen of the other...

Malcolm wrote:

Not really.

Author: Malcolm

Date: Monday, October 29th, 2018 at 9:39 PM

Title: Re: Psychoanalysis

Content:

Malcolm wrote:

My point was simply that there were, in the view of Buddhadharma, no such thing as unconscious memories, i.e. data that is storied somewhere in some medium to be called forth later.

Wayfarer said:

It seems to me that this is hard to reconcile with:

As a matter of interest, what is the translation/etymology of the term 'alaya' in the compound 'alaya-Vijñāna'?

Malcolm wrote:

Ā means all. Laya means, in this context, a place of repose, residence, etc. It is glossed by the Tibetans as gzhi, i.e. a basis.

Wayfarer said:

Bill Waldron's book, *The Buddhist Unconscious*, shows in detail the doctrinal requirements that resulted in the development of the Alaya-Vijñāna or 'storehouse consciousness'. I don't think you need to reify it as any kind of entity or over-arching 'one mind', if that is the concern. But I don't think it's feasible to deny that there is such a concept, either.

Malcolm wrote:

You are not really understanding the intent of the doctrine. The idea is that appearances of the universe are a result of karmavipaka. How does that karmavipaka ripen? The Yogacāra school theorized a process called cittasaṃtanāparināma, the transformation of the mind stream. This comes about because it is held that when we engage in an action, this creates an impression, called a vāsanā, literally, "perfume," in Tibetan, bag chags. This is also called a bija or seed. These seeds are held to be stored in a consciousness called the ālayavijñāna, which upon the elimination of all the seeds

then vanishes. An impression or seed, when it meets its special condition for transformation of ripening, then gives rise to an appearance that corresponds to the action which produced it.

Asanga argues that this ālayavijñāna is the same thing as the Theravada bhavanga, or linking consciousness. On the other hand, the ālaya does not have objects it does not operate through the senses. It is the object, however, of the kliṣṭamanas, the afflicted mind. The other senses consciousnesses are products of the ripening of these seeds which create the appearances of outer objects such as the universe and so on.

So, it really does not, in the Yogacāra theory, function like an unconscious mind.

Wayfarer said:

And I think as a practical matter, any Buddhist has to acknowledge that there are 'latent tendencies' which are not always fully conscious but which manifest (or 'come to fruition') in response to circumstances or stimuli (I know I certainly do). I find it a bit hard to understand why those wouldn't be understood in terms of being un- or sub-conscious tendencies.

Malcolm wrote:

But here we are talking about memory. Memories are active concepts of the seven consciousnesses. This is basic to all Buddhist thinking on the issue. The question concerned whether Buddhism acknowledged what we term unconscious mental processes. It doesn't. The distinction made in Buddhism is a distinction between nonconceptual and conceptual cognitive processes: for example direct perceptions on the one hand, and the identification of direct perceptions as objects on the other. We are not necessarily aware, in a conscious sense, of all that we directly perceive because direct perceptions are by nature nonconceptual, and to be conscious of a given thing requires us to have a concept about it. In other words, the first moment of cognition is nonconceptual; in the second moment, mental factors such as perception jump in and allow us to discriminate the blue object we are having a direct perception of as a blue cup. When we have direct perceptions of unfamiliar entities, we struggle to discriminate them, and often, we do not bother to discriminate them at all. But we cannot become conscious of a given thing of which we have not had a direct perception-- this does not bar us from having an imagination, but in reality our abstract imagination is predicated on bits and pieces of newly arranged direct perceptions. The Buddhist theory of cognition, as has been noted, is in general a) nominalist and b) resembles, somewhat, Hume's pov in the Inquiry into Human Understanding. The outlier is Yogacāra, which bears some similarities to Berkely's thought.

In general, what Buddhism considers latent are afflictions (kleṣa), termed in their latent form, anuśaya. There are 6 basic anuśaya: attachment, anger, pride, ignorance, false views, and doubt. These anuśayas are not subconscious tendencies. These six then gets further divided into a total of 98. If you want to know more about them, their number and so on, consult chapter 5 of the Koshabhāṣyam.

Karma can never be latent, why? Because karma is caused by afflictions. According to Madhyamaka, a karma continues without ceasing until it meets its condition for ripening; according to Yogacāra, a karma makes an impression, then ceases; and when that impression meets its special condition for ripening, it does.

If you want to understand in more detail how this all works in Yogacāra, one should consult the Mahāyāna Samgraha.

Author: Malcolm

Date: Monday, October 29th, 2018 at 9:46 PM

Title: Re: whatnow727 message to Lamas

Content:

PeterC said:

I think this is a really bad idea.

Malcolm wrote:

Agreed. This is a really bad idea.

Author: Malcolm

Date: Monday, October 29th, 2018 at 10:55 PM

Title: Re: Psychoanalysis

Content:

Malcolm wrote:

In general, what Buddhism considers latent are afflictions (kleṣa), termed in their latent form, anuśaya. There are 6 basic anuśaya: attachment, anger, pride, ignorance, false views, and doubt.

Losal Samten said:

Do you know why we generally see jealousy replace false views and doubt? Do false views and doubt correspond to the generation of the human and asura manifestations?

Malcolm wrote:

Not in the this schemata. You are really talking about a Vajrayāna scheme.

Author: Malcolm

Date: Tuesday, October 30th, 2018 at 1:59 AM

Title: Re: Psychoanalysis

Content:

Pero said:

But if I don't know I am dreaming, how can you say that I am conscious?

Malcolm wrote:

You mean if you do not remember your dreams, or do you mean being unaware that in a dream you are dreaming?

Pero said:

The latter.

Malcolm wrote:

You are still conscious.

Author: Malcolm

Date: Tuesday, October 30th, 2018 at 5:29 AM

Title: Re: Psychoanalysis

Content:

Pero said:

The latter.

Malcolm wrote:

You are still conscious.

Pero said:

I'm sorry but I don't understand.

Malcolm wrote:

If you can remember your dream, it shows you were conscious. You cannot remember anything from when you were unconscious.

Author: Malcolm

Date: Tuesday, October 30th, 2018 at 5:55 AM

Title: America's Next Civil War

Content:

Malcolm wrote:

<https://thewalrus.ca/americas-next-civil-war/>

Author: Malcolm

Date: Wednesday, October 31st, 2018 at 12:15 AM

Title: Re: Pittsburgh massacre

Content:

drodul said:

Grigoris, what is the flag that is superimposed on Canada and the USA on the map you posted?

Malcolm wrote:
The Saudi flag.

Author: Malcolm
Date: Wednesday, October 31st, 2018 at 2:27 AM
Title: Re: Pittsburgh massacre
Content:

Grigoris said:
How's the French thinking it is Iraq... I guess they didn't translate the question properly into French.

DGA said:
I think it's the Syrian flag there, not the Iraqi one.

Grigoris said:
Yes, I do believe you are right.

Still a silly choice as Syria as a country (like Iraq) cannot threaten world peace, the people funding the proxy war are the one's threatening world peace.

Malcolm wrote:
You mean the US, the Russians, the Iranians, and the Saudis.

Author: Malcolm
Date: Wednesday, October 31st, 2018 at 2:57 AM
Title: Re: Pittsburgh massacre
Content:

Grigoris said:
When was the last time you saw a left-wing extremist engage in mass murder for political ends? As such this equating of one side with the other is ingenious and dangerous and is generally used by supporters of extreme-right views to justify their actions.

Queequeg said:
Stalin? Mao? Pol Pot?

I'll take a wild guess that I'm woefully ignorant and these guys weren't left-wing extremists at all.

Malcolm wrote:
We are not talking about conditions in the Soviet Union in the 1920's, China in the

1940's. or Cambodia in the 1970's. We are talking about conditions in the USA in 2018.

At its height, there were never more than a few hundred Weatherman, maybe a 100,000 or so Panthers. There are more than 300,000 "so-called" sovereign citizens and supporters in this country, all of whom believe the US Government is illegal:

If there is an insurgency-in-waiting, it will likely be drawn from the hundreds of antigovernment groups across the country, many of which were readying for civil war in 2016 in the event of a Hillary Clinton presidency. One of the most extreme examples is an ideological subculture made up of "sovereign citizens," who believe that citizens are the sole authority of law. Ryan Lenz, a senior investigative reporter for the Southern Poverty Law Center, has been researching them for nearly eight years. It's been a terrifying eight years. A 2011 splc report pegged the number of the sovereign citizens, a mix of hard-core believers and sympathizers, at 300,000. The movement, Lenz believes, has grown significantly since then.

<https://thewalrus.ca/americas-next-civil-war/>

Queequeg said:

Not all tax protesters are sovereign citizens, and many newer recruits to the sovereign life did not start out as tax protesters. But based on the available evidence, a reasonable estimate of hard-core sovereign believers today would be 100,000, with another 200,000 just starting out by testing sovereign techniques for resisting everything from speeding tickets to drug charges, for a total of 300,000. As sovereign theories go viral throughout the nation's prison systems and among people who are unemployed and desperate in a punishing recession, this number is likely to grow.

Malcolm wrote:

<https://www.splcenter.org/fighting-hate/intelligence-report/2010/sovereign-citizen-kane>

There are approximately 11 million Americans with alt-right views.

Queequeg said:

But new research from the University of Alabama's George Hawley, published by UVA's Institute for Family Studies, suggests this isn't the case. According to Hawley, a political scientist who specializes in demography and the far right, roughly 5.64 percent of America's 198 million non-Hispanic whites have beliefs consistent with the alt-right's worldview. Whether or not they would describe themselves as alt-right, Hawley argues, they share the movement's belief in a politics that promotes white interests above those of other racial groups.

If Hawley is right, then the alt-right's constituency isn't a tiny fringe. It's about 11 million Americans.

Malcolm wrote:

<https://www.vox.com/2018/8/10/17670992/study-white-americans-alt-right-racism-white-nationalists>

How many people have been killed by Antifa?

Queequeg said:

Long story short: the number of deaths currently attributable to Antifa is zero, and there aren't really left-wing groups that engage in political violence to match their counterparts on the right. The reality is that since the end of the Vietnam era, left-wing political violence is far outweighed by its right-wing counterpart:

Malcolm wrote:

<https://www.quora.com/How-many-people-have-been-killed-in-the-USA-by-Antifa-or-other-left-wing-group-I-do-not-live-in-the-USA-but-I-often-hear-about-left-wing-terrorism-It-seems-hard-to-find-such-data>

Queequeg said:

In the real world, since the end of the Vietnam era, the overwhelming majority of serious political violence—not counting vandalism or punches thrown at protests, but violence with lethal intent—has come from the fringes of the right. Heidi Beirich, director of the Southern Poverty Law Center's Intelligence Project says that "if you go back to the 1960s, you see all kinds of left-wing terrorism, but since then it's been exceedingly rare." She notes that eco- and animal-rights extremists caused extensive property damage in the 1990s, but didn't target people.

Meanwhile, says Beirich, "right-wing domestic terrorism has been common throughout that period, going back to groups like to The Order, which assassinated [liberal talk-radio host] Alan Berg [in 1984] right through to today." Mark Pitcavage, a senior research fellow at the Anti-Defamation League's Center on Extremism, told NPR that "when you look at murders committed by domestic extremists in the United States of all types, right-wing extremists are responsible for about 74 percent of those murders."

Malcolm wrote:

<https://www.thenation.com/article/why-does-the-far-right-hold-a-near-monopoly-on-political-violence/>

Author: Malcolm

Date: Wednesday, October 31st, 2018 at 3:21 AM

Title: Re: Pittsburgh massacre

Content:

Crazywisdom said:

The state of American public education is in tatters.

Malcolm wrote:

Primarily because conservatives undermined funding for education.

Author: Malcolm

Date: Wednesday, October 31st, 2018 at 3:31 AM

Title: Re: Pittsburgh massacre

Content:

Crazywisdom said:

I have a bro in law who says he got the Sec of State to sign his birth certificate making him a sovereign of Alaska.

We are talking about a totally foreign world view. Most of their ideas are based on some very false notions of laws.

Malcolm wrote:

From the SPLC article above:

Redeeming the 'Strawman'

While many sovereign citizens own guns, their weapon of choice is paper. A simple traffic violation or pet-licensing case can end up provoking dozens of court filings containing hundreds of pages of pseudo-legal nonsense. For example, Donna Lee Wray, Jerry Kane's "common-law wife," was recently involved in a protracted legal battle in a dog-licensing case. She filed 10 sovereign documents in court over a two-month period, then declared victory when the harried prosecutor decided to drop the case. A three-year dog license in Wray's Pinellas County, Fla., costs \$20.

It isn't just the number of pages that is causing courts to sag under the weight of these filings. The documents are written in a kind of special sovereign code language that judges, lawyers and other court staff simply don't speak. Sovereigns believe that if they can find just the right combination of words, punctuation, paper, ink color and timing, they can have anything they want — freedom from taxes, unlimited wealth, and life without licenses, fees or laws, are all just a few strangely worded documents away. It's the modern-day equivalent of "abracadabra."

Author: Malcolm

Date: Wednesday, October 31st, 2018 at 3:33 AM

Title: Re: Pittsburgh massacre

Content:

Crazywisdom said:

The fact these sovereigns got themselves a president is the sort of validation that won't go away. This will last generations. We will be wrestling with these guys for the next 50-100 years. Just wait til Trump dies and becomes a god.

Malcolm wrote:

He is already a god. People making crazy images like this:

Author: Malcolm

Date: Wednesday, October 31st, 2018 at 3:36 AM

Title: Re: Pittsburgh massacre

Content:

Malcolm wrote:

Here we have the God Emperor Trump Action Figure:

Author: Malcolm

Date: Wednesday, October 31st, 2018 at 3:50 AM

Title: Re: Pittsburgh massacre

Content:

Queequeg said:

As for right wing groups who have been the target of federal prosecution -

Ruby Ridge.

Malcolm wrote:

Killed by the FBI when they refused to answer their summons...

Queequeg said:

The Bundy brothers.

Malcolm wrote:

Acquitted on all charges in the bird refuge takeover, case dismissed in the earlier ranch standoff. So, not sure what your point is.

Author: Malcolm

Date: Wednesday, October 31st, 2018 at 3:55 AM

Title: Re: Pittsburgh massacre

Content:

Grigoris said:

If you think defence is the same as offence, then yes the logic is identical. But when was the last time you saw a bunch of black nationalists shoot up an unarmed white congregation? You are falling prey to "politicians syllogism".

Queequeg said:

No, I don't think that. But urging minority groups to arm themselves in defense - that necessarily requires a person to have an "us" and "them" dichotomy, and with each thought and action carried out in furtherance of that intent, it becomes more deeply ingrained. More militias, more chance of fighting breaking out.

We need deescalation, not escalation.

We are at an impasse.

Malcolm wrote:

I agree with you that putting armed guards in every school and church is beyond crazy. I agree with you that we do not need more militias.

When I brought up the paradox of tolerance, I meant to imply, as did Potter, that we as a nation should not be free speech ninnies, and allow every kind of speech in the public sphere. Some of it should be made explicitly actionable, for example spreading racist ideologies and so on, where it is not being stemmed by rational discourse and reasoning.

Author: Malcolm

Date: Wednesday, October 31st, 2018 at 3:56 AM

Title: Re: Pittsburgh massacre

Content:

Queequeg said:

...that necessarily requires a person to have an "us" and "them" dichotomy, and with each thought and action carried out in furtherance of that intent, it becomes more deeply ingrained.

Grigoris said:

In case you hadn't noticed it has already arrived at "us and them". "Them" being the one's doing the killing of unarmed civilians. "Us" being the one's that need to protect themselves because the government is not doing it's job.

If you think that Semites and neo-Nazis belong together in a realistic inclusive category of "us", then I would have to say that maybe you are seeing something that I am not. I hope what you are seeing is not just a figment of your imagination, as it would mean that some sort of reconciliation is possible. I am failing to see it.

Malcolm wrote:

He means that in his opinion, we need to rely on lawyers and courts, not militias and vigilantes. Of course, when the courts are themselves filled with right wing extremists...

Author: Malcolm

Date: Wednesday, October 31st, 2018 at 4:13 AM

Title: Re: Pittsburgh massacre

Content:

Queequeg said:

What we won't be able to resist is if Trump spawns an enduring movement. The whole thing needs to be put down and right now, it has to be the vote.

Malcolm wrote:

Yes, it needs to be put down in the ballot box. If the Dems do something as stupid as impeach Trump, there will be a hot civil war. We are already in a cold civil war as it stands.

Author: Malcolm

Date: Wednesday, October 31st, 2018 at 4:15 AM

Title: Re: Pittsburgh massacre

Content:

Johnny Dangerous said:

Do you think of basic self defense training for groups as "acting as an armed militia"?

Malcolm wrote:

well, you know, Grigoris does tend to inflame things a bit. That is what Q is responding to.

Author: Malcolm

Date: Thursday, November 1st, 2018 at 10:01 PM

Title: Re: Virupa's Mahamudra Doha

Content:

Sennin said:

Are the dohas in the link above the only dohas of Virupa to be translated? Are they apart of a larger collection?

Thanks.

Malcolm wrote:

There are a couple of short verses here and there, but this is the only complete large doha.

Author: Malcolm

Date: Saturday, November 3rd, 2018 at 12:11 AM

Title: Re: Crackdown on religion in China

Content:

Grigoris said:

Because China is not bombing the crap out of their countries?

Uighurs have launched attacks in China, but that shit flies under western media radars. Anyway, the Uighur issue is almost as old as the Tibetan issue, no western power gives a damn about either.

Malcolm wrote:

Well, no, it doesn't. As a result of Uighur unrest, the Chinese have placed a million muslims in "educational" detention.

Author: Malcolm

Date: Saturday, November 3rd, 2018 at 1:43 AM

Title: Re: interactions between humans and other beings

Content:

Malcolm wrote:

Possibly of interest:

How to Spot the Reptilians Running the U.S. Government:

As 12 million Americans "know," the United States government is run by lizard people (or, to be scientifically accurate, reptilians). But they never said which members of the government are the reptilians. So we're here to help.

Piecing together the latest groundbreaking research being conducted by commenters at conspiracy websites, we've been able to isolate a number of prominent individuals who possess reptilian-compatible bloodlines. As "ufochick" writes at DavidIcke.com (Icke is a prominent reptile theorist, as evidenced by his book at right), even if a person has compatible bloodlines, "they will not become a reptilian unless a reptilian entity inhabits their physical body."

<https://www.theatlantic.com/national/archive/2013/10/how-spot-reptilians-running-us-government/354496/>

BTW, according to the little test at the end, I am either a reptilian or have a reptilian compatible bloodline.

Author: Malcolm

Date: Saturday, November 3rd, 2018 at 2:20 AM

Title: Re: The Wanderer

Content:

Jampel said:

Please explain your arising without using Causes and Conditions?

Malcolm wrote:

One can't explain arising with causes and conditions. As Nāgārjuna points out in the MMK:

An entity does not arise from an entity.
An entity does not arise from a nonentity.
A nonentity does not arise from an entity.
A nonentity does not arise from a nonentity.
Where then can there be arising?

"Arising from causes and conditions" is merely a convention which cannot withstand ultimate analysis.

Author: Malcolm

Date: Saturday, November 3rd, 2018 at 3:20 AM

Title: Re: What is reborn after death?

Content:

Aemilius said:

Being of the intermediate state is reborn. It is called "gandharva" or "gandhabba" in the Sravakayana sutras/suttas. It is mentioned in the sutras, but all of the early schools did not accept it.

Grigoris said:

What? A gandharva is a class of beings. Not all sentient beings arise as gandharva. Do you mean as an embryo (Amagarbha)?

Malcolm wrote:

A being in the bardo is also called a gandharva, not the same thing as the nonhuman beings called gandharvas.

Author: Malcolm

Date: Saturday, November 3rd, 2018 at 3:38 AM

Title: Re: interactions between humans and other beings

Content:

???? said:

As 12 million Americans "know," the United States government is run by lizard people

how many of them know that United States government are zionists?

2?

3?

Malcolm wrote:

Seriously? US Foreign policy backs Israel, but the US GOV is hardly Zionist. This is just another hangover left from the good ol' days of British Imperialism.

Author: Malcolm

Date: Saturday, November 3rd, 2018 at 3:43 AM

Title: Re: Alternative to possibly toxic metal kapalas

Content:

Pema Rigdzin said:

I'm concerned that commercially available metal kapalas are not food-grade and so they may leach toxins into the amrita to be taken during the "taking the accomplishments" section of the sadhana. Has anyone else who's doing more elaborate sadhana practice had any thoughts about this and come up with a solution? I'm wondering if there's any reason I couldn't just use a small, short jar in place of a kapala. My lama is away and incommunicado for a short time, so I'll have to wait a bit to ask him. So for now, anyone have any thoughts on this?

Malcolm wrote:

Use a glass tea light insert.

Author: Malcolm

Date: Saturday, November 3rd, 2018 at 4:13 AM

Title: Re: Crackdown on religion in China

Content:

Crazywisdom said:

I'm surprised the Jihadists aren't taking this on.

tatpurlusa said:

They might if CIA, Israel and the other Al-Qaeda/ISIL/Daesh puppet masters decide so.

Malcolm wrote:

Conspiracy theory much?

Author: Malcolm

Date: Saturday, November 3rd, 2018 at 5:03 AM

Title: Re: Crackdown on religion in China

Content:

tatpurlusa said:

They might if CIA, Israel and the other Al-Qaeda/ISIL/Daesh puppet masters decide so.

Malcolm wrote:

Conspiracy theory much?

tatpurlusa said:

For millions of Iraqis, Libians, Syrians, Afghanis and Yemenis it would be absolutely marvellous if it was a mere theory.

tp

Malcolm wrote:

Blunders in foreign policy are not conspiracies. In any case, the CIA warned the Bush Admin NOT to invade Iraq. You do the math.

Author: Malcolm

Date: Saturday, November 3rd, 2018 at 5:18 AM

Title: Re: Crackdown on religion in China

Content:

tatpurusa said:

For millions of Iraqis, Libians, Syrians, Afghanis and Yemenis it would be absolutely marvellous if it was a mere theory.

tp

Malcolm wrote:

Blunders in foreign policy are not conspiracies. In any case, the CIA warned the Bush Admin NOT to invade Iraq. You do the math.

tatpurusa said:

Yeah. It has been you who used the word conspiray, not me.

I talked about geopolitics, not conspiracy. A continuation of geopolitics of the British empire for that matter - but of course by other players.

tp

Malcolm wrote:

You said:

They might if CIA, Israel and the other Al-Qaeda/ISIL/Daesh puppet masters decide
The OED says a puppet master is "a person, group, or country that covertly controls another: the puppetmaster behind the current administration"

Hence, your word, implying your belief there is an active conspiracy, one being run by the CIA and others who are in control of international terrorist organizations [Israel? seriously, come on].

I suppose you think 9/11 was an inside job too.

Author: Malcolm

Date: Saturday, November 3rd, 2018 at 5:42 AM

Title: Re: Crackdown on religion in China

Content:

tatpurusa said:

Yeah. It has been you who used the word conspiray, not me.

I talked about geopolitics, not conspiracy. A continuation of geopolitics of the British empire for that matter - but of course by other players.

tp

Malcolm wrote:

You said:

They might if CIA, Israel and the other Al-Qaeda/ISIL/Daesh puppet masters decide
The OED says a puppet master is "a person, group, or country that covertly controls another: the puppetmaster behind the current administration"

Hence, your word, implying your belief there is an active conspiracy, one being run by the CIA and others who are in fact control of international terrorist organizations [Israel? seriously, come on].

tatpurusa said:

Do you seriously think geopolitical players do not make use of covert operations?

Covert operations have been a firm and standard part of geopolitics ever since it exists.

Malcolm wrote:

Covert operations exist. The CIA and Israel being in control of ISIS, etc., is the fantasy of a febrile imagination.

tatpurusa said:

I cannot sincerely believe you could be possibly naive enough not to know this.

So you are saying geopolitical players all the time publicly reveal the instruments they are using?

Have you ever heard of "plausible deniability" (a term invented by American politicians. The concept of course is much older)

Malcolm wrote:

So here, you have basically agreed that you think that ISIS, etc., are covert operations being run by the CIA and Israel, is that what we are supposed to understand from your posts?

As I said, conspiracy theory much?

Anyway,

Author: Malcolm

Date: Saturday, November 3rd, 2018 at 5:52 AM

Title: Re: Crackdown on religion in China

Content:

tatpurusa said:

Calling opponents a "conspiracy theorist" is a standard instrument of "plausible deniability".

In our case this is your way of trying to cheaply discredit what I write.

Educate yourself a bit (but it seems this is not what you really want)

tp

Malcolm wrote:

I see, so you really do believe the CIA and Israel are running ISIS. etc, since you won't deny it.

Well, good luck with that conspiracy theory.

Author: Malcolm

Date: Saturday, November 3rd, 2018 at 6:13 AM

Title: Re: Crackdown on religion in China

Content:

tatpurusa said:

Calling opponents a "conspiracy theorist" is a standard instrument of "plausible deniability".

In our case this is your way of trying to cheaply discredit what I write.

Educate yourself a bit (but it seems this is not what you really want)

tp

Malcolm wrote:

I see, so you really do believe the CIA and Israel are running ISIS. etc, since you won't deny it.

Well, good luck with that conspiracy theory.

tatpurusa said:

What do you know about the origins of Afghan anti-soviet jihadists, Al-Qaeda, Al-Nusra and DAESH?

Malcolm wrote:

What do you know about them?

You are the one claiming the CIA and Israel are running the whole show. But you have not shown one drop of evidence that this is the case.

Author: Malcolm

Date: Saturday, November 3rd, 2018 at 11:09 PM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Tata1 said:

What should i do if i do t have acces to meat or alcohol?

Malcolm wrote:

Use your imagination.

Author: Malcolm

Date: Sunday, November 4th, 2018 at 10:31 PM

Title: Re: Merging With The True Self While Dying by Elio Guarisco: Why?

Content:

Malcolm wrote:

A couple of observations:

The term "true self" is nowhere used in any Indian or Tibetan Buddhist text, not even in gzhan stong texts.

Even in the Uttaratantra, where we find the Tibetan term, dam pa'i bdag in the discussion of ātmapāramitā, the Sanskrit text simply gives the term as ātma. The " dam pa " was added by Ngog Lotsawa to distinguish this "self," free from the proliferation of the self [i.e. existence] imputed by the hindus and nonself [i.e. nonexistence] imputed by śrāvakas, as a quality of the dharmakāya, — in other words, it is another way of saying the dharmakāya is free from extremes. This usage in the Uttaratantra comes from contrasting the impurity, nonidentity, suffering, and impermanence of compounded phenomena, with the purity, identity, bliss, and permanence of dharmakāya. But if someone should think this contextual usage of "self" with respect to dharmakāya means dharmakāya is an existent self, they have not understood anything of Mahāyāna at all, let alone Dzogchen, or even Buddhadharma for that matter.

With respect to the term bdag nyid chen po, it is a somewhat rare Dzogchen technical term, also found in the Guhyagarbha literature. Even so, its usage is very restricted. In his commentary on the Kun byed rgyal po, Khenpo Zhenphen Ozer glosses it as rang byung ye shes.

Author: Malcolm

Date: Monday, November 5th, 2018 at 12:12 AM

Title: Re: Merging With The True Self While Dying by Elio Guarisco: Why?

Content:

Malcolm wrote:

The term "true self" is nowhere used in any Indian or Tibetan Buddhist text, not even in gzhan stong texts.

Virgo said:

What about "merging with" for attaining enlightenment?

Kevin...

Malcolm wrote:

There is nothing with which to merge.

According to the teachings of Man ngag sde (but not sems sde or klong sde), at the time of death, the elements dissolve: earth into water, water into fire, fire into air, air into space, space into consciousness, consciousness into luminosity, and finally, luminosity dissolves into pristine consciousness. This happens to all beings at the time of death. The question is: will one recognize the sounds, lights and rays of one's own pristine consciousness in the bardo of dharmatā or not? If one does, liberation. If one does not, well, at worst one will be required to take rebirth in a nirmanakāya buddhfield, or at the very worst, one will be reborn a human being with a definite chance to meet and practice Dzogchen again.

Author: Malcolm

Date: Monday, November 5th, 2018 at 12:41 AM

Title: Re: You. Yeah, you.

Content:

Queequeg said:

<https://blogs.scientificamerican.com/life-unbounded/the-scariest-thing-in-the-universe/>

Yes, you are the scariest thing in the universe. You are the ultimate golem, a creature made from inanimate stuff, rising from the cosmic swamp.

Malcolm wrote:

Surely, you do not believe this.

Author: Malcolm

Date: Tuesday, November 6th, 2018 at 1:57 AM

Title: Re: What is reborn after death?

Content:

clyde said:

Is it on these texts that we are to understand that there is “a spirit composed of subtle types of the five skandhas (aggregates)” existing between death and rebirth?

Malcolm wrote:

Why are you stuck on this term "spirit." There is no "spirit."

The five aggregates are a serial continuum, conventionally designated a sentient being, which have no beginning point in time. Getting caught up on how some English translator decided to translate some Japanese person's terminology seems a bit beside the point.

Author: Malcolm

Date: Tuesday, November 6th, 2018 at 2:20 AM

Title: Re: What is reborn after death?

Content:

clyde said:

Is it on these texts that we are to understand that there is “a spirit composed of subtle types of the five skandhas (aggregates)” existing between death and rebirth?

Malcolm wrote:

Why are you stuck on this term "spirit." There is no "spirit."

The five aggregates are a serial continuum, conventionally designated a sentient being, which have no beginning point in time. Getting caught up on how some English translator decided to translate some Japanese person's terminology seems a bit beside the point.

clyde said:

I didn't introduce the term. It was part of the quote I questioned.

Malcolm wrote:

Seems pointless, you already understand, as do most of us, there is no self in the aggregates collectively, individually, or separate from the aggregates.

Author: Malcolm

Date: Tuesday, November 6th, 2018 at 2:38 AM

Title: Re: America's Next Civil War

Content:

Queequeg said:

Civil war? Not there. We might have spasms of unrest. Civil war is not out of the question but presently more distant than some people seem to think. Of course, if enough of us have this death wish, it will be hard to stop it.

Malcolm wrote:

From the article:

The technical definition of a civil war is 1,000 battle deaths a year. Armed conflict starts at twenty-five battle deaths a year. What if America is already in an armed conflict and we just haven't noticed? What if we just haven't noticed because we're not used to uprisings happening in places where there's Bed Bath & Beyond?

Author: Malcolm

Date: Tuesday, November 6th, 2018 at 2:55 AM

Title: Re: America's Next Civil War

Content:

Queequeg said:

Civil war? Not there. We might have spasms of unrest. Civil war is not out of the question but presently more distant than some people seem to think. Of course, if enough of us have this death wish, it will be hard to stop it.

Malcolm wrote:

From the article:

The technical definition of a civil war is 1,000 battle deaths a year. Armed conflict starts at twenty-five battle deaths a year. What if America is already in an armed conflict and we just haven't noticed? What if we just haven't noticed because we're not used to uprisings happening in places where there's Bed Bath & Beyond?

Queequeg said:

At this time, I don't see any reason to treat the violence as anything other than a criminal matter.

Malcolm wrote:

As long as this is the case, right wing terrorists will continue to be treated with kid gloves. Part of the problem is that we have no domestic terrorism statutes.

Author: Malcolm

Date: Tuesday, November 6th, 2018 at 3:32 AM

Title: Re: America's Next Civil War

Content:

Queequeg said:

At this time, I don't see any reason to treat the violence as anything other than a criminal

matter.

Malcolm wrote:

As long as this is the case, right wing terrorists will continue to be treated with kid gloves. Part of the problem is that we have no domestic terrorism statutes.

Queequeg said:

I'm not sure what you mean by kid glove treatment.

Malcolm wrote:

read it and weep:

In March 2018, a 20-year-old white evangelical Christian named Mark Anthony Conditt laid a series of homemade I.E.D.s around Austin, Tex., in largely minority communities. The bombs killed two African-Americans and injured at least four others over the course of several weeks, terrorizing the city, yet the local authorities preferred to describe Conditt, who committed suicide, as a “very challenged young man.” Also last spring, another white man, 28-year-old Benjamin Morrow, blew himself up in his apartment in Beaver Dam, Wis., while apparently constructing a bomb. Federal investigators said Morrow’s apartment doubled as a “homemade explosives laboratory.” There was a trove of white-supremacist literature in Morrow’s home, according to the F.B.I. But local cops, citing Morrow’s clean-cut demeanor and standout record as a quality-control manager at a local food-processing plant, made sure to note that just because he had this material didn’t mean he was a white supremacist. “He could have been an individual that was doing research,” the local police chief said.

<https://www.nytimes.com/2018/11/03/magazine/FBI-charlottesville-white-nationalism-far-right.html>

Queequeg said:

As for domestic terrorism statutes - what do you have in mind?

Malcolm wrote:

Not sure.

Author: Malcolm

Date: Tuesday, November 6th, 2018 at 4:21 AM

Title: Re: What is reborn after death?

Content:

clyde said:

I didn’t introduce the term. It was part of the quote I questioned.

Malcolm wrote:

Seems pointless, you already understand, as do most of us, there is no self in the aggregates collectively, individually, or separate from the aggregates.

clyde said:

It seems you've introduced a new term, "self" into the discussion. I was questioning a quote about "a being is said to exist [between death and rebirth] as a spirit composed of subtle types of the five skandhas (aggregates)," and the basis for the quote.

Perhaps you can elaborate on the nature of gandharvas.

Malcolm wrote:

I explained the basis of the quote, it is a poor translation choice.

"Gandharva" is simply name for a being born in the antarabhāva, the intermediate state, or bardo, just like "human being" is a name for someone born in the human realm, "animal" is the name for a being born in the animal realm, "preta" is the name for a being born in the preta realm and so on. The term was derived from gandharvas, which are somewhat equivalent to fairies, and often depicted with horses heads in Indian mythology, they are associated with music. In this case however, the term was chose because beings in the antarabhava persist on smells—gandharva literally means, "odor eater."

Author: Malcolm

Date: Tuesday, November 6th, 2018 at 5:09 AM

Title: Re: America's Next Civil War

Content:

DGA said:

Samsara.

Malcolm wrote:

The Swiss army knife of Buddhist responses.

Author: Malcolm

Date: Tuesday, November 6th, 2018 at 5:11 AM

Title: Re: America's Next Civil War

Content:

Queequeg said:

Seems like some of you are cheering for civil war, egging it on, welcoming it.

I don't even

Malcolm wrote:

I think point is that the far right has been gearing up for it since the 90's.

Author: Malcolm

Date: Tuesday, November 6th, 2018 at 9:07 AM

Title: Re: America's Next Civil War

Content:

DGA said:

Samsara.

Malcolm wrote:

The Swiss army knife of Buddhist responses.

DGA said:

The Zen forum called to say "Dried shit on a stick."

Malcolm wrote:

This is more like the Leatherman of Buddhist responses.

Author: Malcolm

Date: Wednesday, November 7th, 2018 at 2:04 AM

Title: Re: Jayarava's New Thesis on Heart Sutra: Sanskrit Version Deliberate Forgery by Tang Chinese

Content:

Jayarava said:

BTW I don't argue that Woncheuk didn't think of the Xinjing as authentic. Clearly he did think it was authentic. However, I do argue that if he thought the Sanskrit was authentic then it is strange that he did not comment at all on the major differences. Since he is 1300 years dead we can only speculate on why. And of course this is only one small point in a much larger argument.

Malcolm wrote:

The point is that the fact that there was an earlier witness to a Sanskrit original, that is, an earlier translation, puts into question Nattier's idea that the Heart Sūtra was a Chinese pseudographia.

Whatever syntax issues there are with the grammar can be understood differently. For example, it could have been written down in Central Asia in an ungrammatical Sanskrit, by someone who had formal knowledge of Sanskrit, but who was not a native Indian, there are many possibilities which have not been examined.

But on the other hand, we know that Indians accepted the text as canonical by 800 with the arrival of Vimalamitra to Tibet. So, they apparently were comfortable with whatever grammatical novelties the text presented and made no mention of them in any commentary of which I am aware.

Author: Malcolm

Date: Wednesday, November 7th, 2018 at 3:31 AM

Title: Re: Self Defense and Non Violence

Content:

Queequeg said:

This is one reason border security is necessary - to bring order. This needs to be taken care of by the Border Patrol.

Malcolm wrote:

The border patrol is not concerned with the militia. Actually, the border patrol is one of the least qualified branches of law enforcement in this country.

Queequeg said:

James Tomsheck, the former head of an internal affairs department that oversaw Border Patrol, recently said that it is "conservative to estimate that 5 percent of the [Border Patrol] force" is corrupt. This corruption and misconduct ranges from the brutal to the commonplace. Border Patrol agent Esteban Manzanares assaulted, kidnapped and raped three illegal immigrants he apprehended while on the job and later committed suicide when the police surrounded his apartment. The youngest of his victims was still bound in his home at the time. Oscar Ortiz was convicted of conspiring to bring at least 100 illegal immigrants into the United States and, oddly enough, being an illegal immigrant himself with a false claim to U.S. citizenship.

Malcolm wrote:

<http://www.sandiegouniontribune.com/opinion/commentary/sd-utbg-border-patrol-performance-problems-20171122-story.html>

Now, the border patrol has 20,000+ officers. This a minimum 1,000+ corrupt law enforcement officers.

Queequeg said:

Just please - look at the dates of these incidents, consider the scale of human movement through these areas - a couple incidents over the course of 18 years. I'm sure there are more. But these things are the exception, not the rule. The way you write about it you'd think their were death squads shooting anything that moves.

Malcolm wrote:

Non-weather deaths in AZ for example, are usually considered the result of drug smugglers, etc. In reality, we don't know how many people crossing the border have been executed by militias or corrupt border patrol officers.

Author: Malcolm

Date: Wednesday, November 7th, 2018 at 4:03 AM

Title: Re: What is reborn after death?

Content:

Malcolm wrote:

"Gandharva" is simply name for a being born in the antarabhāva, the intermediate state, or bardo, just like "human being" is a name for someone born in the human realm, "animal" is the name for a being born in the animal realm, "preta" is the name for a being born in the preta realm and so on. The term was derived from gandharvas, which are somewhat equivalent to fairies, and often depicted with horses heads in Indian mythology, they are associated with music. In this case however, the term was chose because beings in the antarabhava persist on smells— gandharva literally means, "odor eater."

clyde said:

Thank you. I wonder if I could ask you about the nature of gandharvas.

In the Mahatanhasankhaya Sutta which I quoted above, it speaks of the three conditions necessary for a human birth which includes the existence of a gandharva. What are the conditions necessary for the birth of a gandharva? Would it be correct to say that what is born after the death of a human being is a gandharva? (And perhaps, what is born after the death of the gandharva is a human being?) And how are the skandhas of a gandharva different ("subtle types") than the skandhas of a human being?

Malcolm wrote:

Think of it this way:

When you reside in New York, you are known as a New Yorker. But if you get on a train to to move to LA, now you are known as a "passenger," and will remain so until you reach your destination.

You can think of the bardo as Penn Station. You can think of the six realms as six cities to which you might move, such as Washington DC and so on.

All beings who pass away spend 49 days in the intermediate state before they take rebirth as a being in one of the six realms. Any being in the bardo is known as a gandharva, just as any one on a train is known as a passenger (apart from engineer, conductors, and transit cops).

Author: Malcolm

Date: Wednesday, November 7th, 2018 at 4:26 AM

Title: Re: Self Defense and Non Violence

Content:

Queequeg said:

Again, order at the border is the best way to protect vulnerable individuals.

All signs point to border security being a higher priority.

Malcolm wrote:

For whom? I personally don't care about it.

I don't see any point in spending billions of dollars on it.

If we legalized all drugs this would take care of the drug trafficking problem.

Americans cannot do the work migrant farmers do. And they don't want to do it.

"Border security" is a bunch of racist bullshit.

Author: Malcolm

Date: Wednesday, November 7th, 2018 at 4:46 AM

Title: Re: Self Defense and Non Violence

Content:

Queequeg said:

One of those is, better security at the border by qualified, trained officers will eliminate the excuse for these irregular militia to "guard" the border.

Malcolm wrote:

It hasn't worked so far.

Queequeg said:

Since all I can do is talk policy, here's another suggestion that people are not going to like:

US should increase its presence and involvement in Central America where we have several states on the brink of failure forcing people to migrate. The accounts are that it is desperate - making this trip with small children is proof of how bad the situations are. There have been effective US funded programs that have made impacts - we need to increase these.

Malcolm wrote:

These states that are failing are failing precisely because of US interference in their affairs, for example, Honduras. We didn't like the guy who was warming up to Chavez, so we allowed a coup to happen there. In the meantime, because of our failed drug war, we have been putting young Central American teenagers in what are effectively colleges for gang members, i.e., US prisons, which are run by gvt. contractors.

Queequeg said:

This is something to build consensus on toward comprehensive border security

Malcolm wrote:

It's a bullshit issue. Adding another 60,000 border control cops won't solve anything.

The real issue is that once again Native American people (most of people coming here overland are indigenous peoples) are being screwed because of the systematic racism built into the economy of North America as a whole, including Canada.

Author: Malcolm

Date: Wednesday, November 7th, 2018 at 4:49 AM

Title: Re: Self Defense and Non Violence

Content:

Queequeg said:

What do you mean by "legalizing all drugs"? Should I be able to buy fentanyl at the vape store?

Malcolm wrote:

All drugs. And yes.

Queequeg said:

As for migrant farmers - that's immigration reform.

Malcolm wrote:

Trade liberalization messed with Mexico's economy, but people began staying home once NAFTA began to work for Mexico. And the idea that US jobs were being lost to Mexico is, as you know, complete horseshit.

Queequeg said:

For some people I am sure border security is informed by racist views. For others its not.

Malcolm wrote:

It's a racist issue.

Author: Malcolm

Date: Wednesday, November 7th, 2018 at 8:51 PM

Title: Re: Self Defense and Non Violence

Content:

Queequeg said:

What do you mean by "legalizing all drugs"? Should I be able to buy fentanyl at the vape

store?

Malcolm wrote:

All drugs. And yes.

Queequeg said:

One thing about you, Malcolm, your idealism guides your approach to all subjects. I'm happy that you are a fringe character.

Malcolm wrote:

No, this is practical. Legalize it, control dosage, tax it, create treatment centers. People want to take drugs. They like drugs. The social cost of drug prohibition is much higher than would be the social cost of legalization across the board. This is not idealism, this is practicality.

Queequeg said:

Illegal aliens working in various fields do depress wages in the US and displaces workers who would require employer contributions to various collective worker protections and benefits.

Malcolm wrote:

Not a complete picture:

Vegetable prices may be going up soon, as a shortage of migrant workers is resulting in lost crops in California.

Farmers say they're having trouble hiring enough people to work during harvest season, causing some crops to rot before they can be picked. Already, the situation has triggered losses of more than \$13 million in two California counties alone, according to NBC News.

The ongoing battle about U.S. immigration policies is blamed for the shortage. The vast majority of California's farm workers are foreign born, with many coming from Mexico. However, the PEW Research Center reports more Mexicans are leaving the U.S. than coming here.

<http://fortune.com/2017/08/08/immigration-worker-shortage-rotting-crops/>

We have the same problem this year. Americans do not want to work in the fields. 1) they can't take the heat. 2) they don't want those jobs in any case. So the idea that migrant workers are displacing American labor is completely false. Migrant workers are also not, in general, depressing wages for Americans.

There is a minor problem in the tech industry, where H1-B visas put downward pressure on wages in Silicon Valley, while simultaneously making technology more affordable for the American consumer. Even with the wage suppression effect, however, the average

tech worker makes 105K (boo hoo). See this article: <http://fortune.com/2017/02/15/h1-b-silicon-valley-wages/>

Author: Malcolm

Date: Wednesday, November 7th, 2018 at 9:01 PM

Title: Re: Self Defense and Non Violence

Content:

Malcolm wrote:

And the idea that US jobs were being lost to Mexico is, as you know, complete horseshit.

Coëmgenu said:

I'd like you challenge you on this point. How has America not lost manufacturing jobs to Mexico?

I am thinking particularly about General Motors plants & associated workforces. Such upsides of trade often escape notice, because while the costs are highly concentrated in specific industries like auto manufacturing, the benefits of a deal like NAFTA are distributed widely across society. Supporters of NAFTA estimate that some fourteen million jobs rely on trade with Canada and Mexico, while the nearly two hundred thousand export-related jobs created annually by the pact pay 15 to 20 percent more on average than the jobs that were lost.

Malcolm wrote:

<https://www.cfr.org/background/naftas-economic-impact>

In fact, NAFTA initially had a terrible impact on Mexico, and was the major driver of migration to the US between 1994-2007. In other words, the US caused the immigration crisis, and the Republicans, rather than taking responsibility for their own radical free-trade posture, are now retreating into a form of racist isolationism to "solve" problems they themselves had a large hand in creating.

Author: Malcolm

Date: Wednesday, November 7th, 2018 at 9:04 PM

Title: Re: Self Defense and Non Violence

Content:

Johnny Dangerous said:

Just an aside:

Queequeg said:

One thing about you, Malcolm, your idealism guides your approach to all subjects. I'm happy that you are a fringe character.

Johnny Dangerous said:

Other than the buying fentanyl in stores part, that is not a "fringe" view in any way. Decriminalization has been a success (inasmuch as it's possible to define one with addiction and drug related crime) in virtually any developed country which has tried (Portugal is a recent example), and some level of decriminalization is supported across a broad swathe of professions, organizations etc.

<http://www.drugpolicy.org/blog/united-nations-and-world-health-organization-call-drug-decriminalization>

Queequeg said:

Oh, for the most part, I'm with you, and I do think decriminalization is where we should be going... complete deregulation, which Malcolm seems to be on board with, I'm not there. I don't think its a good idea to make stuff like fentanyl and other "hard" drugs available with cigarettes and alcohol. If that makes me fringe, then I'm fine with that.

Malcolm wrote:

In Portugal, they completely decriminalized all drugs—in other words, you can shoot heroin in front of the police and they won't arrest you—reallocating law enforcement dollars to treatment programs. As a result, drug addiction rates have been significantly reduced in that country. Simultaneously, the prison population was reduced, and law enforcement can spend their time on real crimes.

Author: Malcolm

Date: Wednesday, November 7th, 2018 at 10:35 PM

Title: Re: Self Defense and Non Violence

Content:

Malcolm wrote:

No, this is practical. Legalize it, control dosage, tax it, create treatment centers. People want to take drugs. They like drugs. The social cost of drug prohibition is much higher than would be the social cost of legalization across the board. This is not idealism, this is practicality.

Queequeg said:

It would seem to me that there is still a social cost to this. I'd need to see how this works when human beings are introduced into the equation. Just because people like to get high, doesn't mean they should have access to everything on demand.

Malcolm wrote:

The cost of prohibition is the continuation of the drug black market, billions of dollars leaving the US, sky-high law enforcement which has never successfully put an end to the drug trade (it has in fact only gotten worse since Nixon first declared a war on drugs), the continued destabilization of governments in Mexico, and so on by cartels, etc. A rational examination of the drug problem in the US would absolutely conclude that across the board legalization, regulation, and taxation is the only reasonable solution.

Queequeg said:

We need a comprehensive approach that takes into account the realities of the US labor market. Open borders is not one of the acceptable options.

Malcolm wrote:

Yes it is. The overall benefits of trade and border liberalization in the NA bloc far outweigh the negative impacts on small segments of American businesses. The fact is that people are going to come and go across our southern border at will anyway. And Mexicans, etc., also work much harder than Americans do. Compared to Mexicans, Americans are lazy slobs.

Why make it more difficult and more dangerous for people to cross the border? All we are doing is creating a market for human traffickers. The only way to prevent this is to MILITARIZE the border, which is illegal under the Posse Comitatus Act. I would not want this. I don't think any reasonable person wants to militarize our southern border.

Queequeg said:

If business had its way with H1B, they would vastly increase the numbers. This is not OK.

Malcolm wrote:

Of course it is ok. People from India, etc., place a high value on educating their children. They make excellent additions to the US. They will tend to vote for Democrats, which is of course what all this hullabaloo is really about.

Queequeg said:

I would prefer to see the business community put pressure on governments to improve education - which would be a necessity if H1B and other special skill visas were reduced. We'd have to take human resources development seriously in this country.

Malcolm wrote:

Dream on, it is exactly the business community that put pressure on the Gvt. to eviscerate education in the US to begin with in order to lower taxes. Why do you think we have all this crazy bullshit with charter schools, public schools that are failing, etc.? It is because the conservatives in the US Gvt. have systematically eviscerated education funding across the board.

Author: Malcolm

Date: Wednesday, November 7th, 2018 at 10:57 PM

Title: Re: Blue "ripple"

Content:

Mantrik said:

Seems Trump may see out his term, but perhaps with a limp and a quack.

You never know, they may actually get enough on him to lock him up as soon as his term ends, as it look unlikely he will ever be impeached successfully. They can embarrass the

hell out him though.

Maybe now they can finally get on with exposing all the corruption and criminality and perhaps force him to face having to issue pardons to his own family or see them jailed. Well, that's my fantasy.....

Maybe people can start playing Pink Floyd every time he and his cronies appear:
'All in all you're just another prick with NO WALL.'

Malcolm wrote:

Impeaching Trump would be an error, it would turn him into a political martyr. Anyway, the Senate will not impeach him. Any impeachment proceedings will absolutely killed in the Senate.

Author: Malcolm

Date: Wednesday, November 7th, 2018 at 11:35 PM

Title: Re: How is enlightenment achieved in madhamaka and tiantai?

Content:

nichiren-123 said:

did nagarjuna ever categorically offer a positive means or ANYTHING at all about what enlightenment is or how to get there?

Malcolm wrote:

Yes, the means of attaining awakening he proposes is gathering the two accumulations, those of merit and wisdom, by traversing the ten bodhisattva bhumis over three incalculable eons.

For Nāgārjuna, buddhahood is a state free from the obscurations of affliction and knowledge.

Author: Malcolm

Date: Thursday, November 8th, 2018 at 12:28 AM

Title: Re: How is enlightenment achieved in madhamaka and tiantai?

Content:

Queequeg said:

The Third Truth.

Malcolm wrote:

No need for a third truth, as The Meeting of the Father and Son Sūtra (Āryapitāputrasamāgama-nāma-mahāyāna-sūtra) states:

The truths of the knower of the world are two;
not heard by you from another, but seen for yourself.
Those [two] are the relative and ultimate.
There isn't any third truth at all

Author: Malcolm

Date: Thursday, November 8th, 2018 at 12:31 AM

Title: Re: Blue "ripple"

Content:

DNS said:

but overall the political landscape in the U.S. is still heavily controlled by Republicans.

Malcolm wrote:

Gerrymandering.

Author: Malcolm

Date: Thursday, November 8th, 2018 at 1:42 AM

Title: Re: What is reborn after death?

Content:

clyde said:

Malcolm; Thank you again. However, while I understand your explanation, it doesn't answer my questions.

The Buddha is reported to have spoken of the three conditions necessary for the birth of a human being which includes the presence of a gandharva, but what are the conditions for the arising of a gandharva or does it simply arise at the death of a being? And is it only the death of a human being or any sentient being? And what are the conditions for the passing away of a gandharva; i.e., does the gandharva cease a conception?

It seems that the gandharva is a bodiless being ("spirit"), yes? And the gandharva is composed of the five skandhas, yes? How is that possible without a body and the sense organs?

p.s: Given a succession of states from gandharva to human to gandharva to human . . . , one could just as easily call the human state the intermediate state!

Malcolm wrote:

This has been explained, but I will explain it again. [Begin by placing your mind in the cosmological world view of the four elements] The body of a bardo being is made up principally of the element air, so bardo beings have a body, but it's physical body is principally the air element. The other four aggregates are mental, being mind and its mental factors.

The gandharva arises after the dis-integration or breaking up, of the five aggregates of this life at death. One's mind immediately appropriates this "subtle" body, which in the first three weeks after death, resembles the body of the deceased in features and proportion. However, being subtle, it is not visible to ordinary people. It has all senses organs because it has a subtle body. The kind of birth they have— out of the four types

of birth, apparitional, warmth and moisture birth, egg birth, and womb birth— is apparitional birth, like devas, pretas, and hell beings. Gandharvas persist in the bardo for a maximum of 49 days. This time period is deceptive, because time does not function in the bardo the same way we perceive it. These forty nine "days" can elapse in moments, in any case, the classical time period is 49 human days.

When a gandharva enters the womb at conception it loses consciousness, and is not longer a bardo being, so it "passes away."

Author: Malcolm

Date: Thursday, November 8th, 2018 at 4:13 AM

Title: Re: Is Anatta incompatible with rebirth?

Content:

nichiren-123 said:

So I've come across the work of J.G. Jennings and his book 'the vendantic Buddhism of the Buddha' who argues that the idea of rebirth is incompatible with Anatta (non-self) and that rebirth is an idea which was accomodated by Buddhists under pressure from Hinduism.

Malcolm wrote:

It is the opposite actually, rebirth, or rebecoming, punarbhāva, is incompatible with the idea of self.

Author: Malcolm

Date: Thursday, November 8th, 2018 at 10:38 AM

Title: Re: Blue "ripple"

Content:

pemachophel said:

How 'bout changing the constitution so that sparsely populated rural states don't hold the rest of the country captive? Wyoming only has 500,000+ people, while California has 37 million (I think that's the number). In other words, the population of California is 16+ times that of Wyoming. Yet both only get two Senators. That means every vote in Wyoming is 16 times more powerful than a single vote in California.

This may have made sense at the time of the framing of the Constitution when the original 13 states had pretty similar populations, but it makes no sense now. This kind of systemic inequity is one of the reasons people (and especially younger people) don't vote. The Dems in this election cast 12 million more votes than the Republicans.

Kim O'Hara said:

I wasn't aware of this gerrymander but it doesn't surprise me in retrospect because we have a similar arrangement - a federal system in which each state gets equal representation in the upper house. I suspect that the origins are the same: that states, independent when the federation was formed, wouldn't agree to join it without equal representation.

Good luck with changing the constitution to make it fairer.

Kim

Malcolm wrote:

The Senate, in the US is the US version of the House of Lords.

Author: Malcolm

Date: Thursday, November 8th, 2018 at 10:06 PM

Title: Re: empowerment for Dudjom Tersar Ngondro

Content:

Johnny Dangerous said:

Is one needed, or just a lung?

Malcolm wrote:

Just a lung.

Author: Malcolm

Date: Thursday, November 8th, 2018 at 10:13 PM

Title: Re: What is reborn after death?

Content:

clyde said:

When you say that the gandharva's "physical body is principally the air element," do you mean that literally or that it's a gaseous body composed of what?

Malcolm wrote:

Yes, it is meant literally. The air element is the most subtle kind of matter in Buddhist cosmology.

clyde said:

When you say that "[o]ne's mind immediately appropriates this "subtle" body" (the gandharva), what does that mean and how does that occur?

Malcolm wrote:

Since a gandharva is a kind of apparitional birth, after one mind has separated from the physical body in this life, one reappears instantly in a subtle body which resembles the coarse physical body one possessed during life, but this lasts only for three weeks, after the third week, one begins to adopt the form of the coarse physical body one will possess in the next life. One undergoes this process of rebirth in the bardo seven times, once a week. Each week one's connection with and memory of one's past life becomes

more and more weakened.

clyde said:

When you say that the gandharva has sense organs, does that mean the gandharva has eyes? Ears? Nose? And if not, what?

Malcolm wrote:

Yes, the gandharva bardo being possesses all five senses, eyes, etc.

Author: Malcolm

Date: Thursday, November 8th, 2018 at 10:14 PM

Title: Re: Who can read Dzogchen books?

Content:

paël said:

Who can read Dzogchen books?

From Wisdom Publications?

Who is allowed to read them?

Malcolm wrote:

Anyone with cash.

The question is, should you read them? It very much depends on the book in question.

In general, if you do not have Dzogchen transmission, then it is best not to read them, even if they have been published by someone who has a reputation as a qualified guru a.k.a, Dzogchen master (interestingly, this term, "Dzogchen master," does not exist in Tibetan).

Author: Malcolm

Date: Thursday, November 8th, 2018 at 11:17 PM

Title: Re: Is Anatta incompatible with rebirth?

Content:

nichiren-123 said:

So I've come across the work of J.G. Jennings and his book 'the vendantic Buddhism of the Buddha' who argues that the idea of rebirth is incompatible with Anatta (non-self) and that rebirth is an idea which was accomodated by Buddhists under pressure from Hinduism.

Malcolm wrote:

It is the opposite actually, rebirth, or rebecoming, punarbhāva, is incompatible with the idea of self.

nichiren-123 said:

How so???

Malcolm wrote:

An atman, conceived as an uncompounded entity, cannot undergo rebirth or reincarnation because rebirth is a conditioned process. Therefore, rebirth is incompatible with the idea of a self.

Author: Malcolm

Date: Thursday, November 8th, 2018 at 11:33 PM

Title: Re: Who can read Dzogchen books?

Content:

paël said:

Who can read Dzogchen books?

From Wisdom Publications?

Who is allowed to read them?

Norwegian said:

"books", and "them" is very vague. Not all Dzogchen books are similar. It depends on content.

But in general, if you want to read about Dzogchen if it isn't a basic introduction, but something from a tantra or a terma cycle, then you need at least direct introduction from a qualified Dzogchen master. Or in the case of material like thogal etc. then you should have received that first from a qualified Dzogchen master. So direct introduction and transmission of the relevant text would be normal procedure.

Lukeinaz said:

is lung generally sufficient to read and practice thogal etc. without specific guidance from a master?

Malcolm wrote:

Bad idea.

Author: Malcolm

Date: Friday, November 9th, 2018 at 2:53 AM

Title: Re: What is reborn after death?

Content:

clyde said:

I have some understanding of how our senses work, but how does a body composed of air have eyes that see, ears that hear, etc?

So, upon death, one's mind separates from one's physical body and instantly reappears in the gandharva. And then, upon conception, one's mind leaves the gandharva and enters the embryo. Since the gandharva exists in our world (as it must be present at conception), is it subject to the physical laws of our world?

Aside: When is death; i.e., when does the mind leave the body? At the last breath? At the last heart beat? When all neurological activity ceases?

Malcolm wrote:

I will answer the last question first. Death, from a traditional Buddhist point of view, is reckoned from the moment the mind and body of this life separate. That takes place generally within 72 hours of the last breath.

Your problem with the first question is that you are taking the word "air" too literally. You can understand here that "air" refers to physical matter that is in a very motile state, what you earlier described as gaseous, but that really does not grasp the concept here.

As for your second question, when your mind separates from the body in this life, it immediately appropriates a subtle body, and this being, which you have now become, is called a gandharva. The Gandharva, according to the ancient Buddhist conception of it, can pass through more coarse matter, is clairvoyant, etc., so not entirely confined by what we call "physical laws."

Author: Malcolm

Date: Friday, November 9th, 2018 at 2:55 AM

Title: Re: Is Anatta incompatible with rebirth?

Content:

Aryjna said:

There does not need to be a time when what one thinks of as ordinary consciousness or mind is separated from awareness, or whatever names one wants to give these things. As long as it is not entirely produced by a physical brain.

Queequeg said:

So says you.

Not to step into your living room uninvited, but what do you know of consciousness not entirely produced by a physical brain?

Malcolm wrote:

It has never been demonstrated that consciousness is at all produced by the brain, entirely or otherwise.

Author: Malcolm

Date: Friday, November 9th, 2018 at 2:58 AM

Title: Re: Is Anatta incompatible with rebirth?

Content:

Queequeg said:

Rebirth loses meaning in relation to awareness as far as I can understand.

Malcolm wrote:

It seems to me that you do not know what you mean by the term "awareness," which in any case is a property of consciousness.

Author: Malcolm

Date: Friday, November 9th, 2018 at 3:21 AM

Title: Re: Is Anatta incompatible with rebirth?

Content:

Queequeg said:

It has never been demonstrated that consciousness is at all produced by the brain, entirely or otherwise.

Malcolm wrote:

Sure it has. But your criteria for understanding this necessarily involves you understanding what yogis say, not what physicalists cannot understand due to the limitations of their methodology.

Queequeg said:

See above what I mean by "awareness." May not correspond to the meaning you attribute to the word, but I'm confident that I know what I mean when I use that word.

Malcolm wrote:

When discussing Buddhist things, it is good to stick with the Buddha's language. The Buddha defined the composition of the universe with six dhātus: earth, water, fire, air, space, and consciousness (vijñāna). He nowhere described some phenomena termed "awareness" as one of the fundamental constituents of the universe. Since awareness is a cognitive term, it must be included within consciousness, and since there is no such a thing as an objectless awareness by definition, it would be best described as a mental factor that accompanies consciousness, for example, as saṃprajāna, a mental factor that accompanies all mindful states: as in mindful and aware.

Author: Malcolm

Date: Friday, November 9th, 2018 at 3:24 AM

Title: Re: Is Anatta incompatible with rebirth?

Content:

Queequeg said:

See above what I mean by "awareness." May not correspond to the meaning you attribute to the word, but I'm confident that I know what I mean when I use that word.

DGA said:

I went hunting for it, and while I found some discussion on the irreducibility of

awareness, I couldn't find where you defined what you mean by that word "awareness." Would you please help me understand your position on this?

Maybe I'm missing something, but there is nothing about the nature of my mind that I've observed that would necessitate rebirth is part of the equation. This observation actually seems to find confirmation in the assertion as to the non-arising of phenomena - whatever I think is me I've observed is not any basis of my self. Long story short... the only thing I have not been able to reduce is not a thing at all, but simply, awareness. Something is happening, but it defies all definition. As best I can tell, awareness has no memory, no cognition, no linearly constructed anything

Malcolm wrote:

He did not define it, but here merely stated that in his opinion, awareness was irreducible, defies all definition, which is why I told him it appears he does not know what he means by awareness because he cannot communicate it clearly. An awareness devoid of cognition and memory, incidentally, would be unaware, literally a contradiction in terms.

Author: Malcolm

Date: Friday, November 9th, 2018 at 3:39 AM

Title: Re: Is Anatta incompatible with rebirth?

Content:

Queequeg said:

So says you.

Not to step into your living room uninvited, but what do you know of consciousness not entirely produced by a physical brain?

Malcolm wrote:

It has never been demonstrated that consciousness is at all produced by the brain, entirely or otherwise.

DGA said:

fMRI scans suggest a few interesting points.

*there's a lot more about the brain that scientists do not understand than what they do understand. Often new findings indicate areas of new ignorance (things we now know that we didn't know we didn't know), rather than new knowledge per se.

*Mind (as we know it in the human realm) and brain coincide. Impact the brain and the mind is impacted too (ask Phineas Gage). Impact the mind and the brain is impacted

too (learning new things changes the brain). Can't say one is reducible to the other.

*Most claims on the mind-brain speculation in pop culture and pop discourse are reductive, speculative, and overblown.

Malcolm wrote:

fMRI merely measures blood flow in the brain, nothing else, from which neurological activity is inferred. All it can tell us is what the brain is doing with sense organs. It tells us nothing about consciousness per se.

Author: Malcolm

Date: Friday, November 9th, 2018 at 4:32 AM

Title: Re: Is Anatta incompatible with rebirth?

Content:

Queequeg said:

I find that I honestly can't go beyond what I can observe, and that involves a correspondence between my brain and being conscious. How do I come to that? A lot of it is information I accept on faith in scientific literature. Some of it is direct experience of being knocked out for surgery. From what I hear, the way anesthesia works to disrupt consciousness is compelling.

Malcolm wrote:

All anesthesia does is shut down your physical senses. If it disrupted your consciousness, you would die.

Queequeg said:

Also, observing the effect of food and drugs. It suggests consciousness is tied in with this body of mine, whether it's the brain or maybe my fingernail... Does consciousness transcend this body? So I am told; so I accept on faith.

Malcolm wrote:

Many, if not most, people have trouble distinguishing the experience of their senses from the experience of consciousness itself.

Queequeg said:

Is what I observe something other than "samprajana" or is it "samprajana". I haven't taken the time to consider it.

Malcolm wrote:

This is what Hinayāna style vipaśyāna is for.

On this board, we tend to engage in very informal, imprecise rumination which expresses the fact that perhaps we have not taken to the time to consider the subjects of our discussions well. That is all well and good when it comes to some things, but it is pretty lame when it comes to discussing hard questions of rebirth and consciousness.

Author: Malcolm

Date: Friday, November 9th, 2018 at 4:33 AM

Title: Re: Is Anatta incompatible with rebirth?

Content:

Queequeg said:

The veil of birth and death is difficult to get past.

Malcolm wrote:

This is what samadhi is for.

Author: Malcolm

Date: Friday, November 9th, 2018 at 4:48 AM

Title: Re: What is reborn after death?

Content:

clyde said:

Please explain. I asked. When you say that the gandharva's "physical body is principally the air element," do you mean that literally or that it's a gaseous body composed of what?

And you answered, "Literally."

Now you say, I've taken your answer "too literally" and that it is "physical matter that is in a very motile state". So, what is it composed of?

And since it's physical matter, how is it not subject to the physical laws of our world?

Malcolm wrote:

Clyde, I have only agreed to explain to you what the traditional teachings say on the subject, not to engage with you in a debate.

Ancient Buddhist conceived of all matter being as being composed of four states or qualities: earth (solidity), water (liquidity), fire (heat), and air (motility). A rock for example, will be understood to be predominately composed of the earth element, etc.

If you ask me what a gandharva's body is made up of beyond the subtle matter of the air element, I cannot give you that answer, because no such answer is supplied in the ancient literature. If this does not satisfy your wish to understand what ancient Buddhists understood about gandharvas, I am afraid our conversation is now at an end.

M

Author: Malcolm

Date: Friday, November 9th, 2018 at 4:51 AM

Title: Re: Is Anatta incompatible with rebirth?

Content:

Malcolm wrote:

All anesthesia does is shut down your physical senses. If it disrupted your consciousness, you would die.

Queequeg said:

That's actually not what it does, as I understand. It is said to disrupt communication in the brain. The senses are working perfectly fine. They're not communicating effectively with parts of the brain that register and interpret the stimuli into experience.

Malcolm wrote:

Yes, this is what it means "to shut down the senses." In ancient Buddhist anatomy, the brain is understood as the organ which organizes the five senses. Where as consciousness is primarily located (but not restricted to) in the region of the body right below the heart.

Author: Malcolm

Date: Friday, November 9th, 2018 at 5:20 AM

Title: Re: Is Anatta incompatible with rebirth?

Content:

Queequeg said:

That's actually not what it does, as I understand. It is said to disrupt communication in the brain. The senses are working perfectly fine. They're not communicating effectively with parts of the brain that register and interpret the stimuli into experience.

Malcolm wrote:

Yes, this is what it means "to shut down the senses."

Queequeg said:

We ought to be precise in our terminology. What I described does not correspond to "shut down"... but no bother.

Malcolm wrote:

Sure it does. What is a sense organ that does not sense? If you sever the processor from the camera, the camera may still be on, but it is shutdown in the sense that no image reaches the processor.

Queequeg said:

In ancient Buddhist anatomy, the brain is understood as the organ which organizes the five senses. Where as consciousness is primarily located (but not restricted to) in the region of the body right below the heart.

Yes, so I've heard. I'm one of those sloppy Buddhists who can't discern my head from my heart. I'll take it on faith.

Malcolm wrote:

Well, no, you are just a Mahāyāni who does not understand the formation of the body in Buddhist terms.

Author: Malcolm

Date: Friday, November 9th, 2018 at 5:58 AM

Title: Re: Is Anatta incompatible with rebirth?

Content:

Queequeg said:

We ought to be precise in our terminology. What I described does not correspond to "shut down"... but no bother.

Malcolm wrote:

Sure it does. What is a sense organ that does not sense? If you sever the processor from the camera, the camera may still be on, but it is shutdown in the sense that no image reaches the processor.

Queequeg said:

No. The senses are working just fine. Shut down would mean that the sense are off.

Malcolm wrote:

Do you understand what a sense organ is in Buddhist terms?

Queequeg said:

Well, no, you are just a Mahāyāni who does not understand the formation of the body in Buddhist terms.

I don't know what that means. Mahayanists don't understand (because the knowlege is beyond the scope of Mahayana), or I don't understand, happening to be a Mahayanist? If its the former, then that understanding is not on Buddhist terms, but rather some specialized terms. If its the latter, then whats the point in delineating those distinctions?

Malcolm wrote:

The former.

Author: Malcolm

Date: Friday, November 9th, 2018 at 6:34 AM

Title: Re: Is Anatta incompatible with rebirth?

Content:

Malcolm wrote:

Do you understand what a sense organ is in Buddhist terms?

Queequeg said:

I think so.

Malcolm wrote:

Please then explain, because I am not sure you do.

Author: Malcolm

Date: Friday, November 9th, 2018 at 9:31 PM

Title: Re: Is Anatta incompatible with rebirth?

Content:

Queequeg said:

I think so.

Malcolm wrote:

Please then explain, because I am not sure you do.

Queequeg said:

The six ayatana - eye, ear, nose, tongue, body, mind. They roughly correspond to the physical organs, but the physical organs are not coextensive with the scope of these organs as ayatana. The organs in the ayatana sense transcend the physical organs.

Malcolm wrote:

Ok, a sense organ, in Sanskrit, is referred to as an indriya (but this term indriya covers more than that, faith, for example, is also an indriya). The six āyatanas you are referring to is another name for the six sense organs in the scheme of the twelve āyatanas.

Of the six indriyas (there are twenty-two, in fact), a number are physical, including the sense organs. These five physical sense organs consist of patches of atoms on the sense structure where they are located. For example, the eye sense organ is a patch of atoms shaped like a flower located at the rear of the eyeball. The mental organ is not material.

When the mental organ operates through the physical senses, it takes the name of the sense organ through which it operates. If that operation is disrupted, that sense organ is not active, and there will be no corresponding sense consciousness. So from a

Buddhist point of view, anesthesia, literally "without sensation," shuts down the ability of the mind to function through the sense organs, placing one in an unconscious state.

Author: Malcolm

Date: Friday, November 9th, 2018 at 10:12 PM

Title: Re: What is reborn after death?

Content:

Clyde said:

If I may ask a personal question: How do you, a modern person, understand the nature of the gandharva?

Malcolm wrote:

Precisely the way it is taught in the Abhidharma.

Author: Malcolm

Date: Friday, November 9th, 2018 at 10:18 PM

Title: Re: Is Anatta incompatible with rebirth?

Content:

Malcolm wrote:

When the mental organ operates through the physical senses, it takes the name of the sense organ through which it operates. If that operation is disrupted, that sense organ is not active, and there will be no corresponding sense consciousness. So from a Buddhist point of view, anesthesia, literally "without sensation," shuts down the ability of the mind to function through the sense organs, placing one in an unconscious state.

Grigoris said:

But mind is a sense organ too and it can operate in the absence of the activity of other sense organs (during sleep, for example).

Malcolm wrote:

From a Vajrayāna point of view, when one is in a state of deep sleep, one is completely unconscious because the mind (manas), which rides upon vāyu in the body, has withdrawn into the center of the heart cakra. When one begins to wake, the mind (citta) moves out through the channels of the heart cakra, activating the eight consciousness channels which include the six sense consciousness. This is what is responsible for dreaming. When one is fully awake, the mind (vijñāna) not only functions through the eight channels of the heart cakra, but moves through the five physical sense organs as well.

Author: Malcolm

Date: Friday, November 9th, 2018 at 10:26 PM

Title: Re: Is Anatta incompatible with rebirth?

Content:

DGA said:

By the way, did we ever resolve what the word "awareness" means for the purpose of this discussion? Is it the same as consciousness, or different? Is it the same as mind, or different?

Malcolm wrote:

I still think that Q is dealing with the contradiction in terms his definition of awareness entails: an awareness that is not aware.

Author: Malcolm

Date: Friday, November 9th, 2018 at 10:52 PM

Title: Re: Is Anatta incompatible with rebirth?

Content:

DGA said:

By the way, did we ever resolve what the word "awareness" means for the purpose of this discussion? Is it the same as consciousness, or different? Is it the same as mind, or different?

Malcolm wrote:

I still think that Q is dealing with the contradiction in terms his definition of awareness entails: an awareness that is not aware.

DGA said:

I'm tempted to reframe the question of awareness in this conversation in terms of Buddhahood and Buddha-nature, but I don't think I have the energy for that particular can of worms today.

I have good reason to suspect they are related. We're discussing what makes a sentient being a sentient being, as distinct from a Buddha. For this reason, the conversation involves some tacit assumptions around that term "Buddha."

Malcolm wrote:

It is pretty clear that what people mean by awareness in general is covered by the term *samprajāna*, and other related terms. The term originally means "to guard one's goods"

Author: Malcolm

Date: Friday, November 9th, 2018 at 10:53 PM

Title: Re: What is reborn after death?

Content:

clyde said:
Please explain. I asked.

And you answered, "Literally."

Now you say, I've taken your answer "too literally" and that it is "physical matter that is in a very motile state". So, what is it composed of?

And since it's physical matter, how is it not subject to the physical laws of our world?

Malcolm wrote:
Clyde, I have only agreed to explain to you what the traditional teachings say on the subject, not to engage with you in a debate.

Ancient Buddhist conceived of all matter being as being composed of four states or qualities: earth (solidity), water (liquidity), fire (heat), and air (motility). A rock for example, will be understood to be predominately composed of the earth element, etc.

If you ask me what a gandharva's body is made up of beyond the subtle matter of the air element, I cannot give you that answer, because no such answer is supplied in the ancient literature. If this does not satisfy your wish to understand what ancient Buddhists understood about gandharvas, I am afraid our conversation is now at an end.

M

Crazywisdom said:
I think there's some tantric teaching about all elements being present in any prana. All the elements are prana. So wind prana, earth prana, etc. wind prana has the earthiness of the prana also, something like that.

Malcolm wrote:
Anything material has all four elements in some mixture, and yes, there are also elemental vāyus in the body.

Author: Malcolm
Date: Friday, November 9th, 2018 at 10:56 PM
Title: Re: Another day in America
Content:
Johnny Dangerous said:
...these are statistically rare events...

Grigoris said:
You keep saying that and yet every time I turn on my computer I learn of a new massacre. Every day. It seems that your statistical anomalies are becoming averages...

Malcolm wrote:

Compared to car accidents, definitely. 101 people die every day in car collisions in the US.

Author: Malcolm

Date: Friday, November 9th, 2018 at 11:29 PM

Title: Re: Is Anatta incompatible with rebirth?

Content:

Grigoris said:

But mind is a sense organ too and it can operate in the absence of the activity of other sense organs (during sleep, for example).

Malcolm wrote:

From a Vajrayāna point of view, when one is in a state of deep sleep, one is completely unconscious because the mind (manas), which rides upon vāyu in the body, has withdrawn into the center of the heart cakra. When one begins to wake, the mind (citta) moves out through the channels of the heart cakra, activating the eight consciousnesses channels which including the six sense consciousness. This is what is responsible for dreaming. When one is fully awake, the mind (vijñāna) not only functions through the eight channels of the heart cakra, but moves through the five physical sense organs as well.

Grigoris said:

Sorry, i should have been clearer: I meant during dreaming. The mind functions independently of the other sense organs during dreaming.

Malcolm wrote:

As above, when dreaming, the mind moves through the channels of the heart activating the sense consciousnesses in absence of actual contact with sense objects. Since it also moves through the ālayavijñāna's channel, bijas are activated giving rise to dream appearances.

Author: Malcolm

Date: Saturday, November 10th, 2018 at 12:07 AM

Title: Re: Is Anatta incompatible with rebirth?

Content:

DGA said:

I'm tempted to reframe the question of awareness in this conversation in terms of Buddhahood and Buddha-nature, but I don't think I have the energy for that particular can of worms today.

I have good reason to suspect they are related. We're discussing what makes a sentient

being a sentient being, as distinct from a Buddha. For this reason, the conversation involves some tacit assumptions around that term "Buddha."

Malcolm wrote:

It is pretty clear that what people mean by awareness in general is covered by the term *samprajāna*, and other related terms. The term originally means "to guard one's goods"

Queequeg said:

I'll take a stab at this, but I need those better versed in the taxonomy of the facets of being to help out here. I'll describe what I'm talking about, and ask you to help identify it. Its the awareness that something is happening. It does not move beyond that - the impulse to explore "something" is not arisen yet; there is yet no discrimination.

Malcolm wrote:

If there is awareness of something happening, it is an object-related awareness. if we were talking about this in Buddhist terms, this would be called a *pratyakṣa*, a cognition which is nonconceptual and does not discriminate its object. However, there cannot be direct perception in absence of an external sense object. Therefore, all valid cognitions which do not depend on external sense objects are called "inferences." These are discriminating cognitions.

In Abhidharma, the *viññānaskandha* is considered to be nonconceptual, just this present moment of consciousness. There are no layers of consciousness or cognition below it.

Author: Malcolm

Date: Saturday, November 10th, 2018 at 12:10 AM

Title: Re: Is Anatta incompatible with rebirth?

Content:

Aryjna said:

it would be much better to subscribe to nihilism, which would ensure a kind of Hinayana nirvana for everyone, either immediately through suicide or in due time.

Queequeg said:

I don't think that nihilism leads to Hinayana nirvana. Nihilism asserts that the sum of everything is nothing. Its a type of idealism, in that it asserts an ultimate lack of meaning. It seems to me, that is an a priori assumption imposed on experience, rather than what is yielded by seeing phenomena without any notions - ie. to perceive purely. My understanding is that in seeing purely, it would not occur to draw a conclusion as to meaning or lack of meaning; either is a heavy handed projection. Taking account of the Hinayana path which is focused on disrupting the chain of causation at the point of *tanha*, we're talking about a release, not a heavy handed assumption of nothing (which must stand in contrast to something).

Malcolm wrote:

In general, the Hinayāna view is annihilationist (something becomes nothing) because of the assertion that the continuum of an arhat utterly perishes at the breakup of the aggregates.

Author: Malcolm

Date: Saturday, November 10th, 2018 at 1:36 AM

Title: Re: Is Anatta incompatible with rebirth?

Content:

Malcolm wrote:

Ok, a sense organ, in Sanskrit, is referred to as an indriya (but this term indriya covers more than that, faith, for example, is also an indriya). The six āyatana you are referring to is another name for the six sense organs in the scheme of the twelve āyatana.

Of the six indriyas (there are twenty-two, in fact), a number are physical, including the sense organs. These five physical sense organs consist of patches of atoms on the sense structure where they are located. For example, the eye sense organ is a patch of atoms shaped like a flower located at the rear of the eyeball. The mental organ is not material.

When the mental organ operates through the physical senses, it takes the name of the sense organ through which it operates. If that operation is disrupted, that sense organ is not active, and there will be no corresponding sense consciousness. So from a Buddhist point of view, anesthesia, literally "without sensation," shuts down the ability of the mind to function through the sense organs, placing one in an unconscious state.

Queequeg said:

When you say the mental organ operates through the physical senses, how is this different than the sense base giving rise to consciousness on contact with the sense object (in the āyatana sense)?

Malcolm wrote:

Because the sense organ does not give rise to consciousness per se, is the base upon which consciousness receives the sense impression of an object. Consciousness cannot act through more than one sense organ at a time, because it is momentary, serial, and single.

Queequeg said:

The mental organ, not being material, sounds like a secondary effect of the material sense organs.

Malcolm wrote:

No, it is primary. The mana-indriya is vijñānaskandha.

Queequeg said:

To suggest the mental organ is immaterial, sounds like the proposition of someone

who's inquiry is limited.

Malcolm wrote:

If consciousness, aka, the mana-indriya, aka the vijñāna skandha, is not immaterial, it is material. In Buddhadharma, there are uncompounded and compounded phenomena, and with respect to the latter, either physical or mental phenomena. There is no third kind of phenomena. It is also a basic tenet of Buddhadharma, from Abhidharma on up, that mind generates matter, not the other way around.

Queequeg said:

Am I missing something?

Malcolm wrote:

Yes.

Author: Malcolm

Date: Saturday, November 10th, 2018 at 1:38 AM

Title: Re: Is Anatta incompatible with rebirth?

Content:

Queequeg said:

The mental organ, not being material, sounds like a secondary effect of the material sense organs.

Grigoris said:

There are six sense organs. Mind is one of them. Mind can act independently of the other five sense organs. It is its own sense consciousness.

Mental Objects (dharma-āyatana) -> Mental Faculty (mano-indriya-āyatana) -> Mental Consciousness (mano-vijñāna)

Queequeg said:

Right - I'm asking about this immaterial nature of the mental faculty. This would seem to be a denial that it's a function of the brain.

Malcolm wrote:

Correct, in Buddhadharma, it is denied that the mind is a function of the brain.

Author: Malcolm

Date: Saturday, November 10th, 2018 at 1:43 AM

Title: Re: How is enlightenment achieved in madhamaka and tiantai?

Content:

DGA said:

what book does Nyingma or Gelug uphold?

Malcolm wrote:

Generally, the Prajñāpāramita Sūtras are the dominant sūtras in Tibet, as they were in India.

Author: Malcolm

Date: Saturday, November 10th, 2018 at 2:56 AM

Title: Re: Is Anatta incompatible with rebirth?

Content:

Queequeg said:

Joke aside... how do Buddhists explain blood flow and electrical patterns in the brain that seem to coincide with sensory stimulation? What relation do these things have to consciousness?

Malcolm wrote:

Ancient Buddhists don't explain such things at all, apart from observing that the function of the physical organs are governed by the brain.

Queequeg said:

If consciousness, aka, the mana-indriya, aka the vijñāna skandha, is not immaterial, it is material.

It is or it is not material?

Malcolm wrote:

Consciousness defined as a nonmaterial substance in Buddhadharma.

Queequeg said:

It is also a basic tenet of Buddhadharma, from Abhidharma on up, that mind generates matter, not the other way around.

Is there a proof for this, or is it a matter of faith?

Malcolm wrote:

Do you mean, a proof accessible to those who have not developed the five abhijñās, no. One can develop that capacity and ascertain it for oneself. Like the sciences, it requires training and education.

Queequeg said:

Please elaborate.

Malcolm wrote:

Theses are very basic issues that one would normally learn in a class on Abhidharma.

Author: Malcolm

Date: Saturday, November 10th, 2018 at 2:59 AM

Title: Re: Another day in America

Content:

Grigoris said:

You keep saying that and yet every time I turn on my computer I learn of a new massacre. Every day. It seems that your statistical anomalies are becoming averages...

Malcolm wrote:

Compared to car accidents, definitely. 101 people die every day in car collisions in the US.

Grigoris said:

Compared to deaths by heart disease they are statistically insignificant. But what I am saying is that their increasing frequency is making them less rare.

Malcolm wrote:

Everywhere used to be much more violent. We live in a comparatively peaceful epoch, actually.

Author: Malcolm

Date: Saturday, November 10th, 2018 at 3:29 AM

Title: Re: Is Anatta incompatible with rebirth?

Content:

Malcolm wrote:

Do you mean, a proof accessible to those who have not developed the five abhijñās, no. One can develop that capacity and ascertain it for oneself. Like the sciences, it requires training and education.

Queequeg said:

Are there examples who have achieved this insight and available for public inquiry?

Malcolm wrote:

The Buddha, for one.

Author: Malcolm

Date: Saturday, November 10th, 2018 at 3:42 AM

Title: Re: Is Anatta incompatible with rebirth?

Content:

Queequeg said:

Are there examples who have achieved this insight and available for public inquiry?

Malcolm wrote:

The Buddha, for one.

Queequeg said:

Didn't have the karma to make that assembly.

Malcolm wrote:

According to you, Śakyamuni Buddha is still there at Vulture's Peak. I think you can go ask him.

Author: Malcolm

Date: Saturday, November 10th, 2018 at 4:20 AM

Title: Re: Is Anatta incompatible with rebirth?

Content:

Malcolm wrote:

According to you, Śakyamuni Buddha is still there at Vulture's Peak. I think you can go ask him.

Queequeg said:

In the plans. In the meantime, don't you have immediate ready access? Come on, don't bogart the teachers.

Malcolm wrote:

The two teachers I know personally who had abhijñā have passed away: one just recently, the other in 2006.

There are others, but you will have to research this on your own. In the meantime, I suggest you read this remarkable book:

<https://www.wisdompubs.org/book/rebirth-early-buddhism-and-current-research>

Author: Malcolm

Date: Saturday, November 10th, 2018 at 10:41 PM

Title: Re: The Self-Arisen Vidya Tantra and The Self-Liberated Vidya Tantra A Translation of the Rigpa Rang Shar and Rigpa Rang

Content:

ratna said:

New interview with Malcolm is up on <https://learn.wisdompubs.org/podcast>, excellent as usual.

Lukeinaz said:

a timely post. i was just going to post a question about attachment and clinging.

your command of the subject is impressive. could have listened to you rap for another hour. seemed like it was cut short

Malcolm wrote:

Yes, it was a 4 hour conversation, actually.

Author: Malcolm

Date: Saturday, November 10th, 2018 at 10:41 PM

Title: Re: The Self-Arisen Vidya Tantra and The Self-Liberated Vidya Tantra A Translation of the Rigpa Rang Shar and Rigpa Rang

Content:

ratna said:

New interview with Malcolm is up on <https://learn.wisdompubs.org/podcast>, excellent as usual.

Aryjna said:

Does anyone know if the text with the story of Tharpa Nagpo is available in translation?

Malcolm wrote:

Yes, it is part of the longer bio of Padmasambhava revealed by Orgyen Lingpa. But is also available shorter forms here and there.

Author: Malcolm

Date: Saturday, November 10th, 2018 at 11:00 PM

Title: Re: Is Anatta incompatible with rebirth?

Content:

Queequeg said:

Offer skepticism, reap the wrath! And condescension.

I understand people have their beliefs. Those beliefs may even be founded on evidence one finds personally satisfactory. There is no incontrovertible evidence that settles the issue, though.

Malcolm wrote:

There is, it simply requires specialized skills to be able to access that evidence.

Queequeg said:

As such, faith will be part of the equation for most people, acknowledged or not.

Malcolm wrote:

Yes, for those people without the requisite set of skills to access that evidence, faith is required. The Buddha never denied this.

Queequeg said:

I raise questions, because these are questions that vex me. I'm looking for the insight that will put my doubt to rest.

Malcolm wrote:

Dharmakīrti offers the best arguments in support of rebirth, but he does so in a series of questions, a decision tree, to ascertain if it is even worth discussing the issue with an opponent of the Buddhist view in general. For example, if someone believes that the mind is a product of material processes, then there is no point to discuss the issue any further. Such a person is incapable of accepting karma, dependent origination, and so on.

Author: Malcolm

Date: Saturday, November 10th, 2018 at 11:04 PM

Title: Re: Is Anatta incompatible with rebirth?

Content:

Snowbear said:

I should have the time machine finished by Monday. It will take a few days to observe and jot down interviews of relevant parties involved in the origins and formation of Buddhism, and will have the final draft finished and handed in by the end of the week.

Grigoris said:

Now you are just being a jerk, so I will end the conversation here.

Snowbear said:

I really don't have an answer for you. The important assertion in this thread is that there is nothing in personal experience that definitively proves rebirth takes place, so we as Buddhists accept it on faith. I think that is an accurate observation.

Malcolm wrote:

The truth or falsity of the doctrine of rebirth is dependent on yogic pratyakṣa, yogic direct perception, a result of samadhi that allows one to develop the concentration necessary develop the abhijñā of recalling past lives, as Buddha did during the night he demonstrated the deed of awakening on the Bodhimaṇḍa.

Author: Malcolm

Date: Saturday, November 10th, 2018 at 11:05 PM

Title: Re: The Self-Arisen Vidya Tantra and The Self-Liberated Vidya Tantra A Translation of the Rigpa Rang Shar and Rigpa Rang

Content:

Lukeinaz said:

a timely post. i was just going to post a question about attachment and clinging.

your command of the subject is impressive. could have listened to you rap for another hour. seemed like it was cut short

Malcolm wrote:

Yes, it was a 4 hour conversation, actually.

Lukeinaz said:
does the entire recording exist somewhere?

Malcolm wrote:
Wisdom has it.

Author: Malcolm
Date: Saturday, November 10th, 2018 at 11:09 PM
Title: Re: Another day in America
Content:
Johnny Dangerous said:
people keep saying "do something"...I wish we would...

Malcolm wrote:
We know what do to: thoughts and prayers, people, thoughts and prayers.

Author: Malcolm
Date: Saturday, November 10th, 2018 at 11:14 PM
Title: Re: Another day in America
Content:
shaunc said:
I find it hard to believe that the leaders of these countries rank a human life somewhere below a chicken and a dog's life.

justsit said:
Believe it, sadly.

The US Constitution has been interpreted to protect an individual's right to bear arms. There is big money involved in making sure that doesn't change, regardless of what "leaders" might or might not think.

Malcolm wrote:
It is not only guns, it's culture, especially in the South and the West. Here in Massachusetts, we have extremely strict gun laws, and the lowest level of gun violence in the US. But just across the border, in Vermont, there is more gun violence in a state with 1/10th our population because they have much looser gun laws.

Author: Malcolm
Date: Saturday, November 10th, 2018 at 11:20 PM
Title: Re: Is Anatta incompatible with rebirth?
Content:
Malcolm wrote:

Dharmakīrti offers the best arguments in support of rebirth, but he does so in a series of questions, a decision tree, to ascertain if it is even worth discussing the issue with an opponent of the Buddhist view in general. For example, if someone believes that the mind is a product of material processes, then there is no point to discuss the issue any further. Such a person is incapable of accepting karma, dependent origination, and so on.

Coëmgenu said:

IMO such a person would just believe that karma, DO, and so on, are processes that, in the end, govern the behaviour of what arises out of material processes. That is to say, they would believe in karma, DO, etc., as 'meta'-processes that govern material processes to produce emergent non-material phenomena.

Perhaps there is a reason Ven Dharmakīrti is Ven Dharmakīrti and I am un-Ven Nobody.

Malcolm wrote:

The point of karma, dependent origination, and so on, is that the general theory of dependent origination was first taught by the Buddha so that people would stop asking him who they were in past lives. This is made very clear in Abhidharma, in chapter 3.

M

Author: Malcolm

Date: Saturday, November 10th, 2018 at 11:35 PM

Title: Re: Mipham Rinpoche's termas

Content:

dzoki said:

Mipham Rinpoche was not a tertön, he was supposed to reveal termas but he refused to.

Malcolm wrote:

This is debatable. Some of his Gesar texts are written under the name, "Bse ru 'Od ldan dkar po," the White Luminous Rhinoceros, and bear gter shad. I am not referring the earlier Gesar terma that is included in Mipham's Gesar cycle, the rDo rje Tshe rgyal cycle.

Many lamas consider all of his writings to be terma, similar to Longchenpa.

Author: Malcolm

Date: Saturday, November 10th, 2018 at 11:57 PM

Title: Re: Khorwa Dongtruk in the Nyingma Kahma

Content:

dzoki said:

This could mean many things. One thing is Khorwa Tongtrug as a specific form of red Avalokiteshvara, another thing is Khorwa Tongtrug as a term used in inner tantras. There is no practice of Khorwa Tongtrug in Nyingma Kama (Kama gyepa collection) - at least

not in the one put together by Dudjom Rinpoche.

Kama transmissions just means oral lineage, so it could very well be just "regular" white four armed Avalokiteshvara as found in Karma Chagme's collected works - which contains one such sadhana called Recitation and meditation of Avalokiteshvara - Shaking the samsara from the depths, (Tibetan title is: thugs rje chen po'i sgom bzlas 'khor ba dong sprugs). Patrul Rinpoche was dedicated practitioner of Avalokiteshvara and wrote a famous text called Advice virtuous at the beginning, in the middle and at the end (thog mtha' bar gsum du dge ba'i gdam) which has very similar content to Karma Chagme's Union of Dzogchen and Mahamudra. Both of these texts are focused on 4 armed white Avalokiteshvara, so my speculation here is that this is what was meant by Khorwa Tongdrug derived from kama transmissions.

Malcolm wrote:

There is a Na rag dong sprugs, this can be found in volume P of Dudjom Rinpoche's collection.

Author: Malcolm

Date: Sunday, November 11th, 2018 at 12:06 AM

Title: Re: Is Anatta incompatible with rebirth?

Content:

Malcolm wrote:

... the mind is a product of material processes...

paël said:

Can logic refute this?

Malcolm wrote:

Yes.

Author: Malcolm

Date: Sunday, November 11th, 2018 at 1:26 AM

Title: Re: Non-duality in dzogchen

Content:

PSM said:

I am trying to fully understand the principle of "non-duality" in dzogchen. Specifically understanding how the following are not contradictory: the division between subject and object is an illusion, the dharmakaya of all buddhas is one, but mindstreams of sentient beings are separate. Seems there is a fine line to walk between dualism and monism.

Malcolm wrote:

The dharmakāya of the buddhas is one because they all realize the same thing.

Author: Malcolm

Date: Sunday, November 11th, 2018 at 1:40 AM

Title: Re: Is Anatta incompatible with rebirth?

Content:

clyde said:

Here's what I do know: I know that if one sees that there is no self, no "I", and if one sees that all things and the world, in all directions and times, are empty and without self-nature, then one knows it's foolish to speak of rebirth.

Malcolm wrote:

It would be foolish to speak of rebirth as an ultimate principle, but since like rebirth, all things and the world are also conventional, if it is foolish to speak of rebirth, it is also foolish to speak of all things and the world. Rebirth, all things, and the world are conventional truths, empty, and without self-nature.

Author: Malcolm

Date: Sunday, November 11th, 2018 at 1:53 AM

Title: Re: The Self-Arisen Vidya Tantra and The Self-Liberated Vidya Tantra A Translation of the Rigpa Rang Shar and Rigpa Rang

Content:

jnanasutra said:

If Gzhon nu Dpa' bo stobs ldan is teaching a retinue (which includes Vajrapani) that is merely an emanation of his own pristine consciousness, then when this buddha sees the appearances of six realms of samsara it must be the case that the beings in each realm must also be emanations of his pristine consciousness. I understand the idea of the Yogācāra container universe model, however, this model works from the perspective of a deluded mind. So how does this buddha view sentient beings? Are sentient beings similar to the retinue in that they are his own emanations? I know the general phrases, "buddhas don't see sentient beings" and "sentient beings do not exist." That is not what I am getting at. I am trying to understand this from a Man ngag sde perspective. Any thoughts? Thanks.

Malcolm wrote:

From the commentary on the Blazing Lamp:

Though everything (such as living beings, the inanimate and the animate) appears to each person individually as the unceasing pristine consciousness of vidyā, this is not seen by people of the common vehicles who grasp intellectual analysis.

Author: Malcolm

Date: Sunday, November 11th, 2018 at 1:58 AM

Title: Re: Is Anatta incompatible with rebirth?

Content:

Coëmgenu said:

IMO such a person would just believe that karma, DO, and so on, are processes that, in the end, govern the behaviour of what arises out of material processes. That is to say, they would believe in karma, DO, etc., as 'meta'-processes that govern material processes to produce emergent non-material phenomena.

Perhaps there is a reason Ven Dharmakīrti is Ven Dharmakīrti and I am un-Ven Nobody.

Malcolm wrote:

The point of karma, dependent origination, and so on, is that the general theory of dependent origination was first taught by the Buddha so that people would stop asking him who they were in past lives. This is made very clear in Abhidharma, in chapter 3.

M

Coëmgenu said:

Samuccaya or kośa?

Malcolm wrote:

Kosha.

Author: Malcolm

Date: Monday, November 12th, 2018 at 12:24 AM

Title: Re: How is enlightenment achieved in madhamaka and tiantai?

Content:

DGA said:

Separate topic, perhaps:

what is in TienTai that is not in Nagarjuna?

Anders said:

The third truth stands out.

Coëmgenu said:

Perhaps there is a tendency to confuse the two truths of Madhyamaka and the threefold contemplation of the dharmadhātu in Tiāntāi.

The threefold contemplation seems to be intended to realize this, in practice:

涅槃與世間

[between] nirvāṇa and this world

無有少分別

[there is] not [even] a slight disparity

世間與涅槃

this world and nirvāṇa

亦無少分別

also no[t even a] slight disparity

及與世間際

towards this world's apex

無毫釐差別

[like this there is] not the smallest sliver of disparity

The "third" truth is just this relation between the two truths. It was already in the Kārikā.

Malcolm wrote:

The MMK 24:8-9 is pretty clear:

The doctrine taught by the Buddha
is correctly predicated upon two truths:
the relative truth of the world,
and the truth of the sublime meaning.

Those who do not know the difference between those two truths, do not know the profound reality of the doctrine of the Buddha.

Samsara and nirvana are both relative truths, and that is why there is not even a subtle distinction that can be made between them.

The doctrine of the two truths is supported on the basis of the Meeting of the Father and Son Sūtra, the locus classicus for restricting the number of truths the Buddha taught in Mahāyāna to the two truths. The Buddha himself never taught a third truth. There was never any need. Why? Because as the sūtra mentioned above states, the doctrine of the two truths arose out of the Buddha's direct perception and personal experience.

Author: Malcolm

Date: Monday, November 12th, 2018 at 4:12 AM

Title: Re: Non-duality in dzogchen

Content:

smcj said:

I think Lopön Tenzin Namdak and Kongtrul have differing opinions on this matter. That's ok as far as I'm concerned. To each his own.

Malcolm wrote:

They don't have differing opinions actually, but in your strange misconception of the Dzogchen, you imagine they do.

Author: Malcolm

Date: Monday, November 12th, 2018 at 4:20 AM

Title: Re: How is enlightenment achieved in madhamaka and tiantai?

Content:

Coëmgenu said:

The 'third' truth is simply the first two truths.

Malcolm wrote:

No, I don't think you can make such a reductionist statement.

Author: Malcolm

Date: Monday, November 12th, 2018 at 6:41 AM

Title: Re: How is enlightenment achieved in madhamaka and tiantai?

Content:

Coëmgenu said:

The 'third' truth is simply the first two truths.

Malcolm wrote:

No, I don't think you can make such a reductionist statement.

Coëmgenu said:

I think I can.

Malcolm wrote:

The MMK 24:17-19 could not be more clear:

Whatever arises in dependence,
that is explained as emptiness;
that [emptiness] is dependently designated,
that is the middle way.

Why? There exist no phenomena
that are not dependently originated,
Therefore, there are no phenomena
that are not empty.

If all of this is not empty,
there could not no arising and perishing,
and consequently, for you
the four noble truths would not exist.

This whole discussion of what is the middle way comes directly after the discussion of

how the Buddha only teaches two truths. The two truths are themselves the middle way, the latter is not a third truth. The whole purpose of this discussion in MMK 24 is to explain how the four noble truths are possible only if dependently originated phenomena are understood to be emptiness.

There is no fault in studying Chih-I, but there is a fault if one reads Chih-I into Nāgārjuna. It's best to leave Chih-I out of Madhyamaka altogether. Chih-I generated his own school, and is how he should be understood.

Author: Malcolm

Date: Monday, November 12th, 2018 at 10:08 PM

Title: Re: How is enlightenment achieved in madhamaka and tiantai?

Content:

Coëmgenu said:
I think I can.

Malcolm wrote:
The MMK 24:17-19 could not be more clear:

Whatever arises in dependence,
that is explained as emptiness;
that [emptiness] is dependently designated,
that is the middle way.

Why? There exist no phenomena
that are not dependently originated,
Therefore, there are no phenomena
that are not empty.

If all of this is not empty,
there could not no arising and perishing,
and consequently, for you
the four noble truths would not exist.

This whole discussion of what is the middle way comes directly after the discussion of how the Buddha only teaches two truths. The two truths are themselves the middle way, the latter is not a third truth. The whole purpose of this discussion in MMK 24 is to explain how the four noble truths are possible only if dependently originated phenomena are understood to be emptiness.

There is no fault in studying Chih-I, but there is a fault if one reads Chih-I into Nāgārjuna. It's best to leave Chih-I out of Madhyamaka altogether. Chih-I generated his own school, and is how he should be understood.

Coëmgenu said:

The ultimate truth, in Tiantai, appears to be adhyatma sunyata, the conventional, bahirdha sunyata, and the middle seems to be sunyata sunyata. After the above quotation (Mohezhiguan, not MMK). IMO

I am preparing a more substantial reply but it is taking a while. This short post will have to suffice for now.

Malcolm wrote:

You should not use untranslated terms. In any case, śūnyatā is an ultimate truth, always, since it represents the culmination of a given analysis of a given thing.

Author: Malcolm

Date: Tuesday, November 13th, 2018 at 10:09 PM

Title: Re: Lotus Vs wisdom Vs flower garland sutra worldview?

Content:

nichiren-123 said:

Ok, I'm confused about the different worldviews in the three sutra's of lotus, diamond (i.e. wisdom) and flower garland sutra's?

My understanding is that:

So the lotus sutra teaches the Buddha is eternal

DGA said:

No, the Lotus Sutra teaches that Shakyamuni Buddha has a really, really, really long (but finite) lifespan. There are some traditions that interpret this long but finite lifespan as eternal. Interpretations are debatable.

The wisdom sutra teaches emptiness and non-duality

Flower garland sutra teaches interpenetration.

What's the difference between emptiness and interpenetration?

How do these three teachings link together in a coherent way?

Depends who you ask.

Have you read these sutras you are asking about?

nichiren-123 said:

I've read the diamond sutra and synopses of the other two. I don't have time to read them. The LS is 500 odd pages and the FG is over 1000

Malcolm wrote:

If you don't read them, how can you even begin to understand them. BTW, you will not find the doctrine of interpenetration in the actual words of the Avatamska

Author: Malcolm

Date: Wednesday, November 14th, 2018 at 3:47 AM

Title: Re: Lotus Vs wisdom Vs flower garland sutra worldview?

Content:

nichiren-123 said:

I've read the diamond sutra and synopses of the other two. I don't have time to read them. The LS is 500 odd pages and the FG is over 1000

Malcolm wrote:

If you don't read them, how can you even begin to understand them. BTW, you will not find the doctrine of interpenetration in the actual words of the Avatamska

nichiren-123 said:

How am I supposed to understand a 2000 year old text, written in an ancient language, full of Buddhist cosmology I don't understand?

Malcolm wrote:

You will have to take it slowly, and read the Lotus, for example, in multiple English translations if you do not read Sanskrit, Chinese, or Tibetan. You will have to build your knowledge base carefully, over time, so you have a full understanding of the texts you study.

Author: Malcolm

Date: Wednesday, November 14th, 2018 at 3:48 AM

Title: Re: Lotus Vs wisdom Vs flower garland sutra worldview?

Content:

nichiren-123 said:

How am I supposed to understand a 2000 year old text, written in an ancient language, full of Buddhist cosmology I don't understand?

Commentaries have been written on these sutra's that get to the heart of the matter in a much easier format to digest...

DGA said:

Then read some reliable commentaries. Abhidharma is good stuff.

Having a teacher guide you through this material is really indispensable. At a minimum, you save time and effort.

nichiren-123 said:

I thought abhidharma was practically demolished by nagarjuna?

Malcolm wrote:

No. Some wrongs views held by śrāvaka schools about Abhidharma were demolished by Nāgārjuna; but not Abhidharma itself.

Author: Malcolm

Date: Wednesday, November 14th, 2018 at 5:54 AM

Title: Re: Lotus Vs wisdom Vs flower garland sutra worldview?

Content:

rory said:

Here is a scholarly article on Tiantai for the online Stanford Encyclopedia of Philosophy by Brook Ziporyn, Professor of Chinese Religion at University of Chicago Divinity School, Traditional Buddhism gives a rather commonsensical account of sentient experience: every moment of sentient experience is a sensory apparatus encountering an object, giving rise thereby to a particular moment of contentful awareness. But in the Tiantai view, each of these three—sense organ, object, this moment of consciousness—is itself the Absolute, the entirety of reality, expressed without remainder in the peculiar temporary form of sense organ, of object, of this consciousness. Hence each moment of every being's experience is redescribed, to paraphrase a canonical early Tiantai work, as follows:

The absolute totality encounters the absolute totality, and the result is the arising of the absolute totality. (法界對法界起法界)

The Absolute, the whole of reality, is one and eternal, always the same and omnipresent, but it is also the kind of whole that divides from itself, encounters itself, arises anew each moment, engenders itself as the transient flux of each unique and individual moment of experience of every sentient being.

How this view is established, and what its consequences are, is what is to be explained in this article.

<https://plato.stanford.edu/entries/buddhism-tiantai/>

Read his two books: Being and Ambiguity: Philosophical Experiments With Tiantai Buddhism (Open Court, 2004)

Evil And/Or/As the Good: Omnicentric Holism, Intersubjectivity and Value Paradox in Tiantai Buddhist Thought (Harvard, 2000)

gassho

Rory

Malcolm wrote:

This view expressed is not even slightly different than Advaita Vedanta. If this really represents Tiantai view, it is completely outside Buddhadharma.

Author: Malcolm

Date: Wednesday, November 14th, 2018 at 9:03 AM

Title: Re: Lotus Vs wisdom Vs flower garland sutra worldview?

Content:

Coëmgenu said:

https://jaygarfield.files.wordpress.com/2014/01/garfield_reply_to_ziporyn.pdf

Queequeg said:

Yeah, those guys don't get it.

What I get from that is, Ziporyn should probably try and work with another word besides "identify". He goes and coins a few odd terms - local coherence, global incoherence, for instance.

Malcolm wrote:

No, he should eliminate this statement: "The Absolute, the whole of reality, is one and eternal, always the same and omnipresent."

This is a completely nonbuddhist POV. There is no "absolute," "no whole of reality," no "one," and there is nothing that is eternal.

"...each of these three—sense organ, object, this moment of consciousness—is itself the Absolute."

This statement is also faulty, for obvious reasons that I should not have to explain.

The "Buddhism" of this Ziporyn fellow is totally wrong view, 100%.

Author: Malcolm

Date: Wednesday, November 14th, 2018 at 9:11 AM

Title: Re: Another day in America

Content:

shaunc said:

About 6 months later, if memory serves me correctly, hurricane Katrina hit new Orleans and the people turned their guns on each other.

Malcolm wrote:

No, not exactly.

Author: Malcolm

Date: Wednesday, November 14th, 2018 at 11:06 AM

Title: Re: Lotus Vs wisdom Vs flower garland sutra worldview?

Content:

Admin_PC said:

I'm no Chinese translator, but i'm not even sure how they get that translation from 法界對法界起法界

If I were to take a stab at it: the Dharma realm facing the Dharma realm awakens to the Dharma realm.

PeterC said:

Agree, it's selective quotation + poetic license = nonsense. But what really annoys me is that he doesn't provide a reference so that I can read the original in context. You would expect better from a Stanford professor.

You can only translate things like that within the context of the text, referring also to the contemporary commentaries and the common usage of the terms at the time. Which perhaps brings us back to the question of why/how to study ancient texts: slowly, from multiple angles, and with an understanding of the technical terms used and the choices made in interpreting them. Otherwise you risk thinking something expresses 'truth' because it sounds nice, when in fact all it expresses is confusion.

Malcolm wrote:

Having read the paper to which Garfield, et al, are responding, all I can say is that BZ's apparent knowledge of Indian Buddhism is at best, superficial.

Author: Malcolm

Date: Wednesday, November 14th, 2018 at 10:58 PM

Title: Re: Lotus Vs wisdom Vs flower garland sutra worldview?

Content:

DGA said:

Back to the OP for a moment.

1) The Lotus Sutra, the Avatamsaka Sutra, and the Prajnaparamita Sutras share the same worldview: Mahayana Buddhism. They may cover different sub-topics, like different chapters in a very large textbook, but they do not present fundamentally different perspectives.

Malcolm wrote:

Indeed, as the Lankāvatara Sūtra states:

The entire Mahāyāna is included in

five characteristics, natures,

eight consciousnesses,

and two kinds of absence of identity.

The "five characteristics" refers to the the way one analyzes the three natures. So, the five characteristics are name, sign, concept, correct knowledge, and suchness. Name in turn refers to the imputed nature; sign and concept refer to the dependent nature; and correct knowledge and suchness refer to the perfected nature.

Author: Malcolm

Date: Wednesday, November 14th, 2018 at 11:15 PM

Title: Re: Jayarava's New Thesis on Heart Sutra: Sanskrit Version Deliberate Forgery by Tang Chinese

Content:

Jayarava said:

Also it is now unequivocally true that the Sanskrit Heart Sutra is a translation from the Chinese.

Malcolm wrote:

No, it is not unequivocally true at all.

Jayarava said:

And I would personally welcome any of all of these. I'm not wedded to any particular outcome. I am simply trying to piece together all the evidence.

Malcolm wrote:

Which means your assertion above is unequivocally speculative.

Author: Malcolm

Date: Wednesday, November 14th, 2018 at 11:33 PM

Title: Re: Jayarava's New Thesis on Heart Sutra: Sanskrit Version Deliberate Forgery by Tang Chinese

Content:

Malcolm wrote:

Which means your assertion above is unequivocally speculative.

Jayarava said:

Deleted ad hom remark

Malcolm wrote:

The main thing you fail to explain, in fact, is how all these highly skilled Indian Panditas were unable to detect that the text before them was spurious, great paṇḍitas such as Śrī Siṃhaprabha, his disciple, Vimalamitra, and so on. If one is to take your contention seriously, one has to assume that between whatever date you assign in the mid-7th century for the composition of this text in China, it needed to make its way back to India, where it was enthusiastically received as authentic by the Vajrayāna community in India no later than the mid 8th century, and from there transmitted to Tibet. One must assume their Sanskrit and expertise in their own literature was superior to yours.

Author: Malcolm

Date: Thursday, November 15th, 2018 at 1:57 AM

Title: Re: Jayarava's New Thesis on Heart Sutra: Sanskrit Version Deliberate Forgery by Tang Chinese

Content:

Jayarava said:

So now instead of an unparsable mess, I had Avalokiteśvara examining the five skandhas and seeing that they lacked svabhāva.

Malcolm wrote:

This is all very clear in every Tibetan translation, and has been since Vairocana translated Śrī Siṃha's commentary, the earliest Indian commentary we possess on the Heart Sūtra, on behalf of Trisong De'utsan. One thing you should be aware of is that Indian exegesis of this Sūtra begins with Indian exponents of the Great Perfection tradition. In any case, within the Tibetan translation, it is very clear how this passage that confused you is to be understood:

ཡང་དེའི་ཚེ་བྱང་ཆུབ་སེམས་དཔའ་སེམས་དཔའ་ཆེན་པོ་འཕགས་བ་ཐུན་རས་གཟིགས་དབང་ཕྱག་ཤེས་རབ་གྱི་ཕ་རོལ་ཏུ་བྱིན་པ་ཟེན་མོ་སྦྱོང་བ་ཉིད་ལ་རྣམ་པར་ཉིད་ཞིང་།
ཕུང་པོ་ཐུག་པོ་དེ་དག་ལ་ཡང་རང་བཞིན་གྱིས་སྣང་པར་རྣམ་པར་བརྟའི་ཞེས་པ་

"Also, at that time, the bodhisattva mahāsattva Āryāvalokiteśvara was practicing the profound Perfection of Wisdom, he looked (rnam par lta, vyavalokayata) and saw (rnam par bltas pa, vyavalokita) those five aggregates were also empty by nature."

Śrī Siṃha's commentary interprets the lines you found vexing as follows:

དེ་ཉིད་ཐོས་རང་གི་ཁོང་དུ་ཆུད་དེ་སྦྱོང་བའོ། །དེས་ན་དེ་ཉིད་ལ་ཡང་དང་ཡང་དུ་དམིགས་པ་མེད་པར་ཉིད་བ་སྟེ། ཉིད་ཐོས་རང་གི་ཕུང་པོ་དེ་ཉིད་དེ་ "The meaning of that is that after he understood, he practiced. Then, he looked again and again without perceiving [anything]. The object he looked at was his own five aggregates themselves."

Jayarava said:

So when you ask, "how could those ancient experts not see that something was amiss?" I can only shrug and say I don't know. I only know that it happens all the time and no one notices. And frankly, the implications of this are absolutely staggering.

Malcolm wrote:

Well, I think, as in all text critical speculation, the only thing you can rightly claim is the following:

- 1) Sanskrit editions edited by Conze were marred with his own misunderstanding.
- 2) We have no Indian commentary in our possession that is earlier than 750, nor is there any mention of the text prior to 750 in the Indian sources that we have.
- 3) By the beginning of the 8th century, the text was considered valid by Indian Panditas.

4) Wonchuk claims to have seen an earlier, flawed Chinese translation, no longer extant, based on his possession or access to a no-longer extant Sanskrit manuscript.

5) Tradition claims that Xuantsang received the text in China and chanted it on his way to India (this is the real basis for Nattier's skepticism of the text.)

6) There are some grammatical oddities in the text which you and others suspect point to a Chinese origin.

7) From a text critical perspective, this is late Indian text. If I were to venture a guess, I would disagree the Chinese origin theory and point out that it is a Vajrayāna period text that originated within a Vajrayāna milieu. Vajrayāna tantras are filled with bad Sanskrit.

Jayarava said:

At a minimum there are currently no trustworthy English translations of the Heart Sutra in existence. Translations from Chinese are slightly more reliable, but are still problematic (because of Matthew's work). The whole enterprise of commentary on the text is called into question and this goes right back to Kuījī and Woncheuk (something Lusthaus fails to notice).

Malcolm wrote:

Of course there are. The ones from Tibetan are just fine.

Jayarava said:

The good news is that when you correct all the mistakes the text makes a great deal more sense and provides a fascinating way into a style of practice that was once very important though it has long since disappeared, i.e. anupalambhayoga, "the yoga of nonapprehension".

Malcolm wrote:

Not so, this kind of yoga still exists in Tibetan Buddhism. As you can see, it is mentioned in the commentarial passage I provided above.

Jayarava said:

A complex of grammatical simple but vitally important errors have been present in the Sanskrit Heart Sutra since Conze edited it 1948. Note that these are errors introduced by Conze. He revised his text in 1967 and did not notice that it did not make sense. In between 1948 and 2015 some of the greatest scholars of Sanskrit and/or Mahāyana Buddhism examined, studied, and importantly translated the text without noticing that it did not make sense (including Jan Nattier!). It would not surprise me in the least if people continued to pretend to translate Conze's text without noticing or fixing the error.

Malcolm wrote:

The only flaw here is that even you agree the Sanskrit text the Indians had before them was not Conze's critical edition.

Author: Malcolm

Date: Thursday, November 15th, 2018 at 2:29 AM

Title: Re: Lotus Vs wisdom Vs flower garland sutra worldview?

Content:

DGA said:

Back to the OP for a moment.

1) The Lotus Sutra, the Avatamsaka Sutra, and the Prajnaparamita Sutras share the same worldview: Mahayana Buddhism. They may cover different sub-topics, like different chapters in a very large textbook, but they do not present fundamentally different perspectives.

2) The references made Ziporyn's view of TienTai and one of the early pages of Stone's book on "original enlightenment" are basically irrelevant when coming to grips with those sutras. There's not much use in getting this far out in the weeds here: sutras => philosophical systems => contemporary academic discussion on those philosophical systems.

Prove me wrong.

Related:

Suppose you are a lay practitioner, and your objective is to understand the Lotus Sutra.

Are you well served by reading the sutra in a high-quality translation, including the footnotes and introduction?

Would your time be better spent if, instead of reading the sutra, you dove headlong into TienTai philosophy?

Would your time be even better spent if, instead of diving headlong into TienTai philosophy before reading the sutra in a high-quality translation, you fart around with the academic casseroles of J. Stone and B. Ziporyn for a while?

I think the answers are yes, no, and oh hell no.

If your objective is to understand TienTai philosophy, then read that.

If your objective is to understand Jacqueline Stone, then read Jacqueline Stone. But don't expect others to accept the premise that reading the first sixty pages or so of Stone's book on Original Enlightenment is the same as reading the sutra or the TienTai treatises.

(Similarly for the Avatamsaka and Prajnaparamita)

Author: Malcolm

Date: Thursday, November 15th, 2018 at 2:31 AM

Title: Re: Tigle Gyachen and Yeshe Lama

Content:

Pema Rigdzin said:

Thanks, Magnus, but here I'm wondering if one got the opportunity to receive Yeshe Lama before. Tigle Gyachen, does Tigle Gyachen in fact have its own empowerment separate from the rigpai teal wang in Yeshe Lama? In other words, if one receives Yeshe Lama and then wants to practice Tigle Gyachen as one's guru yoga, does one further have to receive the Tigle Gyachen empowerment to do so?

Malcolm wrote:

Yes.

One needs at least the lung. Originally, Thigle Gyachen had no empowerment, but one was composed for it by Khyentse Wangpo.

Author: Malcolm

Date: Thursday, November 15th, 2018 at 3:15 AM

Title: Re: Tigle Gyachen and Yeshe Lama

Content:

Malcolm wrote:

Yes.

One needs at least the lung. Originally, Thigle Gyachen had no empowerment, but one was composed for it by Khyentse Wangpo.

Pema Rigdzin said:

Thanks, Malcolm. So if Tigle Gyachen originally had no empowerment, does that mean they originally relied on the rigpai tsal wang in Yeshe Lama for the empowerment?

Malcolm wrote:

I am not sure.

Author: Malcolm

Date: Thursday, November 15th, 2018 at 3:31 AM

Title: Re: Jayarava's New Thesis on Heart Sutra: Sanskrit Version Deliberate Forgery by Tang Chinese

Content:

Malcolm wrote:

This is all very clear in every Tibetan translation, and has been since Vairocana translated Śrī Siṃha's commentary, the earliest Indian commentary we possess on the Heart Sūtra, on behalf of Trisong De'utsan. One thing you should be aware of is that Indian exegesis of this Sūtra begins with Indian exponents of the Great Perfection tradition.

Norwegian said:
Hi Malcolm,

I was wondering if you could recommend some good translations/books available of the Heart Sutra, translated from the Tibetan, preferably including Sri Simha's commentary, and Vimalamitra's commentary - along with other Indian commentaries, but also Tibetan commentaries (preferably by Dzogchen masters), if possible.

So far I've only come across Lopez's " The Heart Sutra Explained: Indian and Tibetan Commentaries " from 1987, which seems to fit what I want. Not sure if this is a good book or not though.

Malcolm wrote:
Lopez is a very good translator. One of the best, actually.

Author: Malcolm
Date: Thursday, November 15th, 2018 at 4:01 AM
Title: Re: Lotus Vs wisdom Vs flower garland sutra worldview?
Content:

Queequeg said:
Note where that passage is quoted from. Its a Western oriented philosophy reference. What significance would dharmadhatu have to a Western philosopher?

I can see the shortcomings in "absolute". What would be a simple way to translate dharmadhatu for non-Buddhist specialist?

Malcolm wrote:
Literally the term means "source of phenomena."

Author: Malcolm
Date: Thursday, November 15th, 2018 at 4:02 AM
Title: Re: Lotus Vs wisdom Vs flower garland sutra worldview?
Content:

Queequeg said:
Yeah, those guys don't get it.

What I get from that is, Ziporyn should probably try and work with another word besides "identify". He goes and coins a few odd terms - local coherence, global incoherence, for instance.

Malcolm wrote:

No, he should eliminate this statement: "The Absolute, the whole of reality, is one and eternal, always the same and omnipresent."

This is a completely nonbuddhist POV. There is no "absolute," "no whole of reality," no "one," and there is nothing that is eternal.

"...each of these three—sense organ, object, this moment of consciousness—is itself the Absolute."

This statement is also faulty, for obvious reasons that I should not have to explain.

The "Buddhism" of this Ziporyn fellow is totally wrong view, 100%.

Queequeg said:

That statement is qualified immediately after the sentence you selectively quoted.

Malcolm wrote:

Yeah, his qualification does not hold. His thinking is absolutely sloppy and incoherent. He should really lay off the Taoism.

Author: Malcolm

Date: Thursday, November 15th, 2018 at 4:08 AM

Title: Re: Lotus Vs wisdom Vs flower garland sutra worldview?

Content:

Admin_PC said:

I'm no Chinese translator, but i'm not even sure how they get that translation from 法界對法界起法界

If I were to take a stab at it: the Dharma realm facing the Dharma realm awakens to the Dharma realm.

PeterC said:

Agree, it's selective quotation + poetic license = nonsense. But what really annoys me is that he doesn't provide a reference so that I can read the original in context. You would expect better from a Stanford professor.

Queequeg said:

U. Chicago.

It is a quote from an online Philosophy resource. Often those articles are limited by guidelines from the editors. In the spirit of readability and wide appeal, the editors likely proscribed extensive citations. We'd need to see the guidelines to determine who's at fault for not providing a citation.

Malcolm wrote:

The more one digs down into Ziporyn's writing, the more incoherent one finds the basic foundation of his thinking to be. Of course he is not a stupid person, in fact, his main fault is likely being too smart.

Author: Malcolm

Date: Thursday, November 15th, 2018 at 4:14 AM

Title: Re: Jayarava's New Thesis on Heart Sutra: Sanskrit Version Deliberate Forgery by Tang Chinese

Content:

Norwegian said:

Hi Malcolm,

I was wondering if you could recommend some good translations/books available of the Heart Sutra, translated from the Tibetan, preferably including Sri Simha's commentary, and Vimalamitra's commentary - along with other Indian commentaries, but also Tibetan commentaries (preferably by Dzogchen masters), if possible.

So far I've only come across Lopez's "The Heart Sutra Explained: Indian and Tibetan Commentaries" from 1987, which seems to fit what I want. Not sure if this is a good book or not though.

Malcolm wrote:

Lopez is a very good translator. One of the best, actually.

Norwegian said:

Excellent! Thanks.

Malcolm wrote:

However, I did not see the early commentaries listed as being translated.

Author: Malcolm

Date: Thursday, November 15th, 2018 at 4:51 AM

Title: Re: Lotus Vs wisdom Vs flower garland sutra worldview?

Content:

Queequeg said:

Note where that passage is quoted from. Its a Western oriented philosophy reference. What significance would dharmadhatu have to a Western philosopher?

I can see the shortcomings in "absolute". What would be a simple way to translate dharmadhatu for non-Buddhist specialist?

Malcolm wrote:

Literally the term means "source of phenomena."

Queequeg said:

How would you explain that to a non-specialist, though? If you said that, I think that's misleading.

Malcolm wrote:

In usage given in the citation, the term seems to be more consistent with the eighteen dhatus of Abhidharma, taken as a trio: the six dhātus of sense organs; the six dhātus of sense consciousnesses; and the six dhātus of sense objects. In other words, the sense organ element; the sense object element; and sense consciousness element for a given sense perception. The usage you note from Swanson has nothing at all do with the dharmadhātu as defined in Mahāyāna as a generic term for emptiness. It has to do with describing the process of cognition. You do not find the term dharmadhātu used in Mahāyāna texts in this way unless it is explicitly denoted as part of the eighteen dhātus. Calling any three of these dhātus "the absolute" is just wrong. It shows that BZ has no understanding of basic Buddhism. The usage of "dharma" here seems generic, in the sense that the eighteen dhatus are all dharmas, and the use of the term dharmadhātu here is generic because the sense organ, object, and consciousness are not being determined.

Author: Malcolm

Date: Thursday, November 15th, 2018 at 4:55 AM

Title: Re: Lotus Vs wisdom Vs flower garland sutra worldview?

Content:

Malcolm wrote:

The more one digs down into Ziporyn's writing, the more incoherent one finds the basic foundation of his thinking to be. Of course he is not a stupid person, in fact, his main fault is likely being too smart.

DGA said:

His book Being and Ambiguity is highly entertaining if you have the right sensibility for philosophy jokes. I liked it.

Malcolm wrote:

Too busy reading Dharma books to waste time on philosophy jokes.

Author: Malcolm

Date: Thursday, November 15th, 2018 at 7:03 AM

Title: Re: Lotus Vs wisdom Vs flower garland sutra worldview?

Content:

Queequeg said:

What needs to be taken into account in the Tiantai context particularly is that any particular dharma is understood to be the dharmadhātu, organized, so to speak around the particular. I think this is a uniquely Tiantai point - from the ordinary Mahayana perspective this meaning will not be apparent. As such, it is the dharmadhātu encountering a sense object, which is by the same analysis the totality of the dharmadhātu. The encounter gives rise to a consciousness of the totality of the dharmadhātu.

Malcolm wrote:

It is well understood in Mahāyāna in general that there are no phenomena not included in the dharmadhātu.

The question here is not the general Mahāyāna understanding. Of course, if one is making this kind of argument that you proposed, if everything is the dharmadhātu, all cognitive processes and their parts are included within the dharmadhātu. This is trivial. The point you alluded to is covered explicitly on pp. 762-767 in vol. 2 of CSQI.

As Aryadeva points out, by realizing the emptiness of one thing (dharmatā), one realizes the emptiness of all things (dharmadhātu). So I don't think this point is unique to Chih-I. But it is not controversial point, it's middle-period, standard Mahāyāna—empty sense consciousnesses arise from the meeting of empty sense organs with empty sense objects. Everything arises from emptiness, and everything disappears into emptiness. And even emptiness itself is not established as anything real. It is all illusory all the way down.

BTW Swanson rightly abandons "realm of reality" as a gloss for dharmadhātu in CSQI.

Author: Malcolm

Date: Thursday, November 15th, 2018 at 7:49 AM

Title: Re: Lotus Vs wisdom Vs flower garland sutra worldview?

Content:

Queequeg said:

I can see the shortcomings in "absolute". What would be a simple way to translate dharmadhātu for non-Buddhist specialist?

Admin_PC said:

Just me, but I would probably stick with something simple like "the realm of experience" (or what Malcolm suggested) rather than fabricating the concept of The Absolute. I mean Buddhism has ultimate truth in the 2 truths doctrine (which is sometimes referred to as "absolute truth"), but "The Absolute" reads a lot more like "the One" of Neoplatonism or "the Tao" of Taoism than what's found in Buddhism.

That Swanson translation is infinitely better and covers the whole sentence.

Coëmgenu said:
Or one could just say "the set of all dharmas".

Malcolm wrote:
No, dhātu means either source or element. Not set.

Author: Malcolm
Date: Thursday, November 15th, 2018 at 1:26 PM
Title: Re: Lotus Vs wisdom Vs flower garland sutra worldview?
Content:

Queequeg said:
What needs to be taken into account in the Tiantai context particularly is that any particular dharma is understood to be the dharmadhātu, organized, so to speak around the particular. I think this is a uniquely Tiantai point - from the ordinary Mahayana perspective this meaning will not be apparent. As such, it is the dharmadhātu encountering a sense object, which is by the same analysis the totality of the dharmadhātu. The encounter gives rise to a consciousness of the totality of the dharmadhātu.

Malcolm wrote:
It is well understood in Mahāyāna in general that there are no phenomena not included in the dharmadhātu.

The question here is not the general Mahāyāna understanding. Of course, if one is making this kind of argument that you proposed, if everything is the dharmadhātu, all cognitive processes and their parts are included within the dharmadhātu. This is trivial. The point you alluded to is covered explicitly on pp. 762-767 in vol. 2 of CSQI.

As Aryadeva points out, by realizing the emptiness of one thing (dharmaṭā), one realizes the emptiness of all things (dharmaḍhātu). So I don't think this point is unique to Chih-I. But it is not controversial point, it's middle-period, standard Mahāyāna— empty sense consciousnesses arise from the meeting of empty sense organs with empty sense objects. Everything arises from emptiness, and everything disappears into emptiness. And even emptiness itself is not established as anything real. It is all illusory all the way down.

Om

BTW Swanson rightly abandons "realm of reality" as a gloss for dharmadhātu in CSQI.

Queequeg said:
It's not a trivial statement to point out that a particular dharma is the dharmadhātu. And it's not the implication you assume. This is a soteriologically critical teaching which explains the universality of Buddha nature, the reason we are even able to interact with Buddha's, and why each thought moment is ripe with awakening.

Malcolm wrote:
It is trivial, and already explicitly mentioned by Nagarjun, to paraphrase, the the nature

of the Tathagata is the nature of everything, as the Tathagata has no nature, nothing has a nature. And, for those whom emptiness is possible, everything is possible.

As for every moment of mind being ripe with awakening, I don't know what you mean by awakening.

Author: Malcolm

Date: Thursday, November 15th, 2018 at 1:28 PM

Title: Re: The Self-Arisen Vidya Tantra and The Self-Liberated Vidya Tantra A Translation of the Rigpa Rang Shar and Rigpa Rang

Content:

jnanasutra said:

Hmmmm chapter 68, "Index," talks about a tantra called Marici Tantra. Maybe this Tantra is related to Özer Chenma?

Malcolm wrote:

Yes

Author: Malcolm

Date: Thursday, November 15th, 2018 at 10:22 PM

Title: Re: The Self-Arisen Vidya Tantra and The Self-Liberated Vidya Tantra A Translation of the Rigpa Rang Shar and Rigpa Rang

Content:

jnanasutra said:

Hmmmm chapter 68, "Index," talks about a tantra called Marici Tantra. Maybe this Tantra is related to Özer Chenma?

Malcolm wrote:

Yes

jnanasutra said:

Is this Tantra a Dzogchen Tantra or a Maha or Anu Yoga Tantra? Does it exist in any Tibetan collections? Any idea of its content? The text says it describes the rays and so on...

Thanks!

Malcolm wrote:

It is a man ngag sde tantra belonging to the unsurpassed, secret cycle. It is a very interesting little text.

Author: Malcolm

Date: Thursday, November 15th, 2018 at 10:49 PM

Title: Re: Lotus Vs wisdom Vs flower garland sutra worldview?

Content:

Malcolm wrote:

It is trivial, and already explicitly mentioned by Nagarjun, to paraphrase, the the nature of the Tathagata is the nature of everything, as the Tathagata has no nature, nothing has a nature. And, for those whom emptiness is possible, everything is possible.

As for every moment of mind being ripe with awakening, I don't know what you mean by awakening.

Queequeg said:

Very well, Malcolm. Let's not bother you with triviality. No matter that you still miss the point. Once again, thanks for your opinion. Noted.

Malcolm wrote:

I understood the point you were trying to make. But it is not a deep point. Realizing the emptiness of one thing is the realization of the emptiness of all things.

As for your second point, what Buddhanature? Is it something that truly exists? Or is it a conventional truth, a way of talking about sentient beings' potential to awaken? If it is the former, how is this not just the same as the tirthika view of a self?

Queequeg said:

When you can reduce everything to something you already know, it can rightly be said you know everything, right? Talk about trivial.

Malcolm wrote:

When one makes statements that do not withstand analysis, the fault is on the person making the statement, not on the person who points out the statement's deficit. In general, I am not the one making claims and assertions here, you are. If your claims can't withstand rebuttal, whose fault is that?

Author: Malcolm

Date: Thursday, November 15th, 2018 at 10:54 PM

Title: Re: The Self-Arisen Vidya Tantra and The Self-Liberated Vidya Tantra A Translation of the Rigpa Rang Shar and Rigpa Rang

Content:

jnanasutra said:

Is this Tantra a Dzogchen Tantra or a Maha or Anu Yoga Tantra? Does it exist in any Tibetan collections? Any idea of its content? The text says it describes the rays and so on...

Thanks!

Malcolm wrote:

It is a man ngag sde tantra belonging to the unsurpassed, secret cycle. It is a very interesting little text.

jnanasutra said:

I can find it in the Vima Nyingtik (in all TRBC collections)? Do you happen to know the title? Thanks.

Malcolm wrote:

No, it is not there, it is in the mtshams brag snying ma rgyud 'bum.

Author: Malcolm

Date: Thursday, November 15th, 2018 at 10:57 PM

Title: Re: Mipham Rinpoche's termas

Content:

Sennin said:

Any idea why he held this opinion?

Arnoud said:

He probably saw the pitfalls of ever new termas.

Josef said:

I dont think it was about pitfalls. More likely Mipham was giving reverence and homage to the earlier revelations that clearly have enough to keep sincere practitioners satisfied and lead to liberation.

Malcolm wrote:

I think Mipham was going off on people's taste for novelty. His root guru, Khyentse Wangpo, revealed several volumes of new treasures, as we all know.

Author: Malcolm

Date: Thursday, November 15th, 2018 at 11:21 PM

Title: Re: The Dangers of Diluted Buddhism

Content:

Malcolm wrote:

The funny thing is that Lama Jampa is citing Sakya Pandita. He must know that as a dual Kagyu/Sakyapa, that many of the traditions he practices were highly criticized by Sapan as invalid. Well, as Emerson said:

A foolish consistency is the hobgoblin of little minds, adored by little statesmen and philosophers and divines.

Author: Malcolm

Date: Thursday, November 15th, 2018 at 11:35 PM

Title: Re: The Dangers of Diluted Buddhism

Content:

Malcolm wrote:

I have to say, having looked at the previews of the book available on Amazon with the surprise me button, the text has rose-tinted glasses with respect to Traditional Buddhism. He calls the internet the "repository of debris from civilization." I can see Edmund Burke smiling from his grave. I wonder if the guy is a Tory. Well, no matter. The fact is that those with a vested place in religious hierarchies are always conservatives. Of course there are many sentiments within his book with which I agree, however the tone is pretty sarcastic and belittling. I mean, after all, why pick on Oprah? I am sure she would make a far better PM than May. This book, as far as I can tell, is a sale pitch.

Author: Malcolm

Date: Friday, November 16th, 2018 at 12:01 AM

Title: Re: Lotus Vs wisdom Vs flower garland sutra worldview?

Content:

Admin_PC said:

At the risk of beating a dead horse, I was wondering if the Tiantai point you're talking about is related to teachings on Ichinensanzen, rather than standard teachings on emptiness? I.e., the idea of interpenetration, that Buddhahood is inherent in the hells, etc?

Malcolm wrote:

"Three thousand worlds in one moment of mind" is just a conventional formulation: it is incapable of withstanding analysis. Not even buddhahood can withstand analysis. So how could "three thousand worlds in one moment of mind" withstand ultimate analysis?

What is even slightly profound about talking about how one relative entity (buddhahood), which cannot withstand ultimate analysis, interpenetrates another relative entity (hell), which also cannot withstand ultimate analysis? All of these things, buddhas, bodhisattvas, hells, the triple realm, etc., are relative truths. None of them withstand ultimate analysis. In other words, if any part of the whole cannot withstand ultimate analysis, the whole itself cannot withstand ultimate analysis.

Author: Malcolm

Date: Friday, November 16th, 2018 at 12:06 AM

Title: Re: Lotus Vs wisdom Vs flower garland sutra worldview?

Content:

Queequeg said:

It's not about emptiness in the way Malcolm keeps trying to jam it into. Actually, what Malcolm keeps asserting is Provisional Mahayana in Zhiyi's view. If he could stop with his pedantic schtick we might be able to explore this. As long as he keeps jumping up and asserting his opinions, we're stuck with the Malcolm show.

Malcolm wrote:

So far, you have been unable to show that what you take to be Zhiyi's definitive Mahāyāna is definitive in any way whatsoever.

Bear in mind, I have no hostility towards Zhiyi. His books are enjoyable to read. But frankly, when it comes to making the epistemological claims you continue to assert, if they are easy to refute (they are), then I will continue to refute them as long as you make them in common fora like this. If you need a safe space, confine it to the Tientai and Nichiren fora.

Author: Malcolm

Date: Friday, November 16th, 2018 at 12:07 AM

Title: Re: Lotus Vs wisdom Vs flower garland sutra worldview?

Content:

Queequeg said:

I am pointing out that the way people understand Zhiyi is wrong.

Malcolm wrote:

And I am merely pointing out why the epistemological claims you keep making for Zhiyi are unable to withstand ultimate analysis. Either the fault is your's or his. It doesn't matter to me either way.

Author: Malcolm

Date: Friday, November 16th, 2018 at 12:26 AM

Title: Re: Lotus Vs wisdom Vs flower garland sutra worldview?

Content:

DGA said:

TienTai isn't authoritative here, or as authoritative as the Indic texts. Unless you can make a case for it, TienTai is basically irrelevant to the question of a layperson trying to read three basic Mahayana sutras, in the Mahayana forum.

Malcolm wrote:

Not to mention that fact that neither the Lotus Sūtra nor the Prajñāpāramita Sūtras present any sort of cosmology whatsoever. Śākyamuni Buddha remaining through the conflagration at the end of this Mahākālpā is a metaphor. Not a historical or cosmological reality.

Only the Avatamska Sūtra presents a cosmology that is an alternative to the standard Abhidharma model.

Author: Malcolm

Date: Friday, November 16th, 2018 at 1:39 AM

Title: Re: Lotus Vs wisdom Vs flower garland sutra worldview?

Content:

Queequeg said:

Zhiyi never makes a claim that anything he taught would withstand "ultimate analysis." He's very clear throughout his teachings that what he teaches is a way to understand. The conscious notion of upaya permeates throughout his works. In fact, this line of Zhiyi's that has gotten so much attention in this thread is prefaced with this, which I quoted above (in italics):

...

If these teachings don't benefit you, well,

If they do, well,

If you'd like to discuss Zhiyi, Tientai, great. Blurting out the first thing that pops into your head in a declaratory way, especially when it's painfully obvious you don't understand what you are critiquing, when you're putting up strawmen to preen on, is not conducive to a discussion.

Malcolm wrote:

I merely pointed out to you that your idea that Zhiyi presents some uber profound teaching about the dharmadhātu was just a standard Mahāyāna presentation about the dharmadhātu since we both agree there are no phenomena not included within the dharmadhātu.

Your contention that all phenomena are included within one phenomena cannot withstand analysis, taken literally.

Author: Malcolm

Date: Friday, November 16th, 2018 at 1:50 AM

Title: Re: omniscient? infallible?

Content:

clyde said:

Do you believe the Buddha was omniscient?

Do you believe the Buddha was infallible?

If you believe either or both, do you think it's important for Buddhists to believe those things?

Malcolm wrote:

The omniscience of the Buddha does not mean he knew everything about the world,

such as the number of maggots it contains. It means he understood everything relative to the paths of awakening of śrāvakas, pratyekabuddhas, and bodhisattvas.

The infallibility of the Buddha simply means he was incapable of error.

There are different presentations of the Buddha for those with different levels of faith: for those who have faith in arhats, the Buddha to them seems to be the archetypal arhat. To those with faith in pratyekabuddhas, the Buddha to them seems to be the archetypal pratyekabuddha. To those with faith in bodhisattvas, the Buddha to them seems to be the archetypal bodhisattva. To those with faith in the Mahāyāna, the Buddha to them seems to be archetypal supreme nirmanakāya. To those with faith in the Vajrayāna, the Buddha to them seems to be the archetypal vidyādhara.

Author: Malcolm

Date: Friday, November 16th, 2018 at 2:00 AM

Title: Re: omniscient? infallible?

Content:

clyde said:

Do you believe the Buddha was omniscient?

Do you believe the Buddha was infallible?

If you believe either or both, do you think it's important for Buddhists to believe those things?

Malcolm wrote:

The omniscience of the Buddha does not mean he knew everything about the world, such as the number of maggots it contains. It means he understood everything relative to the paths of awakening of śrāvakas, pratyekabuddhas, and bodhisattvas.

The infallibility of the Buddha simply means he was incapable of error.

There are different presentations of the Buddha for those with different levels of faith: for those who have faith in arhats, the Buddha to them seems to be the archetypal arhat. To those with faith in pratyekabuddhas, the Buddha to them seems to be the archetypal pratyekabuddha. To those with faith in bodhisattvas, the Buddha to them seems to be the archetypal bodhisattva. To those with faith in the Mahāyāna, the Buddha to them seems to be archetypal supreme nirmanakāya. To those with faith in the Vajrayāna, the Buddha to them seems to be the archetypal vidyādhara.

paël said:

What is vidyādhara?

Malcolm wrote:

A realized vajrayāna adept, a bodhisattva sorcerer.

Author: Malcolm

Date: Friday, November 16th, 2018 at 4:04 AM

Title: Re: Lotus Vs wisdom Vs flower garland sutra worldview?

Content:

Queequeg said:

The particular Dharma is, upon analysis, the Dharmadhatu.

Malcolm wrote:

This is a thesis in the form of an identity proposition, $y = x$. Let's see the analysis which proves your thesis: a given particular dharma is the dharmadhātu because...?

Author: Malcolm

Date: Friday, November 16th, 2018 at 4:09 AM

Title: Re: omniscient? infallible?

Content:

Malcolm wrote:

The omniscience of the Buddha does not mean he knew everything about the world, such as the number of maggots it contains.

Losal Samten said:

Could he if he turned his mind to it?

Malcolm wrote:

In general, yes.

Author: Malcolm

Date: Friday, November 16th, 2018 at 4:17 AM

Title: Re: Lotus Vs wisdom Vs flower garland sutra worldview?

Content:

Queequeg said:

The particular Dharma is, upon analysis, the Dharmadhatu.

Malcolm wrote:

This is a thesis in the form of an identity proposition, $y = x$. Let's see the analysis which proves your thesis: a given particular dharma is the dharmadhātu because...?

Coëmgenu said:

Because, in the highly paraphrased words of the bodhisattva Avalokiteśvara, "Śāriputra, none of these dharmas can hit for shit."

Malcolm wrote:

But as we know, this is just Tang dynasty fake news.

Author: Malcolm

Date: Friday, November 16th, 2018 at 4:37 AM

Title: Re: omniscient? infallible?

Content:

Anders said:

Probably

What does infallible even mean?

I can believe he would not make mistakes out of general shortcomings. But would every action he took by definition be the theoretically best possible?

Malcolm wrote:

It means he never errs in physical actions. speech, or thought.

Author: Malcolm

Date: Friday, November 16th, 2018 at 4:57 AM

Title: Re: omniscient? infallible?

Content:

Anders said:

Probably

What does infallible even mean?

I can believe he would not make mistakes out of general shortcomings. But would every action he took by definition be the theoretically best possible?

Malcolm wrote:

It means he never errs in physical actions. speech, or thought.

Anders said:

What does "err" mean though? That he makes no unfortunate actions, speech or thoughts or that they are always the most theoretically optimal ones possible?

You recall perhaps the story of the group of bikkhus who committed mass suicide after receiving a teaching on the dukkha (or was it anicca?) from the Buddha.

Malcolm wrote:

A Buddha cannot err. A Buddha is not responsible for the misunderstandings of others.

Author: Malcolm

Date: Friday, November 16th, 2018 at 5:46 AM

Title: Re: A request to explain Vajrayana to a common Mahayanika

Content:

Anders said:

What's the main talking points of vajrayana that distinguishes it from common Mahayana?

Malcolm wrote:
Skillful means.

Anders said:
What's the deal with deity yoga?

Malcolm wrote:
This is a very big question. The long and short of it however is that identifying oneself as a buddha one becomes a buddha. This only refers the creation stage. In order to foster nonconceptual samadhi, there are any number of methods connected with body and its channels, winds, and drops to generate this. In common Mahāyāna, one's physical body literally limits the kind of samadhi one can have; hence as one progresses on the path, one takes rebirth in ever more refined bodies. In Vajrayāna, one can access these kinds of samadhi in this lifetime with special methods.

Anders said:
How do you get around the whole "we eat meat, drink alcohol, have sex and engage in the kleshas still call this wisdom" practice thing without just discarding the classical Buddhist view of these matters altogether?

Malcolm wrote:
Vajrayāna is a path of nonrenunciation, that is, rather than avoid sense objects, they are transformed and taken into the path. As Naropa said, "The problem is not sense objects, the problem is clinging." In Vajrayāna one is taught certain methods to transform eating, drinking, sex, bathing, wearing clothes, and so on, into the path of awakening. Vajrayāna yoga is a 24/7/365 kind of thing. This is why it is so much more powerful, and dangerous, than common Mahāyāna.

Finally, we live in a degenerate era. No one can achieve awakening through any common Mahāyāna practice such as the six perfections, Chan, Zen, Pure Land practice, etc., in these times. Why? We are too afflicted. But in this degenerate era, we are also more intelligent, so Vajrayāna is also more suited to intelligent, technologically oriented people than lower yānas.

Anders said:
So, setting the whole polemical "our shortcut is X number of kalpas faster than your shortcut /our view is more supreme than your view" to one side for the sake of this topic,

Malcolm wrote:
This is not really possible. These polemics are built into Vajrayāna just as Mahāyāna has built in polemics with regards to Hinayāna.

Author: Malcolm
Date: Friday, November 16th, 2018 at 6:24 AM
Title: Re: A request to explain Vajrayana to a common Mahayanika

Content:

Anders said:

How do you get around the whole "we eat meat, drink alcohol, have sex and engage in the kleshas still call this wisdom" practice thing without just discarding the classical Buddhist view of these matters altogether?

Malcolm wrote:

I realize I didn't answer this explicitly: explicitly, the Buddha has taught that no one in this degenerate era can attain buddhahood by any means apart from Vajrayāna. So, rather than discarding anything, we are merely following the Buddha's teachings on the subject of what kind of Buddhist practice is suitable for these times.

Author: Malcolm

Date: Friday, November 16th, 2018 at 3:16 PM

Title: Re: A request to explain Vajrayana to a common Mahayanika

Content:

Malcolm wrote:

Finally, we live in a degenerate era. No one can achieve awakening through any common Mahāyāna practice such as the six perfections, Chan, Zen, Pure Land practice, etc., in these times. Why? We are too afflicted. But in this degenerate era, we are also more intelligent, so Vajrayāna is also more suited to intelligent, technologically oriented people than lower yānas.

Empty Desire said:

As regards Pure Land this is incorrect. It is a teaching, especially for the degenerate era.

Malcolm wrote:

Pure land teachings are not a quick path.

Author: Malcolm

Date: Friday, November 16th, 2018 at 3:22 PM

Title: Re: Lotus Vs wisdom Vs flower garland sutra worldview?

Content:

Queequeg said:

Pratitya samutpada.

Malcolm wrote:

??? Is this an analysis in support of your thesis? How?

Author: Malcolm

Date: Friday, November 16th, 2018 at 3:35 PM

Title: Re: A request to explain Vajrayana to a common Mahayanika

Content:

Empty Desire said:

As regards Pure Land this is incorrect. It is a teaching, especially for the degenerate era.

Malcolm wrote:

Pure land teachings are not a quick path.

Aryjna said:

Is there some explanation why certain Dzogchen/Mahamudra masters like Karma Chagme aspire for Sukhavati (he says the Sukhavati aspiration is his root practice), while describing the interval to buddhahood there as infinite?

We were talking about it in this thread

<https://dharmawheel.net/viewtopic.php?f=48&t=29657>

Malcolm wrote:

Karma Chagme was a Dzogchen practitioner.

Author: Malcolm

Date: Friday, November 16th, 2018 at 11:22 PM

Title: Re: Lotus Vs wisdom Vs flower garland sutra worldview?

Content:

Queequeg said:

When this is, that is.

From the arising of this comes the arising of that.

When this isn't, that isn't.

From the cessation of this comes the cessation of that.

Basic. Critical. Profound?

Malcolm wrote:

Are you using this as a proof, or are you asking me a question?

Author: Malcolm

Date: Saturday, November 17th, 2018 at 3:12 AM

Title: Re: Lotus Vs wisdom Vs flower garland sutra worldview?

Content:

Queequeg said:

Basic. Critical. Profound?

Malcolm wrote:

Are you using this as a proof, or are you asking me a question?

Queequeg said:

My comments are rhetorical. My answer to your question is this basic teaching on dependent origination. Each particular dharma is, because all other dharmas (collectively, dharmadhatu) are.

Malcolm wrote:

The dharmadhātu is not a collection of all dharmas. The dharmadhātu is the nature of all dharmas.

Author: Malcolm

Date: Saturday, November 17th, 2018 at 6:16 AM

Title: Re: Lotus Vs wisdom Vs flower garland sutra worldview?

Content:

Queequeg said:

My comments are rhetorical. My answer to your question is this basic teaching on dependent origination. Each particular dharma is, because all other dharmas (collectively, dharmadhatu) are.

Malcolm wrote:

The dharmadhātu is not a collection of all dharmas. The dharmadhātu is the nature of all dharmas.

Queequeg said:

LOL, yes, that's all that term means.

Come on.

Malcolm wrote:

In one place you claim a given particular dharma is the dharmadhātu ($x=y$); in the next place you claim that any given dharma exists because all dharmas exist (because $x \rightarrow y$), which you define collectively as the "dharmadhātu, which definition is incorrect; and finally, you assent to the point that "dharmadhātu" describes the nature of all dharmas (as emptiness, suchness, the limit of reality, and so on). This is incoherent.

Moreover, your reasoning that dependent origination covers your identity proposition is also incorrect. Dependent origination only covers conditioned phenomena. Any given dependently produced dharma is compounded. The dharmadhātu is uncompounded. It is completely incoherent to claim that any compounded entity is identical with an uncompounded entity. There is no analysis that one can conduct to demonstrate this

point. It would be like saying that upon analysis, earth is space.

Author: Malcolm

Date: Saturday, November 17th, 2018 at 6:49 AM

Title: Re: A request to explain Vajrayana to a common Mahayanika

Content:

Anders said:

A bit of a basic question but: How does deity yoga differ from a practitioner with siddhis to communicate directly with a mahasattva or Buddha?

Malcolm wrote:

Deity yoga is a path. If someone has siddhis already, why would they need Vajrayāna?

Anders said:

Also: Visualization of oneself as a deity at a glance strikes me as a rather coarse practise compared to, say, the formless practice of prajnaparamita. What is the basis in vajrayana for this being a more productive practise than common kṛtsna shamatha?

Malcolm wrote:

Unless someone has realized the first bhumi, this person can do the actual practice of prajñapāramitā.

Further, there is no method in Pāramitāyāna of experientially introducing the nature of the mind. This exists only in Vajrayāna. It is upon this basis that deity yoga proceeds.

Vajrayāna yoga creates a direct dependent origination with the result (the two kāyas), which is why they are swift; whereas Pāramitā yogas are only connected with the cause (the two accumulations), which is why they take such a long time.

Anders said:

In order to foster nonconceptual samadhi, there are any number of methods connected with body and its channels, winds, and drops to generate this. In common Mahāyāna, one's physical body literally limits the kind of samadhi one can have; hence as one progresses on the path, one takes rebirth in ever more refined bodies. In Vajrayāna, one can access these kinds of samadhi in this lifetime with special methods.

So basically supercharged breath meditation of a sort? Is this connected then to the aforementioned visualisation of oneself as deity? What makes it uncommon?

Malcolm wrote:

Not exactly. But if you really are interested, you should go find a master to receive empowerment, and then study with them in a systematic fashion.

Anders said:

Vajrayāna is a path of nonrenunciation, that is, rather than avoid sense objects, they are

transformed and taken into the path. As Naropa said, "The problem is not sense objects, the problem is clinging." In Vajrayāna one is taught certain methods to transform eating, drinking, sex, bathing, wearing clothes, and so on, into the path of awakening. Vajrayāna yoga is a 24/7/365 kind of thing. This is why it is so much more powerful, and dangerous, than common Mahāyāna.

I don't think there is any Buddhist path that is not ultimately intended to be 24/7. Is this meant in a difference sense than the common one then?

Practise without renunciation in the midst of sensory objects or even the kleshas is not hard to find in common Mahayana either, but there it is most commonly connected with already having had some measure of realisation of emptiness. What is the basis in vajrayana for this being appropriate even for noobs? And how does this not end being a significant risk of up burning your karmic fingernails off?

Malcolm wrote:

With respect to 24/7/365 practice of yoga, in Mahāyāna there are no actual methods for integrating all of one's activities into the path. Washing is not a practice. Eating food is not a practice. Taking desire into the path is not a practice. Taking sleep into the path is not a practice. Taking waking into the path is not a practice, and so on. There is no practice connected with developing divine pride. There are no practices connected with utilizing sense objects for one's own benefit, There are no practices which use the body as a basis. There are no practices for taking birth, life, and death onto the path. Mahāyāna lacks the manifold methods found in Vajrayāna.

With respect to using sense objects in the path, in common Mahāyāna one is not permitted to use sense objects in the path unless one is trying to benefit others. So examples of bodhisattvas sporting with 60,000 maidens and so forth are in the context of benefitting others. By contrast, in Vajrayāna, one is permitted from the beginning to use sense objects in the path for ones own purposes. This is a fundamental difference. With respect to kleshas, different kinds of practices are suited for people with different mixes of affliction. In general, the dominant affliction of this age however is hatred, and so the majority of practices are related the Vajra family.

The basis for it being appropriate for beginners to enter Vajrayāna is personal karma. People who are fortunate in this degenerate era will easily enter Vajrayāna teachings and make rapid progress, attaining full buddhahood either in this life or the bardo, or at worst, with three, seven, or sixteen lifetimes. In common Mahāyāna there are no practitioners who attain full buddhahood in less than three asaṃkhyakalpas, despite specious claims to the contrary in various schools, principally Sino-Japanese Mahāyāna, which directly contradict the Buddha's teachings on the subject in sūtra.

With respect to burning one's fingers, as the Hevajra Tantra states "That which binds fools frees the wise."

Author: Malcolm

Date: Saturday, November 17th, 2018 at 8:42 AM

Title: Re: omniscient? infallible?

Content:

Johnny Dangerous said:

It's useful to understand that in terms of the Buddhas omniscience, there is no claim that he "knew everything",

Thomas Amundsen said:

Yes there is. Malcolm is just glossing over that because he agrees with those whose claim is weaker.

Malcolm wrote:

Not exactly.

Author: Malcolm

Date: Saturday, November 17th, 2018 at 9:30 PM

Title: Re: New Lotus Sutra translation

Content:

narhwal90 said:

That is possibly the clumsiest and slowest document format I've ever seen- couldn't see a link to download the file- is it available in pdf etc?

Malcolm wrote:

http://read.84000.co/data/toh113_84000-the-white-lotus-of-the-good-dharma.pdf

This translation is definitely the gold standard of all English translations to date.

Author: Malcolm

Date: Saturday, November 17th, 2018 at 9:38 PM

Title: Re: New Lotus Sutra translation

Content:

SonamTashi said:

I'm more interested in the Tibetan version anyway.

Malcolm wrote:

There are many corrections made upon the Tibetan translation in this rendition by PAR. He is one of the world's top translators, and also, couldn't be a nicer person.

Author: Malcolm

Date: Saturday, November 17th, 2018 at 9:52 PM

Title: Re: A request to explain Vajrayana to a common Mahayanika

Content:

Anders said:

Hi,

My name is Anders and I am a mahayanika for a goodly number of years now. I read much of the sutras quite literally, take the avatamsaka cosmology at face value, am an ekayanin who takes a fuzzy view on how long the path to buddhahood has to take, and either way think the whole "get there as fast as possible / choose the ultimatest vehicle of them all" mentality is a somewhat flawed way of looking at a path that involves vowing to come back for innumerable lifetimes under inconceivably variable circumstances according to the particulars of one's aspirations and vows anyhow.

TrimePema said:

Hi, I think you may benefit from the distinction of view here...

YOU cannot "come back for innumerable lifetimes under inconceivably variable circumstances according to the particulars of one's aspirations and vows" UNLESS you have achieved the first bhumi, since without achieving the first bhumi, one will be flung back and forth up and down the 6 realms uncontrollably.

Malcolm wrote:

No, this is a mistake. When one reaches patience on the path of preparation, one cuts off birth in the three lower realms.

Someone who generates bodhicitta on the path of accumulation is already vastly superior to an Arhat who is free of all afflictions.

TrimePema said:

Until that happens, your lifetimes are not ACTUAL bodhisattva lifetimes; your activity is not ACTUALLY liberating or helping per se anybody in any meaningful way. Until one reaches the first bhumi and becomes an actual bodhisattva, one is a bodhisattva aspirant. Aspirants work to develop bodhichitta and when ultimate bodhichitta is first glimpsed, the first bhumi is attained. When the first bhumi is attained, one will be able to lead beings to a meaningful stage of the path. Therefore, there is only the aspiration to become a bodhisattva and engage in such activity, until one actually becomes a bodhisattva.

Malcolm wrote:

No, from the moment one generates the aspiration to full buddhahood one bears the name "jinapūtra" and IS a bodhisattva, training in the pāramitā and observing bodhisattva vows.

TrimePema said:

In Vajrayana, one's life is centered around the realization of the nature of mind, which is what allows one to engage in paramita activity 24/7 through what is known as self-liberation, which is only possible through keeping the commitments (abstaining from certain things and committing to do certain other things) which allow that nature of mind to become manifest.

Malcolm wrote:

All Buddhist teachings are centered around realizing the nature of the mind. Self-liberation has nothing whatsoever to do with maintaining samaya.

The principle difference between common Mahāyāna and uncommon Mahayāna Secret Mantras is skillful means, otherwise, otherwise the goal is the same, the bodhicitta is the same, and so forth.

TrimePema said:

I hope this is helpful and I apologize if it doesn't make sense because I have no wisdom at all etc etc etc

Malcolm wrote:

You need to study more, before proffering advice.

Author: Malcolm

Date: Saturday, November 17th, 2018 at 10:02 PM

Title: Re: A request to explain Vajrayana to a common Mahayanika

Content:

Anders said:

Any indulgence without sacrificing the main point is appreciated. I suppose in an ideal world, such polemics would be framed in similar style to the how the Mulamadhyamakarikas are framed to Shravakas - Setting forth the Mahayana view of emptiness but doing so whilst only relying on Shravaka pitakas.

Malcolm wrote:

In order to become a buddha, the Sūtra of Ten Stages, the Lanka, etc., all specify one must receive empowerment. However, that empowerment only comes at the end of the tenth bhumi. In Vajrayāna, that empowerment is found at the beginning of the path. Therefore, common Mahāyāna is a vehicle of the cause, whereas Vajrayāna is a vehicle of the result. As Ācarya Tripitikamāla stated:

Although the goal is the same, since it is unconfused,
with many methods, not difficult,
and mastered by those of sharp faculties,
Mantrayāna is superior.

Author: Malcolm

Date: Saturday, November 17th, 2018 at 11:44 PM

Title: Re: omniscient? infallible?

Content:

dude said:

No, the Buddha was not omniscient.

Malcolm wrote:

Yes, the Buddha is clearly omniscient. The Lotus Sūtra clearly expounds his omniscience.

dude said:

But another passage notes things that are beyond even the reach of the Buddha's wisdom.

Malcolm wrote:

Where do you think you find such a limit placed on the Buddha's omniscience?

Author: Malcolm

Date: Sunday, November 18th, 2018 at 2:26 AM

Title: Re: Lotus Vs wisdom Vs flower garland sutra worldview?

Content:

Queequeg said:

From the Princeton Dictionary of Buddhism -

"In Sanskrit, "dharma-realm," viz., "realm of reality," or "dharma element"; a term that has two primary denotations... [Abhidharma definition omitted] In the MAHAYANA, dharmadhātu is used primarily to mean "sphere of dharma," which denotes the infinite domain in which the activity of all dharmas takes place - i.e., the universe..."

ie. "all other dharmas (collectively, dharmadhātu)".

Malcolm wrote:

The inference you have made, based on the definition as you understand it, is incorrect. The dharmadhātu is uncompounded. Since your definition is incorrect, your argument is flawed.

The basic statement you first made was, "a given particular compounded dharma is the dharmadhātu (an uncompounded dharma)." This is incoherent.

You then changed your tune to "because a given particular compounded dharma exists, all compounded dharmas exist." This is just the Sarvastivādin generative cause, kāraṇahetu, that is, all phenomena are generative causes of all other phenomena with the exception of themselves. This is classical Abhidharma. See page 254, Abhidharmakośabhaṣyaṃ, Pruden. But this is not even at the level of dependent origination yet. The six causes and the four conditions are explained prior to dependent origination; which only has to do with afflictive causes that generate samsaric existence, not causes and conditions in general. The gatha you quoted by the Buddha was actually

spoken by him in response to the question of who this or that monk had been in a past life. His intention, in that statement, was to point out from affliction and action arise suffering, and with the absence of affliction and action, suffering ceases.

Also, your error in the latter statement is equating all dharmas with the dharmadhātu.

As I said above, the dharmadhātu is uncompounded. For example, Vasubandhu explains in his commentary on the Mahāyānasūtra-alaṃkāra, "The dharmadhātu is uncompounded because it does not arise and it does not perish." Maitreyanātha explains in the Distinguishing the the Middle from Extremes, "When emptiness is summarized, it is called suchness, absence of characteristics, the limit of the real (bhūtakoti), and the dharmadhātu." Etc., there are many other places where this is explained in sūtras and sastras.

Queequeg said:

You're trying to limit this discussion to Abhidharma. This subject is not limited by that sub-category of Buddhist teachings.

Malcolm wrote:

No, actually, I am pointing out that in the Mahāyāna, dharmadhātu is a synonym of emptiness, suchness, the reality-limit (bhūta-koti), etc. As such, it cannot be construed the way the way you are trying to construe it.

Author: Malcolm

Date: Sunday, November 18th, 2018 at 2:42 AM

Title: Re: A request to explain Vajrayana to a common Mahayanika

Content:

TrimePema said:

I took "come back lifetime after lifetime" to mean emanation.

Malcolm wrote:

It simply means rebirth in samsara.

TrimePema said:

Is emanation possible before the bhumis? How else would one be in control of rebirths?

Malcolm wrote:

One only gains control over rebirth at the eighth bhumi.

TrimePema said:

If self-liberation has nothing to do with maintaining samaya why do samaya breakers not liberate themselves from the unrelenting hell?

Malcolm wrote:

If you have realized self-liberation, you don't need samaya anymore.

TrimePema said:

You appear to be saying that a bodhisattva who has not reached the path of seeing is capable of liberating beings. Is that true? What else is considered actual bodhisattva activity other than that?

Malcolm wrote:

A bodhisattva is simply someone who aspires to full buddhahood out of compassion and love for others. There are two kinds of bodhisattvas: non-ārya and ārya bodhisattvas.

Author: Malcolm

Date: Sunday, November 18th, 2018 at 2:44 AM

Title: Re: A request to explain Vajrayana to a common Mahayanika

Content:

ford_truckin said:

I don't buy it that they progress faster than Mahayanikas but good for them if they do.

Malcolm wrote:

A Vajrayāna practitioner, by virtue of their practice, can gather the two accumulations necessary for full buddhahood in a very short period of time.

This is impossible in the cause vehicle.

Of course there are some fools who think that gathering the two accumulations are unnecessary for buddhahood. They are objects of pity.

Author: Malcolm

Date: Sunday, November 18th, 2018 at 4:03 AM

Title: Re: omniscient? infallible?

Content:

Grigoris said:

Hey Clyde, I am posting the information I sent you earlier here to the thread. Truth is I struggled with this idea of the Buddha being enlightened before being enlightened for a while too.:

There are a number of ways around this:

1. Due to Tathagatagarbha none of us is an ordinary being, it is just that our true qualities are obscured by ignorance.
2. Human beings arise due to certain causes and conditions, these are eradicated by enlightenment. Once (partially or fully) enlightened you are no longer a (samsaric) human being, you are a Buddha, or Arhat, or Bodhisattva.
3. Even if the Buddha was already enlightened in Tusita and merely manifested in

human form to teach us, this still does not nullify his journey towards enlightenment as outlined in (for example) the Jataka.

clyde said:

Grigoris; Thank you for posting this.

As I noted to Wayfarer, if “we also are not excluded” from the Dharmakaya, then we are similarly not “an ordinary being.”

Malcolm wrote:

"Ordinary" simply denotes "unrealized."

Author: Malcolm

Date: Sunday, November 18th, 2018 at 4:23 AM

Title: Re: A request to explain Vajrayana to a common Mahayanika

Content:

TrimePema said:

Thank you! What is the difference in activity of non-arya and arya bodhisattvas?

Malcolm wrote:

Range.

Author: Malcolm

Date: Sunday, November 18th, 2018 at 4:23 AM

Title: Re: A request to explain Vajrayana to a common Mahayanika

Content:

ford_truckin said:

How do you know you've accumulated anything by doing the practices? What if one remains stubborn, angry, and non compassionate?

Malcolm wrote:

There are teachings concerning what signs arise at every stage of the practice. If one remains stubborn, angry, and without compassion, this is also a sign. This is a sign that your practice is not grounded in bodhicitta.

Author: Malcolm

Date: Sunday, November 18th, 2018 at 4:34 AM

Title: Re: sang and serkyem practice

Content:

Pema Rigdzin said:

(1) Does one literally just separately make oneself a cup of tea, put it on one's puja table, and then consume it at the end?

Malcolm wrote:

Yes.

Pema Rigdzin said:

(2) I live in a crowded two-story apartment building. There is a grassy area behind my building where people and domesticated animals can't access, so I could toss the serkyem offering over a short chain-link fence there, but not in the 4 directions. There's also the possibility I may be seen doing this when it's still light out, though a good chance I may not. If I do the practice in the morning when I have the opportunity, is it permissible to leave the serkyem on the altar all day and then offer it outside at night when it's dark and I'm less likely to be seen?

Malcolm wrote:

Serkyem does not need to be tossed in four directions, unless doing in a very formal way. It just needs to be poured out in a clean place, and yes, you can leave it to pour out later.

Author: Malcolm

Date: Sunday, November 18th, 2018 at 5:09 AM

Title: Re: Best location for naga puja

Content:

Pema Rigdzin said:

What exactly is the relationship between nagas and snakes? Are all snakes considered a kind of naga, or are they just similar enough that nagas would feel offended like, "if you'd harm that being that's kinda like me, you'd harm me, too"?

Malcolm wrote:

Snakes (sarpa) are not nāgas.

Author: Malcolm

Date: Sunday, November 18th, 2018 at 9:16 AM

Title: Re: A request to explain Vajrayana to a common Mahayanika

Content:

ford_truckin said:

How do you know you've accumulated anything by doing the practices? What if one remains stubborn, angry, and non compassionate?

Malcolm wrote:

There are teachings concerning what signs arise at every stage of the practice. If one

remains stubborn, angry, and without compassion, this is also a sign. This is a sign that your practice is not grounded in bodhicitta.

ford_truckin said:

Signs at every stage of practice meaning lesser afflictions and supernatural phenomena?

Malcolm wrote:

There are specific yogic markers outlined in Vajrayāna by which practitioners may judge their progress. There are specific yogic markers outlined in common Mahāyāna by which practitioners may judge their progress. The signs and practices differ, however, the markers measure the same level of progress. Vajrayāna markers are more swiftly achieved than common Mahāyāna ones. For example, there are today in the world far more people who have realized in this life the first bhumi who are Vajrayāna practitioners than in common Mahāyāna. This is because the path is easier, there are more methods, and so on. For example, in common Mahāyāna there exist no means of realizing anything in the bardo, since there is no instructions for awakening in the bardo in common Mahāyāna. But many practitioners of Vajrayāna attain full buddhahood in the bardo, even today, as the many signs of practice we witness among great Vajrayāna practitioners after they pass away.

Author: Malcolm

Date: Sunday, November 18th, 2018 at 9:26 AM

Title: Re: A request to explain Vajrayana to a common Mahayanika

Content:

Wayfarer said:

Is it OK to say that I find references to the 'common Mahayana' a bit daunting? In the context of modern culture, as distinct maybe from the context of Tibetan religious culture, Mahayana is anything but 'common'. It seems to indicate a tone of condescension.

Malcolm wrote:

"Common" *(sādhāraṇa) refers to the set of beliefs and practices shared between the causal Pāramitāyāna and resultant Vajrayāna. "Uncommon" (asādhāraṇa) refers to Secret Mantra, the practice of which is not shared with the Pāramitāyāna, and is exclusive to Vajrayāna in general.

*According to Monier Williams, sAdhAraNa means: having or resting on the same support or basis "", belonging or applicable to many or all , general , common to all , universal , common to (gen. dat. instr. with and without;

asAdhAraNa means: not common , special , specific Tarkas. ; quite uncommon , extraordinary Das3. Katha1s. &c. ; (%{am}) n. special property L.

Author: Malcolm

Date: Sunday, November 18th, 2018 at 10:16 PM

Title: Re: A request to explain Vajrayana to a common Mahayanika

Content:

TrimePema said:

Thank you! What is the difference in activity of non-arya and arya bodhisattvas?

Malcolm wrote:

Range.

TrimePema said:

Forgive my obtuseness.

Are you saying a non-arya being benefits countless beings in inconceivable ways just by having taken the bodhisattva vow and subsequently engaging in common activities like giving money to homeless people and meditating 20 minutes a day? In other words, that a non-arya bodhisattva benefits only some beings and arya bodhisattvas benefit increasingly large numbers according to the bhumis, but the benefit is the same caliber?

Are you saying that a non-arya bodhisattva will automatically benefit beings in inconceivable ways in each and every lifetime simply by having the vow on their mindstream, even if they have not revived the vow in their current lifetime?

Malcolm wrote:

The range of the activity of common bodhisattvas is limited. They have not developed four basis of miraculous power, the five higher knowledges, and so forth.

Ārya bodhisattvas have more range, since, from the first bhumi onward a bodhisattva has emanations that increase by the power of ten. This, first stage bodhisattvas have 100 emanations and so forth. Also, due to their realization of emptiness, bodhisattvas on the stages are not mired down by the connate fetter of grasping a self, and thus can engage in tremendous deeds.

Nevertheless, the simple aspiration to attain full awakening has sufficient force to make certain that person will someday attain full awakening.

With respect to the bodhisattva vow, this is, in actuality, only ever taken once. Each subsequent time one goes to receive the bodhisattva vow in another lifetime, it is signal that one has in fact received in in a previous lifetime. The bodhisattva vow is taken upon the mindstream because it is principally a vow taken as a motivation, unlike pratimokṣa and secret mantra vows, which are principally taken upon the body of this life as precepts for conduct. Thus, at death, one does not lose the bodhisattva vow, unlike pratimokṣa vows and secret mantra vows, which are lost at the breakup of the five aggregates at the time of death.

Author: Malcolm

Date: Sunday, November 18th, 2018 at 10:17 PM

Title: Re: A request to explain Vajrayana to a common Mahayanika

Content:

ford_truckin said:

Signs at every stage of practice meaning lesser afflictions and supernatural phenomena?

Malcolm wrote:

There are specific yogic markers outlined in Vajrayāna by which practitioners may judge their progress. There are specific yogic markers outlined in common Mahāyāna by which practitioners may judge their progress. The signs and practices differ, however, the markers measure the same level of progress. Vajrayāna markers are more swiftly achieved than common Mahāyāna ones. For example, there are today in the world far more people who have realized in this life the first bhumi who are Vajrayāna practitioners than in common Mahāyāna. This is because the path is easier, there are more methods, and so on. For example, in common Mahāyāna there exist no means of realizing anything in the bardo, since there is no instructions for awakening in the bardo in common Mahāyāna. But many practitioners of Vajrayāna attain full buddhahood in the bardo, even today, as the many signs of practice we witness among great Vajrayāna practitioners after they pass away.

ford_truckin said:

What practices can you recommend that would lead to a realization of the first bhumi? Something simple would be nice.

Malcolm wrote:

Ngondro practice, refuge, bodhicitta, Vajrasattva, Mandala offerings, and Guru Yoga. One does not really need any other practices.

Author: Malcolm

Date: Sunday, November 18th, 2018 at 10:22 PM

Title: Re: Why is compassion central to Buddhism?

Content:

nichiren-123 said:

I often hear and read how compassion is vital to Buddhist practice, alongside wisdom. My question is why is compassion important and how does it relate to wisdom?

Malcolm wrote:

Love and compassion are the basis for Mahāyāna bodhicitta, the wish to attain perfect buddhahood for the benefit of sentient beings. However, love and compassion are not sufficient for eliminating obscurations, so for this one requires wisdom.

Without compassion, one cannot generate bodhicitta, and without bodhicitta, one cannot attain perfect buddhahood. So one can understand that compassion is the field in which the qualities of awakening grow.

Author: Malcolm

Date: Sunday, November 18th, 2018 at 10:25 PM

Title: Re: omniscient? infallible?

Content:

Malcolm wrote:

The omniscience of the Buddha does not mean he knew everything about the world, such as the number of maggots it contains. It means he understood everything relative to the paths of awakening of śrāvakas, pratyekabuddhas, and bodhisattvas.

Seeker12 said:

Thoughts on this quote from Mipham Rinpoche in the Khenjuk?

"The eighth category, intentional knowing, concerns hidden objects of investigation as well as the answers to whatever questions others may ask. Shravakas can perceive such things after wishing: "May I know this!" and then composing themselves in dhyana as, for example, Maudgaliputra did when explaining the royal history of the Shakyas. Shravakas can perceive any appropriate topic but not places, times, and forms that are extremely distant. The Buddha's intentional perception surpasses that of the shravakas because it is spontaneously and effortlessly accomplished; because it perceives all knowable unobstructedly; because, since he constantly abides in composure, it transcends perceiving when in composure and not perceiving when not in composure, and because he gives a satisfying answer to every possible question raised by sentient beings."

Malcolm wrote:

Yes, this simply means that a Buddha does not need to enter into an equipoise of dhyāna in order to perceive a knowable. It does not mean he knows everything all the time. It means he can know any thing at any time.

Author: Malcolm

Date: Sunday, November 18th, 2018 at 11:27 PM

Title: Re: omniscient? infallible?

Content:

Seeker12 said:

Thoughts on this quote from Mipham Rinpoche in the Khenjuk?

"The eighth category, intentional knowing, concerns hidden objects of investigation as well as the answers to whatever questions others may ask. Shravakas can perceive such things after wishing: "May I know this!" and then composing themselves in dhyana as, for example, Maudgaliputra did when explaining the royal history of the Shakyas. Shravakas can perceive any appropriate topic but not places, times, and forms that are

extremely distant. The Buddha's intentional perception surpasses that of the shravakas because it is spontaneously and effortlessly accomplished; because it perceives all knowable unobstructedly; because, since he constantly abides in composure, it transcends perceiving when in composure and not perceiving when not in composure, and because he gives a satisfying answer to every possible question raised by sentient beings."

Malcolm wrote:

Yes, this simply means that a Buddha does not need to enter into an equipoise of dhyāna in order to perceive a knowable. It does not mean he knows everything all the time. It means he can know any thing at any time.

Seeker12 said:

So if he WANTED to, for example, know the number of maggots in the world, he could then, correct? I believe that's the standard Theravada position as well.

Malcolm wrote:

Yes, should there be a need for the Buddha to answer that question, he could answer it.

Author: Malcolm

Date: Sunday, November 18th, 2018 at 11:27 PM

Title: Re: Lotus Vs wisdom Vs flower garland sutra worldview?

Content:

Queequeg said:

From the Princeton Dictionary of Buddhism -

"In Sanskrit, "dharma-realm," viz., "realm of reality," or "dharma element"; a term that has two primary denotations... [Abhidharma definition omitted] In the MAHAYANA, dharmadhātu is used primarily to mean "sphere of dharma," which denotes the infinite domain in which the activity of all dharmas takes place - i.e., the universe..."

ie. "all other dharmas (collectively, dharmadhātu)".

Malcolm wrote:

The inference you have made, based on the definition as you understand it, is incorrect. The dharmadhātu is uncompounded. Since your definition is incorrect, your argument is flawed.

The basic statement you first made was, "a given particular compounded dharma is the dharmadhātu (an uncompounded dharma)." This is incoherent.

You then changed your tune to "because a given particular compounded dharma exists, all compounded dharmas exist." This is just the Sarvastivādin generative cause,

kāraṇahetu, that is, all phenomena are generative causes of all other phenomena with the exception of themselves. This is classical Abhidharma. See page 254, Abhidharmakośabhaṣyaṃ, Pruden. But this is not even at the level of dependent origination yet. The six causes and the four conditions are explained prior to dependent origination; which only has to do with afflictive causes that generate samsaric existence, not causes and conditions in general. The gatha you quoted by the Buddha was actually spoken by him in response to the question of who this or that monk had been in a past life. His intention, in that statement, was to point out from affliction and action arise suffering, and with the absence of affliction and action, suffering ceases.

Also, your error in the latter statement is equating all dharmas with the dharmadhātu.

As I said above, the dharmadhātu is uncompounded. For example, Vasubandhu explains in his commentary on the Mahāyānasūtra-ālaṃkāra, "The dharmadhātu is uncompounded because it does not arise and it does not perish." Maitreyanātha explains in the Distinguishing the the Middle from Extremes, "When emptiness is summarized, it is called suchness, absence of characteristics, the limit of the real (bhūtakoti), and the dharmadhātu." Etc., there are many other places where this is explained in sūtras and sastras.

Queequeg said:

You're trying to limit this discussion to Abhidharma. This subject is not limited by that sub-category of Buddhist teachings.

Malcolm wrote:

No, actually, I am pointing out that in the Mahāyāna, dharmadhātu is a synonym of emptiness, suchness, the reality-limit (bhūta-koti), etc. As such, it cannot be construed the way the way you are trying to construe it.

Queequeg said:

I'll have to get back to you. I need to understand what you have written. Might take a while.

Malcolm wrote:

Feel free to take your time. I am in no hurry.

Author: Malcolm

Date: Tuesday, November 20th, 2018 at 5:56 AM

Title: Re: the six consciousnesses (vijñanas)

Content:

clyde said:

My question is this: I understand that light reflected from objects and making contact with the eye gives rise to eye consciousness, but how do thoughts which are sensed by the mind giving rise to mind consciousness arise?

Malcolm wrote:

Mental consciousness, unlike the other five consciousnesses, does not have a point of support. The object of the mental consciousness is the dharmadhātu, which contains the mental factors.

Author: Malcolm

Date: Tuesday, November 20th, 2018 at 9:29 PM

Title: Re: A request to explain Vajrayana to a common Mahayanika

Content:

ford_truckin said:

What practices can you recommend that would lead to a realization of the first bhumi? Something simple would be nice.

Malcolm wrote:

Ngondro practice, refuge, bodhicitta, Vajrasattva, Mandala offerings, and Guru Yoga. One does not really need any other practices.

MiphamFan said:

Where would shamatha fit in?

Malcolm wrote:

In Vajrayāna, sadhana recitation is śamatha.

Here, specifically, after the dissolution of the refuge field, Vajrasattva, or taking empowerment from the guru, one rests in the nature of mind.

Author: Malcolm

Date: Tuesday, November 20th, 2018 at 9:32 PM

Title: Re: A request to explain Vajrayana to a common Mahayanika

Content:

TrimePema said:

Can you explain how a non-arya bodhisattva of limited range actually benefits beings in the same way a less limited, arya bodhisattva benefits beings?

Malcolm wrote:

If a common bodhisattva has a more limited range than an āryabodhisattva, it stands to reason they cannot immediately benefit as many sentient beings, right?

On the other hand, a first stage bodhisattva has a limited range compared with a tenth stage bodhisattva as well.

Author: Malcolm

Date: Tuesday, November 20th, 2018 at 9:33 PM

Title: Re: Difficulty doing Manjushri practices and prayers due to negative association

Content:

Arupajhana7 said:

3. Is there really a consensus in the Tibetan community that Osel Mukpo is the reincarnation of Mipham the Great? What is the argument that he is? What is the argument that he is not?

ratna said:

Mipham the Great said before his death that there he wouldn't be reborn in this world:

wrote: said:

Now is a critical moment in these final times; the barbarians and so forth are close to destroying the teaching, so there is no point whatsoever in my taking rebirth. If this were the time of the brothers of sMin grol gling, it might have been possible to benefit sentient beings in all sorts of ways. Now, because of temporal contingencies, it is difficult. From now on, I will not be taking rebirth in impure realms."It is said that, staying only in pure realms and benefiting beings with magical emanations by the power of prayer, it is the nature of sublime beings to appear incessantly until the end of time.

ratna said:

From Beacon of Certainty, translated by John W. Pettit.

Malcolm wrote:

Well, just to play Devil's advocate, are you sure that he could not have had a change of heart and issued emanations to Jamdudvipa out of pity?

Author: Malcolm

Date: Tuesday, November 20th, 2018 at 9:37 PM

Title: Re: Difficulty doing Manjushri practices and prayers due to negative association

Content:

Arupajhana7 said:

Given that it has come out that Mukpo has sexually abused many women I now feel quite negatively about him. I don't want to strengthen any karmic connections to him as a teacher.

I now have very negative emotions come up whenever I think about Manjushri too. I actively avoid prayers and practices that involve Manjushri.

I would like to believe that Manjushri is not actually uniquely tied to Osel Mukpo but this has been entrained in my mind quite strongly.

Malcolm wrote:

Than don't believe it. It is that simple. It is not Mañjuśrī's fault that Penor Rinpoche decided to recognize Mukpo as a reincarnation.

Arupajhana7 said:

So I have two questions regarding Manjushri

1. Do you think Osel Mukpo is actually an emanation of Manjusri? / what are some teachings that would imply less of this special connection than I was taught?

Malcolm wrote:

No, I do not believe this any more than I believe the earth is flat.

Arupajhana7 said:

2. What are good ways to get over such a major block to Manjushri practices (and prayers)?

Malcolm wrote:

Go meet HH Sakya Trizin, Mañjuśrī in person, and receive Mañjuśrī practice from him.

Arupajhana7 said:

While I am here I also want to ask,

3. Is there really a consensus in the Tibetan community that Osel Mukpo is the reincarnation of Mipham the Great? What is the argument that he is? What is the argument that he is not?

Malcolm wrote:

There is no such consensus at all. Some people believe it, some don't.

Author: Malcolm

Date: Tuesday, November 20th, 2018 at 9:40 PM

Title: Re: Difficulty doing Manjushri practices and prayers due to negative association

Content:

Arupajhana7 said:

Want to add that the reason I asked question number 3 is that I would like to study the works of Mipham the Great but have some resistance to it because of the association with Osel Mukpo.

Malcolm wrote:
That's a pity.

Author: Malcolm

Date: Tuesday, November 20th, 2018 at 10:08 PM

Title: Re: Difficulty doing Manjushri practices and prayers due to negative association

Content:

Malcolm wrote:

Well, just to play Devil's advocate, are you sure that he could not have had a change of heart and issued emanations to Jamdudvipa out of pity?

ratna said:

Emanation, sure (the last sentence of his quote actually indicates the possibility of magical emanations). But reincarnation, well, he says no. To me it looks like he didn't want to get his name involved in the tulku business in any way.

Malcolm wrote:

Well, it was a fruitless wish, wasn't it? There are two Mipham tulkus out there, at least.

Author: Malcolm

Date: Tuesday, November 20th, 2018 at 11:15 PM

Title: Re: Difficulty doing Manjushri practices and prayers due to negative association

Content:

Malcolm wrote:

2. What are good ways to get over such a major block to Manjushri practices (and prayers)?

Go meet HH Sakya Trizin, Mañjuśrī in person, and receive Mañjuśrī practice from him.

pueraeternus said:

Just to clarify, do you mean the now Sakya Trichen (41st HHST) or the current 42nd HHST?

Malcolm wrote:

Sakya Trichen, old habits die hard.

Author: Malcolm

Date: Wednesday, November 21st, 2018 at 12:41 AM

Title: Re: A request to explain Vajrayana to a common Mahayanika

Content:

LolCat said:

Would it matter that non-arya Bodhisattvas may be very afflicted, does the force of the Bodhisattva aspiration ensure beings are benefited even if they don't consciously intend it?

I can imagine Arya Bodhisattvas having powers like clairvoyance which would help them

know what sentient beings need, but isn't it possible for non-arya Bodhisattvas to screw things up, even if they may have the best of intentions(and at other times perhaps not even that).

Malcolm wrote:

This is very far off the point of the original topic, however, the Mahāyāna bodhicitta is based on compassionate intention. As ordinary bodhisattvas, we do our best.

Author: Malcolm

Date: Wednesday, November 21st, 2018 at 1:09 AM

Title: Discussion of Zhiyi's Doctrine (2 Truths or 3) - from Ryoei Tyler Lecture Topic

Content:

DGA said:

What do you notice in it?

Coëmgenu said:

Environmentalism? What were you thinking would be noticed?

I'll second the thank you for putting it up all the same though, it is a nice blurb.

DGA said:

The transition from environmental sentiment to the Gauss-Bonnet Theorem, by way of an adaptation of B Ziporyn's local/global coherence/incoherence dialectic, is noteworthy.

Malcolm wrote:

The rhetoric of interconnectedness between parts and whole is covered in the six causes and four conditions of Sarvastivāda Abhidharma. Causes and effects however, cannot be interwoven since no cause exists at the time of its effect, and no effect exists at the time of its cause, unless one make the mistake of asserting, like the Sarvastivādins do, that "everything exists in the three times." This error is no better than the nonbuddhist Sāṃkhya assertions that effects exists within their cause.

Also, the "one is all, all is one idea" is negated throughly by an analysis of the self of the person; if there is no self in a person composed of five aggregates, under the stated principle of the article, one can't expect to find a "one" composed of "all" or an "all" that composes "one" either.

So, while the lecture may make one feel warm and fuzzy, it does not stand up to critical analysis.

Author: Malcolm

Date: Wednesday, November 21st, 2018 at 1:57 AM

Title: Re: A request to explain Vajrayana to a common Mahayanika

Content:

TrimePema said:

Can you explain how a non-arya bodhisattva of limited range actually benefits beings in the same way a less limited, arya bodhisattva benefits beings?

Malcolm wrote:

If a common bodhisattva has a more limited range than an āryabodhisattva, it stands to reason they cannot immediately benefit as many sentient beings, right?

On the other hand, a first stage bodhisattva has a limited range compared with a tenth stage bodhisattva as well.

TrimePema said:

I understand what you are saying, Lopon. I am asking about the specific mechanics by which one can prove that a non-arya bodhisattva is already engaged in the same caliber of benefit to any given sentient being as an arya bodhisattva is but with less range. Here speaking of let's say only one subject of benefit.

I am asking this question regarding what I said earlier - that in order to benefit sentient beings as a bodhisattva one must really first attain at least the first bhumi (but now I think, after having read all of your responses, that I was mistaken and I really should have said the 8th bhumi).

Malcolm wrote:

Well, if there is no ārya bodhisattva around, but there is someone who wants to hear the dharma, and there is a regular guy named joe who has some understanding of Mahāyāna, and give an explanation, who is benefitting that being more? An absent ārya bodhisattva or a present common bodhisattva name joe?

And what is meant here by benefit? The only truly beneficial things Buddhas and bodhisattvas do is demonstrate the path. Of the three kinds of giving, the gift of Dharma is the most meaningful. Of course, giving material gifts to the needy and protection to the fearful is beneficial, but the most profound generosity is the gift of Dharma.

One might not be an ārya bodhisattva, but if one can bestow the gift of Dharma, the benefit of this gift is truly inconceivable, and it really does not matter whether you are an awakened bodhisattva or not. You never know if the person to whom you bestow the gift of Dharma won't manifest high level of realization.

The aspiration to attain full buddhahood itself is of inconceivable benefit from the point of view of the cause. It is the cause of all benefit in samsara. Therefore, even the aspiration of a common person to full buddhahood is inconceivably beneficial to all sentient beings, far more profound than the awakening of an arhat or pratyekabuddha.

The idea that one can only benefit sentient beings as a first or an 8th stage bodhisattva is therefore erroneous.

Shantideva says in The Way of the Bodhisattva 1:9:

Should bodhicitta come to birth
In those who suffer, chained in the prison of samsara,
in that instant they are called Children of the Blissful One,
revered by all the world, the gods, and humankind...

Shantideva also mentions that of course the bodhicitta of aspiration itself is not sufficient, one needs to have engaged bodhicitta as well. And here, in 1:17-19, he says:

From bodhicitta in intention,
Great results arise for those still turning in the wheel of life;
But merit does not arise from it in ceaseless streams
As is the case for active bodhicitta.

For when, with irreversible intent
the mind embraces bodhicitta,
Willing to set free the endless multitude of beings,
In that instant, from that moment on,

A great and unremitting stream,
A strength of wholesome merit,
even during sleep and inattention,
Rises equal to the vastness of the sky.

Author: Malcolm

Date: Wednesday, November 21st, 2018 at 2:10 AM

Title: Re: A request to explain Vajrayana to a common Mahayanika

Content:

Coëmgenu said:

So from this thread I gather that tantrikāḥ believe that they have received abhiṣeka from the 10-directional Buddhas. This is the same abhiṣeka that "common-path" (or whatever the appropriate term here is) bodhisattvāḥ receive at the close of the 10th bodhisattvabhūmi. This abhiṣeka takes place in ākaniṣṭagandavyūha.

Malcolm wrote:

Well, Vajrayāna is called the result vehicle, because it takes the result as the path. When one enters into any mandala, one is entering into the mandala of Ākaniṣṭa Ghanavyūha (not gaṇḍavyūha, common error here), and one receives the empowerment there, from the guru who embodies the buddhas of the ten directions.

Coëmgenu said:

By question is: what does this mythic story of receiving abhiṣeka from the 10-directional Buddhas at the culmination of your bodhisattvayāna practice even mean in this new context? You already have the highest ordination that exists, if you believe in your

empowerment.

Malcolm wrote:

The point of empowerment is to wake up. If you don't wake up during the empowerment, then you have a sadhana to practice. In that sadhana, you continue to take gather the two accumulations, take empowerment, and so on. And yes, one has received the highest ordination that exists, in this very life, rather than the long, slow, brutal, path of the common Mahāyāna.

Author: Malcolm

Date: Wednesday, November 21st, 2018 at 5:43 AM

Title: Re: Lecture by Ryoei Tyler, 2013

Content:

rory said:

Paul Swanson Vol 3 T'ien-Tai's Mo-Ho Chih-Kuan: Clear Serenity, Quiet Insight

p. 1998 Glossary: inter-inclusiveness of the ten realms: ..

Frn. les dix mondes qui se contiennent mutuellement

Def. the ten destinies from hell to buddhahood all interpenetrate each other and all include the other nine. see also: three thousand realms in a single thought.

Malcolm wrote:

The main problem with this definition is that śrāvakas, pratyekabuddhas, bodhisattvas, and buddhas do not inhabit independent realms, unlike the six realms, which are gatis, karmic destinations, the four kinds of āryas, śrāvakas, pratyekabuddhas, bodhisattvas, and buddhas, are beyond karma and beyond taking birth in the three realms. The four kinds of āryas are not destinies. Nominally, however, the four āryas only belong to the human realm (though there are arhats also in the five pure abodes located at the summit of the form realm) and are included within it. Thus, Venerable Zhiyi's math is, at best, aspirational. One certainly cannot take it literally.

Author: Malcolm

Date: Wednesday, November 21st, 2018 at 6:59 AM

Title: Re: Lecture by Ryoei Tyler, 2013

Content:

rory said:

Sung-Bae Park Buddhism and Sudden Enlightenment p. 110 Chapter Fourteen

Faith and Enlightenment in the Hua-yen Sutra

Hua-yen Buddhism is based on the idea of dharmadhatu* (Chinese: fa chieh), or the "dharma realm." In the dharma realm, there is li shih wu-ai, or "unobstructed mutual penetration between phenomena and noumena," and shih shih wu-ai, or "unobstructed mutual penetration between phenomena and phenomena." The formula Li shih wu-ai means that each dharma contains the totality, whereas shih shih wu-ai means that all dharmas mutually contain each other. All dharmas interpenetrate because they arise through pratityasamutpada*>, or "dependent origination." Since each dharma arises through pratityasamutpada*, it has no svabhava*, or "self-nature," and therefore mixes

through and through with every other dharma. As a result of pratityasamutpada* in the dharma realm of mutual penetration, "all is in one" and "one is in all." Even though all dharmas penetrate each other mutually without obstruction, they still function separately and remain exactly as they are.

The Hua-yen dharma realm is often illustrated by the "jewel net of Indra." Here, the universe is likened to a net wherein each intersection has a jewel that reflects the totality (establishing li shih wu-ai) as well as all the other jewels (establishing shih shih wu-ai) from its own viewpoint in the net. There is thus a mutual reflection among all dharmas in the universe, so that one mirrors all and all mirror one.²

gassho

Rory

Malcolm wrote:

These things all make great poetry, but they don't stand up to analysis. Further, defining dharma as phenomena and dharmatā as noumena is a terrible idea. Noumena is a term we have from Kant, and means "a thing as it is in itself, as distinct from a thing as it is knowable by the senses through phenomenal attributes." There is no such a thing as a thing in itself (svabhāva). Saying "thing in itself" is just a reference to a self-nature. So it really does not work when applied to any Buddhist philosophy.

Author: Malcolm

Date: Wednesday, November 21st, 2018 at 7:00 AM

Title: Re: Lecture by Ryoei Tyler, 2013

Content:

narhwal90 said:

I raised the Gauss-Bonnet question with a mathematician/physicist here at work, he gave me a basic primer on what it does and why we care. Essentially it, among a number of other mathematical propositions, permit a precise description of shape in various dimensions; for example, from a topological standpoint a coffee mug without a handle is viewed as a sphere with the top poked in, but it is a profoundly different topology than a mug with a handle, as is a mug with 2 handles. The propositions handle a variety of problems relating to curvature of surfaces and how geometries are expressed in different dimensional spaces, there are well-specified relationships between these things.

That said, the theory does not posit a particular relationship between humanity and environment. I think it is speculative to cite Gauss-Bonnet to support such an assertion. The former can be mathematically demonstrated, but that doesn't mean the latter is equally so.

Malcolm wrote:

So, the conclusion here is, more bad math.

Author: Malcolm

Date: Wednesday, November 21st, 2018 at 7:05 AM

Title: Re: the six consciousnesses (vijñānas)

Content:

Clyde said:

I understand the dharmadhātu as being the sphere of all phenomena. Is that correct?

Malcolm wrote:

No. There are two definitions of dharmadhātu; the Abhidharma idea, which I am using here, defined as the object of the mental organ; and the Mahāyāna idea, where dharmadhātu is a blanket term for the emptiness of all phenomena.

On the former presentation, there is no point of support, the dharmadhātu is not a point of support per se.

Author: Malcolm

Date: Wednesday, November 21st, 2018 at 11:57 PM

Title: Re: Lecture by Ryoei Tyler, 2013

Content:

Malcolm wrote:

Causes and effects however, cannot be interwoven since no cause exists at the time of its effect, and no effect exists at the time of its cause, unless one make the mistake of asserting, like the Sarvastivādins do, that "everything exists in the three times." This error is no better than the nonbuddhist Sāṃkhya assertions that effects exist within their cause.

Queequeg said:

We distinguish cause and effect primarily because that's how we experience, but really, linear cause and effect is just us observing the present and observing continuities against what we remember about the past, and speculating about the future.

Neither from itself nor from another,
Nor from both,
Nor without a cause,
Does anything whatever, anywhere arise.
-Nagarjuna

And yet we conventionally see continuities. In context, they're True.

Malcolm wrote:

No, they are not "true." This perception of continuities are in fact cognitions which are erroneous with respect to the nature of the objects that are being perceived.

The entire point of the first chapter of MMK, is as Buddhapaṇita points out:

Because results, conditions, and non-conditions do not exist, descriptions for arising are merely conventional.

Queequeg said:

The Third Truth affirms dharmas, affirms their emptiness. The third truth declares their identity.

Whatever is dependently co-arisen
That is explained to be emptiness.
That, being a dependent designation,
Is itself the middle way.
-Nagarjuna

Malcolm wrote:

As I have already shown elsewhere, the need for a third truth is expressly denied in The Meeting of the Father and Son Sūtra (Āryapitāputrasamāgamana-nāma-mahāyāna-sūtra):

The truths of the knower of the world are two;
not heard by you from another, but seen for yourself.
Those [two] are the relative and ultimate.
There isn't any third truth at all

The citation you provide merely means that emptiness, dependent designation, and middle way are synonyms. Candrakīrti states in the Prasannapāda:
Whatever is emptiness, that is a dependently designated" is the presentation of "that emptiness itself is dependent designation." A chariot is designated in dependence on the parts of a chariot such as the wheels and so forth. Whatever is designated in dependence on its own parts, that by nature is nonarising. Whatever by nature is nonarising, that is emptiness. That emptiness bearing the characteristic of being nonarising by nature is the presentation of the middle way, that is, because in something that does not arise by nature there is no existence, and because there is no perishing in something which does not arise by nature, there is no nonexistence. Because of being free from the two extremes of existence and nonexistence, that emptiness bearing the characteristic of nonarising by nature itself is the middle way or the middle path. That being the case, therefore, "emptiness," "dependent designation," and "middle way" are different names for dependent origination.
This is all to counter the realism concerning dependent origination found in the lower schools, i.e., that there are dependently originated things, continuities, and so on.

Queequeg said:

Conventionally, we can assert the observation that all dharmas arise together. It doesn't negate the observation that this dependence is what it means to be empty.

Malcolm wrote:

No, we cannot assert that, since specifically, dependent origination means nonarising,

as shown above by Candrakīrti, and as illustrated by this citation of the Buddha he produces:

Whatever arises from conditions does not arise.
There is no nature of arising other than that.
Whatever arises in dependence on conditions is explained to be empty.
The one who knows emptiness, that one is prudent.

He also cites the Lanka:

Mahāmati, intending nonarising by nature, I have taught that all phenomena do not arise.

Queequeg said:
The third truth, the Middle Way, is just the actionable implication of Nagarjuna's two truths.

Its a way to understand.

Malcolm wrote:
It is a proliferation, an interpolation, and a fabrication. It does not aid in understanding the Buddha's teachings, it obscures the Buddha's teachings, since it is directly rejected in the sūtras, as shown above.

Queequeg said:
On the subject of environmentalism, it seems to me, the conventional observation that what we do individually has a real connection to the (in this case, literally) global circumstance is a critical expedient - until we intuitively understand that our personal conduct and choices impacts the planetary climate, its unlikely we are going to take the actions necessary to ameliorate the looming disasters.

Malcolm wrote:
Most of us, it seems, choose not to understand this, and this is evident by our actions as a collective species.

Author: Malcolm
Date: Thursday, November 22nd, 2018 at 12:21 AM
Title: Re: A request to explain Vajrayana to a common Mahayanika
Content:

MiphamFan said:
Where would shamatha fit in?

Malcolm wrote:
In Vajrayāna, sadhana recitation is śamatha.

Here, specifically, after the dissolution of the refuge field, Vajrasattva, or taking empowerment from the guru, one rests in the nature of mind.

MiphamFan said:

Right now I'm doing sun salutations and mentally reciting the refuge verses. Do you think that's OK or should I try to sound out? Seems a bit difficult though.

Malcolm wrote:

You recite the verses of refuge at the top, then do the prostration.

Author: Malcolm

Date: Thursday, November 22nd, 2018 at 4:53 AM

Title: Re: Lecture by Ryoei Tyler, 2013

Content:

Coëmgenu said:

If I can summarize the above, I think the reason, or a reason, why it can be difficult for someone coming from a thorough background in normative Madhyamaka to engage significantly with the three truths inasmuch as they are laid out in a gradual-and-successive framework (i.e. 1, 2, 3, the way we always see them "laid out" so to speak) may well be because the perspective is so coarse and basic. At the stage of the first contemplation, basic things like the "emptiness of emptiness" have not been established and are not established until the second contemplation. These are things that we take for granted in our daily discussion of the two truths. Ven Zhiyi, it seems, does not take emptiness of emptiness for granted, and wants to exhaustively and slowly introduce increasing levels of complexity to a practice that starts extraordinarily coarse and basic, so much so as to only vaguely be called Buddhism, and becomes progressively more refined, until the end-result perfect-and-sudden interfusion of contemplations is equivalent to normative Madhyamaka, not above it.

IMO, once again much of the above references CSQI 457-467

Malcolm wrote:

My principle objection is one of terminology. Satyas are something very specific, cognitions, not principles.

Author: Malcolm

Date: Thursday, November 22nd, 2018 at 11:05 AM

Title: Re: New Head of Nyingma: Kathok Getse Rinpoche

Content:

thogme19 said:

Nyingma head Kathok Getse Rinpoche dies after accident

<https://www.tibetsun.com/news/2018/11/21/nyingma-head-kathok-getse-rinpoche->

dies-after-
accident?fbclid=IwAR3bn14n9qiEyddUVACbehlHpzGhatEr4J0JH4nFneUO15PkVn7lwF
S5OIk

Malcolm wrote:
Very inauspicious.

Author: Malcolm
Date: Thursday, November 22nd, 2018 at 11:35 PM
Title: Re: Lecture by Ryoei Tyler, 2013
Content:

Queequeg said:
It should be kept in mind that Zhiyi was responding to his contemporaries. The dumbed down version of two truths are attributed to what he called Provisional Mahayana. The three Truths you are describing may apply to the Separate Teaching. This is where the Middle is a sublime state beyond the binary two truths. In the perfect, the distinctions are effaced. It then transitions into a consideration of the means by which enlightened beings transform others.

Malcolm wrote:
You keep mistaking the two truths for principles, rather than what they are, that is, cognitions.

The terms "emptiness," "dependent designation," and "middle way" are synonyms. They refer to the same thing. In other words, there is no sublime middle that can be peeled away from the two truths. The two truths are inseparable, this is why Dharmamitra, in his commentary on Haribhadra's Sphutartha commentary on the Perfection of Wisdom states:

Called "deep," because some people do not understand the inseparable two truths, and for them it becomes a place of fear, its depth difficult to realize."

It is possible we are talking about the same thing, but thus far, I don't think so. Jayānanda states in his commentary on Candrakīrti's Introduction to the Middle Way:

The middle way is understood as dependent origination, having abandoned grasping to permanence and annihilation.

And:

The middle way is the path free from concepts of entities and nonentities.

Nāgārjuna again, in the Vigrahavyāvartanī:

I pay homage the supreme peerless Buddha who taught emptiness, dependent origination, and the middle way to have one meaning.

Or Buddhapalita:

"Having a view of existence or nonexistence with respect to entities results in many errors, therefore, "entities lack inherent existence" is seeing the truth, i.e., the middle way, and that is proof of the ultimate.

Bhavaviveka states:

Whatever is emptiness, that is designated in dependence. Because the convention of mundane and transcendent is asserted, there is designation dependent on appropriation. That is the middle way, because the middle is free from the extremes arising and nonarising, existence and nonexistence...For the meditation of the middle way it is said that one does not conceive at all, "The eye is an existent entity," "The eye is not an existence entity," and so on. The Ārya Ratnakuta Sūtra states, "Kāśyapa, "Existence" is one extreme; "Nonexistence" is the second extreme, whatever is between those extremes is without form and cannot be shown, is unimpeded, nonabiding, does not appear, is not perceptible, is not a place." Those are the proofs. "Path" is a convention for "method of obtaining."

Author: Malcolm

Date: Friday, November 23rd, 2018 at 1:43 AM

Title: Re: How are the 8 negations of Nagarjuna derived?

Content:

nichiren-123 said:

I'm currently reading Nagarjuna's middle way and it starts with the dedicatory verse:

"...there is neither cessation nor origination, neither annihilation nor the eternal, neither one nor many, neither coming nor going..."

I want to know the basic rundown of why these eight negations are so?

Malcolm wrote:

Because whatever arises dependently neither ceases nor arises, is neither annihilated nor permanent, is neither one nor many, and neither comes nor goes. This is why Nāgārjuna praises the Buddha, the best of teachers, who taught dependent origination for the pacification of all proliferation.

Author: Malcolm

Date: Friday, November 23rd, 2018 at 2:25 AM

Title: Re: A request to explain Vajrayana to a common Mahayanika

Content:

Coëmgenu said:

Being the abhiṣikta of the daśadīkātathāgatāni (10-directional buddhas) is equivalent

to having the realization of Śākyamunibuddha, that is why I am skeptical. I am not actually asking anything. In retrospect I should have never posted. My apologies.

Malcolm wrote:

It is possible for someone to attain full buddhahood from abhiṣeka, for example, King Indrabhūti I, etc., but it is exceedingly rare. For the most part, people receive the empowerment which creates a specific dependent origination of the cause (the five aggregates, etc.) with the result (the five buddha families, etc.), allowing one to view the five aggregates as the five buddhas, etc., thus allowing one to practice the result as the path.

Author: Malcolm

Date: Friday, November 23rd, 2018 at 4:07 AM

Title: Re: Lecture by Ryoei Tyler, 2013

Content:

Malcolm wrote:

You keep mistaking the two truths for principles, rather than what they are, that is, cognitions.

Queequeg said:

No. If that's how it comes across then it's a shortcoming of how I'm communicating.

Malcolm wrote:

There is no third (object of) cognition that we can call "the middle," and thus you agree, there are only two truths, and not three. Why? Because things can only be perceived correctly or incorrectly, there is no third cognition beyond those two.

Happy Thanksgiving.

Author: Malcolm

Date: Friday, November 23rd, 2018 at 6:57 AM

Title: Re: Difficulty doing Manjushri practices and prayers due to negative association

Content:

Karinos said:

now knowing above, how come any of living Rinpoche of past or future can be actual Manjusri - himself - in person.

Malcolm wrote:

Because Mañjuśrī, in person, is beyond limitations.

Author: Malcolm

Date: Saturday, November 24th, 2018 at 11:02 PM

Title: Re: Ashe Mahamudra retreats

Content:

misterkel said:

However, a number of CTR students do NOT follow the Shambhala path, but have no fundamental disagreement with the current Sakyong's presentation of it.

Malcolm wrote:

And a number of CTR students of both long and short term acquaintance of mine do follow the Shambhala Path, and are dismayed that it has been altered from how CTR presented it in its original form.

I predict there is going to be a split in the tree, where some older students of CTR will begin presenting Shambhala Training, including the terma texts, as it was originally conceived by CTR.

Author: Malcolm

Date: Sunday, November 25th, 2018 at 2:20 AM

Title: Re: Crackdown on religion in China

Content:

Wayfarer said:

A <https://www.smh.com.au/world/asia/ruined-dreams-the-people-locked-up-in-china-s-desert-re-education-centres-20181028-p50cid.html> on Chinese 're-education camps', in today's Sydney Morning Herald. (Apologies if it's geo-blocked but I don't think SMH articles usually are.)

WeiHan said:

China is currently in the process of deleveraging and reforming its economy in preparation for the next phase of higher quality growth. There is already inherent destabilising risk with this current reformation. I don't think any other factors especially those from religions which the "communists" genuinely do not believe in will tolerate.

Personally, I am not in favor of some islamic practices such as covering up faces of women in public places, so other harsh measures aside, i am rather amuse by Chinese authorities efficiency it ruling this practice out.

Malcolm wrote:

The wearing of veils is a cultural practices which predate Islam, and was quite wide spread in all Western and Middle Eastern countries. In ancient Mesopotamian society, veils were not permitted to slaves and prostitutes. These two Wiki articles have interesting information about the practice of veiling faces and who was permitted to do so. In other words, veils indicated the high status of the women who wore them:

https://en.wikipedia.org/wiki/Hijab#Pre-Islamic_veiling_practices

<https://en.wikipedia.org/wiki/Veil>

Author: Malcolm

Date: Sunday, November 25th, 2018 at 10:55 AM

Title: Re: The Self-Arisen Vidya Tantra and The Self-Liberated Vidya Tantra A Translation of the Rigpa Rang Shar and Rigpa Rang

Content:

Dorje Shedrub said:

Is there any plan to publish this in electronic format?

DS

Malcolm wrote:

Next year

Author: Malcolm

Date: Monday, November 26th, 2018 at 3:34 AM

Title: Re: DJKR letter to Aung San Suu Kyi

Content:

Malcolm wrote:

The problem with this letter is not his opinions, to which he is certainly entitled, the problem with this piece is his apparent lack of knowledge of facts of the history of the Rohingya and Islamic presence in Burma for nearly a millennia. So, as the saying goes, he is entitled to his own opinions, but he is not entitled to his own facts. The notion that the Rohingya were 19th century British imports is simply false.

Author: Malcolm

Date: Monday, November 26th, 2018 at 11:52 AM

Title: Re: Vajrakilaya Practice

Content:

LoveFromColorado said:

Hi everyone,

Is there a Vajrakilaya practice that does not require empowerment? Additionally, are there any texts describing Vajrakilaya that do not require permission/empowerment for study?

Thank you!!

Malcolm wrote:

No and no.

Author: Malcolm

Date: Monday, November 26th, 2018 at 10:41 PM

Title: Re: Question about thigle

Content:

ezeikiel said:

Hi,

I would like to know how and why is thigle created in Dzogchen {Bon}? And how do you personally understand the concept.

Thank you!

lelopa said:

what do you mean with "created"?

or:

why do you think it is created?

ezeikiel said:

What i am trying to understand is why would a intangible absolute consciousness, who has no karma and no need for learning, enter samsara and start an existence in the first place. Under the guidance of my teacher, i went through practices of phowa. And as far as i understood my true existence is the existence of my thigle, which i practiced to move out of my body. I forgot to ask my teacher why did thigle came in to existence in a material form.

Malcolm wrote:

This consciousness is not absolute, it is relative. The bindu in the visualization is merely a symbol of one's consciousness. Consciousness is subject to karma and rebirth, hence the reason for phowa, or transference, in the first place.

Author: Malcolm

Date: Monday, November 26th, 2018 at 10:42 PM

Title: Re: Vajrakilaya Practice

Content:

LoveFromColorado said:

Thanks all!

Kunzang Tobgyal said:

To be fair, there are texts you can purchase that are available to the public. Like; The Practice of Vajrakilaya, The Dark Red Amulet: Oral Instructions on the Practice of Vajrakilaya, etc. If you're interested you can read these.

Of course, in order to actually engage in practice and gain accomplishment, you need empowerment. And for that you need a qualified Guru. The vajrayana simply doesn't work without empowerment and guidance from a qualified Guru.

All the best,

Drew.

Malcolm wrote:

And there is an argument to be made that these books should not be read without proper transmission.

Author: Malcolm

Date: Monday, November 26th, 2018 at 10:59 PM

Title: Re: DJKR letter to Aung San Suu Kyi

Content:

ford_truckin said:

I don't find anything wrong with what he wrote.

Malcolm wrote:

There are some errors of fact in his letter, beginning with, but not confined to, his statement about the origin of the Rohingya people in the Rakhine State in modern day Myanmar. They were not laborers imported by British colonialists during the nineteenth century, since they were among the people encountered and described by the British in what is now the Rakhine state during the 18th century.

<https://www.soas.ac.uk/sbbr/editions/file64276.pdf>, writing in 1799, states, "The Mahommedans settled at Arakan, call the country Rovingaw; the Persians call it Rekan" and "The first is that spoken by the Mohammedans, who have long settled in Arakan, and who call themselves Rooinga, or natives of Arakan."

I could point out other errors of fact in his letter as well, but there is little point.

Author: Malcolm

Date: Monday, November 26th, 2018 at 11:08 PM

Title: Re: DJKR letter to Aung San Suu Kyi

Content:

weitsicht said:

With writing and publishing such letter he apparently wants to see a role of himself on the world political stage.

Malcolm wrote:

I suspect it was a response to this article in the Guardian:

<https://www.theguardian.com/world/2018/nov/23/aung-san-suu-kyi-fall-from-grace-myanmar>.

I infer that because she is pictured being embraced by Obama, it led to his statement concerning Obama's Nobel Peace Prize.

Author: Malcolm

Date: Tuesday, November 27th, 2018 at 12:12 AM

Title: Re: DJKR letter to Aung San Suu Kyi

Content:

Malcolm wrote:

I suspect it was a response to this article in the Guardian:

<https://www.theguardian.com/world/2018/nov/23/aung-san-suu-kyi-fall-from-grace-myanmar>.

I infer that because she is pictured being embraced by Obama, it led to his statement concerning Obama's Nobel Peace Prize.

Grigoris said:

Very informative article.

Malcolm wrote:

The opinion piece you posted above was a response to it. And, apparently, DKR has posted it as well as on his facebook page in support of his own letter.

Author: Malcolm

Date: Tuesday, November 27th, 2018 at 1:25 AM

Title: Re: Jobs that serve alcohol?

Content:

pemachophel said:

So, what do you think Guru Rinpoche would say about making, selling, serving, or delivering alcohol for the purpose of earning one's personal livelihood?

Malcolm wrote:

Not much, actually. On the other hand, one does not want to wind up like these two clowns:

<https://www.mirror.co.uk/news/world-news/two-buddhist-monks-injured-after-13636147>

pemachophel said:

Two Buddhist monks were injured last night when they had a whisky-fuelled knife fight following an argument about spirituality.

Author: Malcolm

Date: Tuesday, November 27th, 2018 at 9:42 AM

Title: Re: DJKR letter to Aung San Suu Kyi

Content:

Grigoris said:

The opinion piece was interesting too (which is why I reproduced it), though it looks like nobody bothered to read it...

amanitamusc said:

I read it and it clearly brings out her love of the army

treehuggingoctopus said:

This was rather frightening. "I have tremendous goodwill towards the military," she says, "so it doesn't in any way bother me to sit with them. I am pleased to be sitting together with them." It would bother me more than a bit to sit with killers. Or so I hope.

Her awareness of the redeemability of us mere mortals is nothing but admirable, obviously. But I do not exactly know how it would bear upon her silence. The writer insists she is "a spiritual politician." Her silence on the genocide subverts the claim, I am afraid.

Malcolm wrote:

Buddhist kingdoms have a long history of ethnic cleansing.

Author: Malcolm

Date: Tuesday, November 27th, 2018 at 5:57 PM

Title: Re: Is Namkhai Norbu's Chöd a dream terma?

Content:

Dharmaswede said:

As you the headline says.

Thank you.

Malcolm wrote:

No.

Author: Malcolm

Date: Wednesday, November 28th, 2018 at 1:25 AM

Title: Re: Learning Dzogchen online

Content:

Pema Rigdzin said:

How strange. One doesn't even have to have taken refuge to take an empowerment, since refuge is given in the course of the empowerment. Were those registrations for Nyingma empowerments?

Grigoris said:

Ummmmm... At every single empowerment I have been to (Nyingma and Kagyu) there has been an "official" Refuge ceremony BEFORE the empowerments are given.

Malcolm wrote:

I have seen it done both ways. But it is not necessary. All empowerments being with refuge, and bodhicitta, because all empowerments must bestow the three vows, or renew them in those who have received them before.

Author: Malcolm

Date: Wednesday, November 28th, 2018 at 1:27 AM

Title: Re: Learning Dzogchen online

Content:

Grigoris said:

Ummmmm... Every at single empowerment I have been to (Nyingma and Kagyu) there has been an "official" Refuge ceremony BEFORE the empowerments are given.

Pema Rigdzin said:

Greg, I've received many empowerments by a number of Nyingma lamas and I can't remember them ever doing a separate refuge ceremony before the empowerment. The empowerment ritual itself contains refuge.

Josef said:

Same. I have never experienced a separate refuge ceremony before an empowerment that includes one. That would just be redundant.

Malcolm wrote:

It makes some people happy to participate in a hair-cutting ceremony and be granted a refuge name.

Author: Malcolm

Date: Wednesday, November 28th, 2018 at 2:51 AM

Title: Re: Learning Dzogchen online

Content:

Josef said:

Same. I have never experienced a separate refuge ceremony before an empowerment that includes one. That would just be redundant.

Malcolm wrote:

It makes some people happy to participate in a hair-cutting ceremony and be granted a refuge name.

Grigoris said:

And there is no need to deny them of that happiness!

Refuge, if taken seriously, is a serious entry into Dharma.

Malcolm wrote:

Going for refuge is the only entry into Dharma, whether one participates in a ritual or not.

Author: Malcolm

Date: Wednesday, November 28th, 2018 at 11:05 AM

Title: Re: DJKR letter to Aung San Suu Kyi

Content:

Nemo said:

So the country that just spent 6 trillion dollars killing 500,000 Muslims since 9/11 is very upset that some human rights were violated. You certainly are the experts.

Grigoris said:

While true, your logic is also a blatant case of "<https://en.wikipedia.org/wiki/Whataboutism>".

Nemo said:

I hate to quote the Bible but, "Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye." Maybe the country that has killed 10 times as many Muslims and is still at war should fix itself before policing others?

Malcolm wrote:

Irrelevant to the present discussion.

Author: Malcolm

Date: Wednesday, November 28th, 2018 at 11:08 AM

Title: Re: Atīśa and śrāvaka texts

Content:

Coëmgenu said:

Did King Atīśa issue a decree limiting the amount of hīnayāna scriptures translated into Tibetan?

Malcolm wrote:

Atisha was not a king. And no, it was Ralpachen.

Author: Malcolm

Date: Wednesday, November 28th, 2018 at 8:29 PM

Title: Re: Atīśa and śrāvaka texts

Content:

Coëmgenu said:

It looks like he just had teams work on revised translations for readability. Did he actually "ban" any particular scriptures? Or is this advanced broken telephone

Context:

<https://dhammadownload.com/viewtopic.php?f=16&t=31909&p=471769&hilit=Tibetan#p471769>

Malcolm wrote:

Ralpacan decided it was a waste of time to translate the Agamas in their entirety. Thus, there are only a few representative texts. However, the Abhidharmakosha literature was all translated.

Author: Malcolm

Date: Thursday, November 29th, 2018 at 12:56 AM

Title: Re: Jobs that serve alcohol?

Content:

ford_truckin said:

Why would you want others to keep accumulating bad karma by selling alcohol so you can have some for your puja?

Maybe learn how to make some at home if you need it badly. That way you aren't supporting an industry that contributes to many social ills, misery, and death worldwide.

Malcolm wrote:

The precept against drinking is the only one of the five precepts that is a prohibition as opposed to a natural nonvirtue. Thus, brewing, selling, and consuming alcohol is not nonvirtuous by nature. The consumption of alcohol does not necessarily lead to nonvirtuous deeds, but those for whom this is case should refrain from drinking.

Author: Malcolm

Date: Thursday, November 29th, 2018 at 3:42 AM

Title: Re: What is reborn after death?

Content:

Coëmgenu said:

Did you read the thread on the Gandhabba in the Classical Theravāda section of DhammaWheel?

I questioned Ven Dhammanando about Theravāda's lack of belief in an antarābhāva, yet belief in an gandhabba. He said

Assuming 'gandhabba' to be a term whose referent would have been understood by the Buddha's listeners (an audience of unconverted brahmins in the Assalāyanasutta and the goofball Sāti in the Mahātaṇhāsankhayasutta) to be a living being rather than a dhamma, then the said referent would be a paññatti, not a dhamma, and as such would belong within the sammuti field of discourse.

In reference to the Assalāyanasutta.

Malcolm wrote:

Who cares? Theravada objections to the doctrine of the antarābhāva are dispensed with in the Abhidharmakośabhāṣyam at length.

Author: Malcolm

Date: Thursday, November 29th, 2018 at 4:15 AM

Title: Re: What is reborn after death?

Content:

Coëmgenu said:

Did you read the thread on the Gandhabba in the Classical Theravāda section of DhammaWheel?

I questioned Ven Dhammanando about Theravāda's lack of belief in an antarābhāva, yet belief in an gandhabba. He said
In reference to the Assalāyanasutta.

Malcolm wrote:

Who cares? Theravada objections to the doctrine of the antarābhāva are dispensed with in the Abhidharmakośabhāṣyam at length.

Coëmgenu said:

Well, Wayfarer is arguing a trajectory similar to mine in that thread, where I called the Gandhabba as likened to a "virtual particle", while trying to guess the classical dvayānika interpretation of the Assalāyanasutta: If the gandhabba isn't an intermediate being, or intermediate state of being, what else would it be?

Hence my comment about virtual particles.

A photon, for instance, is not a particle. It has no mass. But it is referred to as a particle for the sake of convenience of language when referred to it and dealing with it in general.

It seems it's just something mysterious, then?

[...]

Or perhaps it would be better to say that the Theravāda traditionally teach that there is or there would be "no time" so-to-speak, in an antarābhava, and as such it can't exist (I don't know if they would formally argue this, I am just drawing this as a possible conclusion leading why there can't be, and 'isn't an antarābhava'), but there is nonetheless a convenience of language to refer to the participation of the to-be-born, despite this not really being something that even "exists" in the same way that the beings mating do, assuming that that is indeed the case.

Malcolm wrote:

Just look at the Kośabhāṣyam.

Author: Malcolm

Date: Thursday, November 29th, 2018 at 4:45 AM

Title: Re: Jobs that serve alcohol?

Content:

Johnny Dangerous said:

The precept says nothing about "alcohol is a poison", or "alcohol is inherently bad so don't have anything to do with it". There are other teachings that certainly might say things like this, and we should adhere to the teachings which are definitive for us. If one is simply following the fifth precept though, then one just avoids intoxication which causes heedlessness, not much more to it than that from my point of view.

As far as Right Livelihood, IMO there is a certainly a substantial difference between someone who sells alcohol exclusively for a living, and someone who serves it as an incidental part of their job (waiter at a restaurant serving beer and wine, as one example). Also as I mentioned, if one does something like work at a bar, one will likely be put into situations which certainly would test one's Right livelihood - deciding to serve alcoholic regular customers for example.

Just working at a restaurant though? Objecting to that is just overzealous moralizing, from my point of view, not application of Buddhist ethics.

Malcolm wrote:

Personally, I am glad that alcohol is sold. Lonchenpa praises alcohol extensively.

Author: Malcolm

Date: Thursday, November 29th, 2018 at 5:02 AM

Title: Re: What is reborn after death?

Content:

Malcolm wrote:

Just look at the Kośabhāṣyam.

Coëmgenu said:

Don't worry, I don't believe this dvayānika dharma. But I am interesting in learning what they believe nonetheless. I've read a few sections of Kośabhāṣyam, but TBH, the parts to-do with gandharvāḥ seem sparse on detail for my ever hungry proliferating mind.

My ever hungry proliferating mind is much like the others you have met. Not satisfied with "comprised of the air element", yet willing to admit that perhaps that is all we "need" to know.

Are gandharvāḥ elaborated on beyond chapter 3 of the Louis de La Vallee Poussin/Leo M. Pruden translation?

Malcolm wrote:

No.

Author: Malcolm

Date: Thursday, November 29th, 2018 at 7:04 AM

Title: Re: DJKR letter to Aung San Suu Kyi

Content:

Nemo said:

So pointing out the hypocrisy of the comments here about what the letter calls a "blatant double standard" is irrelevant? I am discussing the content of DJKR's letter. What are you talking about? And how is Myanmar not simply following the US example. US went to war on the Muslim world in 2001 and is still bombing daily. Rohingya expulsion began over a decade after. If you are murdering people every day maybe censuring others is a bit much. Take back Obama's Peace Prize or just live with being a hypocrite.

Malcolm wrote:

You are making a lot of personal assumptions here, which are unwarranted. 1) When did I ever defend Obama's Nobel Peace Prize? 2) When did I ever advocate killing Muslims as a sound and acceptable US Policy? I voted against Obama because of his policies in 2012 [but not for Romney]. Finally, the Nobel Peace Prize is not mine to bestow or retract. You are just being deliberately antagonistic.

Ok, having dispensed with your ad hominem remarks, the regime in Myanmar is not basing themselves on any US policy, perceived or otherwise. They are simply engaged in ethnic cleansing of a minority, a minority which enthusiastically backed Aung San Su Khyi's government, a minority they have sought to expunge for decades. The Myanmar Gvt. and its predecessors have been systematically depriving the Rohingya rights as a community since 1962.

Finally, the idea that as an American, I ought to be quiet because my Gvt. is engaged in actions of which I do not approve is just absurd. You are Canadian, and your Gvt., as well as the British Gvt. was right in there in with American troops, "murdering Muslims" after 9/11 as well: https://en.wikipedia.org/wiki/Canada_in_the_War_in_Afghanistan. Yes, it is true that Canada sensibly avoided both Bush wars in Iraq, but your country did not avoid the Afghanistan war.

With respect to Dzongsar Khyentse's letter, as I said before, he is entitled to his own opinions but he is not entitled to his own facts, just as you are not entitled to your own facts.

These are the facts:

Fact: The Rohingya have been getting a raw deal for more than half a century, since the military coup that happened in 1962.

Fact: The Rohingya have been a persecuted, stateless people under Myanmar Law since 1962.

Fact: Aung San Su Khyi's government was won in part because of popular support of the Rohingya population.

Fact: Aung San Su Khyi has turned a blind eye to the suffering of a significant ethnic group for whom she is responsible as the de facto head of the state.

Fact: Dzongsar Khyentse's piece contains factual errors, whether or not one agrees with his opinions about the lowliness of Western Civilization or the glory of Asian Civilization.

Fact: Last time I checked, you were a product of Western Civilization. Must be interesting to be a self-hating westerner.

Just remember, the greatest Buddhist king in history, Aśoka, after his conversion to Buddhism murdered an entire community of 18,000 Jains for a slight toward the Buddha by one of them, and subsequently offered to pay a bounty of one dinara for the head of any Jain brought to him. By mistake Aśoka's brother, Vitaśoka, a Buddhist monk, was mistaken for a Jain, killed, and his head was turned in for the bounty. Only after this, only after misfortune was brought upon his own family because of his murderous policy, did Aśoka eliminate capital punishment. So much for the glory of Buddhist civilization.

Author: Malcolm

Date: Thursday, November 29th, 2018 at 9:39 AM

Title: Re: DJKR letter to Aung San Suu Kyi

Content:

Malcolm wrote:

https://tricycle.org/trikedaily/response-dzongsar-jamyang-khyentse-rinpoche/?utm_source=social&utm_medium=fb

Author: Malcolm

Date: Thursday, November 29th, 2018 at 10:21 AM

Title: Re: Lecture by Ryoei Tyler, 2013

Content:

Queequeg said:

No. If that's how it comes across then its a shortcoming of how I'm communicating.

Malcolm wrote:

There is no third (object of) cognition that we can call "the middle," and thus you agree, there are only two truths, and not three. Why? Because things can only be perceived correctly or incorrectly, there is no third cognition beyond those two.

Happy Thanksgiving.

Queequeg said:

I can't find where Nagarjuna says cognition of the conditioned is incorrect. I agree, if one things the conditioned is permanent, that is incorrect.

Malcolm wrote:
It depends on how you are cognizing it.

Author: Malcolm
Date: Thursday, November 29th, 2018 at 11:12 AM
Title: Re: Lecture by Ryoei Tyler, 2013
Content:
Queequeg said:
Please explain.

Malcolm wrote:
Please give Candrakīrti's Madhyamavatara a careful read. It's the pinnacle of Nagarjuna's intent.

Author: Malcolm
Date: Thursday, November 29th, 2018 at 9:15 PM
Title: Re: DJKR letter to Aung San Suu Kyi
Content:
Malcolm wrote:
Fact: Last time I checked, you were a product of Western Civilization. Must be interesting to be a self-hating westerner.

Grigoris said:
I disagree with this analysis. It is not necessary to embrace all aspects of western culture.

Malcolm wrote:
I never said it was.

Grigoris said:
Some here are railing about the fact that Rinpoche has benefited from western culture and thus does not have a right to criticise it. Sorry, but that is BS.

Malcolm wrote:
Yes, some people are saying that. That is not my point of view.

Author: Malcolm
Date: Thursday, November 29th, 2018 at 9:16 PM
Title: Re: DJKR letter to Aung San Suu Kyi
Content:

PeterC said:

It is however an issue if you happen to be one of his students. And out of consideration for those people we should exercise moderation - though not deference.

Malcolm wrote:

There is a reason why high lamas should stay out of politics and avoid scholastic debates.

Author: Malcolm

Date: Friday, November 30th, 2018 at 12:15 AM

Title: Re: How do we know our practice is working?

Content:

LoveFromColorado said:

I am certainly a small practitioner who is not nearly as well taught or experienced as many on this forum, but I do have a couple of thoughts that came to mind in reading this question. Please forgive me if I am off base.

From my limited understanding, the basic hallmark of "progress" on a spiritual path is avoiding the ten unwholesome actions and embracing the ten virtuous actions. Even more broadly speaking, if you see compassion and wisdom increasing in your life, then you can have some degree of confidence that you are making "progress" on the path.

Malcolm wrote:

In Dzogchen there is no need to engage in virtuous deeds — but the sign of practice is that one has less inclination to engage in nonvirtuous deeds.

LoveFromColorado said:

Beyond these things, however, is an understanding that enlightenment can be moment to moment and indeed may take shape over the course over a number of lifetimes.

Malcolm wrote:

No. Awakening is an irreversible state.

Author: Malcolm

Date: Friday, November 30th, 2018 at 12:33 AM

Title: Re: How do we know our practice is working?

Content:

LoveFromColorado said:

Beyond these things, however, is an understanding that enlightenment can be moment to moment and indeed may take shape over the course over a number of lifetimes.

No. Awakening is an irreversible state.

Thanks Malcolm. My information here was received from a teaching by Anam Thubten a couple of weeks ago in which he made mention that one can experience enlightenment

in any given moment. Do you have a source that states otherwise? I ask this purely out of interest, not contention.

Malcolm wrote:

One can experience awakening in any given moment, and when you do, you are a first stage bodhisattva. But the idea that you can experience awakening and then return the state of an ordinary, unawakened being is very mistaken-- it represents a complete confusion of the paths and stages. Once one has experienced awakening, one joins the rank of the āryas. On the other hand, it is possible to experience a similitude of awakening below what is called "the path of seeing." This similitude of awakening, however, is still conceptual.

Author: Malcolm

Date: Friday, November 30th, 2018 at 12:41 AM

Title: Re: Lecture by Ryoei Tyler, 2013

Content:

Queequeg said:

Please explain.

Malcolm wrote:

Please give Candrakīrti's Madhyamavatara a careful read. It's the pinnacle of Nagarjuna's intent.

Queequeg said:

Please define what 'it' means.

Malcolm wrote:

It refers to the Madhyamakavatara.

Author: Malcolm

Date: Friday, November 30th, 2018 at 1:39 AM

Title: Re: Atīśa and śrāvaka texts

Content:

Coëmgenu said:

It looks like he just had teams work on revised translations for readability. Did he actually "ban" any particular scriptures? Or is this advanced broken telephone

Context:

<https://dhammadownload.com/viewtopic.php?f=16&t=31909&p=471769&hilit=Tibetan#p471769>

Malcolm wrote:

Ralpagan decided it was a waste of time to translate the Agamas in their entirety. Thus, there are only a few representative texts. However, the Abhidharmakosha literature was all translated.

Coëmgenu said:

I imagine most significant āgama scriptures that were untranslated were likely translated in quotation in various Abhidharma texts, like kośa, kośabhāṣya, etc.

Malcolm wrote:

There is a commentary on Kośabhāṣyam through citations called the Abhidharmakośaṭīkōpayikānāma by Śamathadeva. But you can only read it in Tibetan.

Author: Malcolm

Date: Friday, November 30th, 2018 at 2:37 AM

Title: Re: Lecture by Ryoei Tyler, 2013

Content:

Queequeg said:

The running problem in this exchange is that Zhiyi is not considered on his terms - meaning, we're not really talking about Zhiyi.

Malcolm wrote:

When you are in a court of law, do you only discuss things on the defendant's terms? If so, no one would ever be found guilty.

Queequeg said:

We're unfortunately just talking about some users' perception of Zhiyi. That's an uninteresting and futile discussion. Introducing canonically irrelevant sources doesn't further the discussion.

Malcolm wrote:

There is no such thing a canonically irrelevant source, unless one is trying to refute a higher position with the textual sources of a lower one: for example, attempting to refute Madhyamaka positions with Yogacāra texts. Are you asserting that Zhiyi has a higher position than the Buddha or Nāgārjuna? If so, you need to demonstrate that. If Zhiyi does not have a higher position than the Buddha or Nāgārjuna, then Mahāyāna Sūtra citations dealing with the two truths and Madhyamaka commentators on Nāgārjuna must be admissible sources. It then only remains to be shown whether his positions are consistent with Mahāyāna Sūtra sources on the two truths and Madhyamaka in general.

Author: Malcolm

Date: Friday, November 30th, 2018 at 3:02 AM

Title: Re: Lecture by Ryoei Tyler, 2013

Content:

Queequeg said:
Zhiyi was not engaging in some theoretical postulating.

Malcolm wrote:
Neither was Nāgārjuna, nor am I.

Queequeg said:
What he described as extreme were people who sink into emptiness and stay there. The third truth was a palliative to turn the contemplation back to compassionate activity.

Malcolm wrote:
As before, it isn't necessary.

The two truths cannot be the same, ontologically, because one, ultimate truth, is the object of a veridical cognition, and the other, relative or superficial truth, is the object of a false cognition. The only way the two truths could be ontologically identical is if true cognitions and false cognitions were the same. This is an incoherent position. If you claim your putative "third truth" to be the ontological identity of the two truths, your claim is facially incoherent. The soteriologically negative consequences of such a position are staggering, to say the least.

Author: Malcolm
Date: Friday, November 30th, 2018 at 3:09 AM
Title: Re: Lecture by Ryoei Tyler, 2013
Content:

Queequeg said:
Zhiyi was not engaging in some theoretical postulating.

Malcolm wrote:
Neither was Nāgārjuna, nor am I.

Queequeg said:
What he described as extreme were people who sink into emptiness and stay there. The third truth was a palliative to turn the contemplation back to compassionate activity.

Malcolm wrote:
As before, it isn't necessary.

The two truths cannot be the same, ontologically, because one, ultimate truth, is the object of a veridical cognition, and the other, relative or superficial truth, is the object of a false cognition. The only way the two truths could be ontologically identical is if true cognitions and false cognitions were the same. This is an incoherent position. If you

claim your putative "third truth" to be the ontological identity of the two truths, your claim is facially incoherent. The soteriologically negative consequences of such a position are staggering, to say the least.

Queequeg said:

Conventional truth is not false. Its empty.

Malcolm wrote:

To assert, conventionally, that true and false cognitions are ontologically identical is not only facially incoherent, but also soteriologically negative.

Author: Malcolm

Date: Friday, November 30th, 2018 at 3:21 AM

Title: Re: Lecture by Ryoei Tyler, 2013

Content:

Queequeg said:

We're not in a court of law. We're talking about the alleviation of suffering, and more specifically, Zhiyi's medicine. You're just reiterating what you already think. You're not discussing Zhiyi.

Malcolm wrote:

Sure I am. Zhiyi claims there are three truths. This is a novel claim since it is not found in the sūtras nor in Madhyamaka, not even in Yogacāra, for that matter.

Author: Malcolm

Date: Friday, November 30th, 2018 at 3:59 AM

Title: Re: Lecture by Ryoei Tyler, 2013

Content:

Malcolm wrote:

To assert, conventionally, that true and false cognitions are ontologically identical is not only facially incoherent, but also soteriologically negative.

Queequeg said:

Conventional is not false. Its empty.

Malcolm wrote:

Asserting that true and false cognitions are ontologically identical, conventionally speaking, is a false statement. The explanation you summoned from the internet in an attempt to explain your third truth makes this claim, and it is facially incoherent. So either you believe that true and false cognitions are ontologically identical or you don't.

Queequeg said:

Your asserting something beyond the two truths - "The two truths are inseparable"...

Some might call that a third truth.

Malcolm wrote:

Observing that the two truths are inseparable is merely stating that a given entity, such as a pot, can be the object of a veridical cognition (ultimate truth) or the object of a false cognition (superficial truth). It does not mean this is a third truth.

Understanding the distinction between the two truths is vitally important for liberation.

Author: Malcolm

Date: Friday, November 30th, 2018 at 5:05 AM

Title: Two truths or Three?

Content:

Queequeg said:

Conventional is not false. Its empty.

Malcolm wrote:

It appears you don't understand what "conventional" (vyavahāra) means.

Queequeg said:

the pot is a convention. in a given context, it holds up well as a pot, like when I'm boiling my porridge. In other words, the pot is true. Its also empty. And yet, its conventionally there.

Malcolm wrote:

The definition of "conventional" is predicated on a given thing being able to serve a function according to how it is designated. A given pot in which things can be cooked is a valid pot because it functions according to its designation, it is thus a conventional truth.

When a conventional pot is perceived by an ordinary person, this is a superficial truth, because their cognition of the pot is mistaken with respect to its actual nature, emptiness, though their perception is not mistaken with respect to its aspect: a working, functional pot.

When the same conventional pot is perceived by an ārya bodhisattva in meditative equipoise, their perception of the conventional pot is unmistaken, an ultimate truth, because such a bodhisattva is perceiving the pot in terms of its actual nature, emptiness. When such a bodhisattva leaves meditative equipoise, their perception of the conventional pot is again mistaken with respect to its essence. The key difference however between the ārya bodhisattva and an ordinary person like you or I, is that the ārya bodhisattva now has a direct, nonconceptual experience of ultimate truth, which in post-equipoise irrevocably undermines their clinging to phenomena as real.

These two perceptions are mutually exclusive and cannot be cognized at one and the same time by anyone, anywhere, just as no one can simultaneously see the same entity as wholly black and wholly white at one and the same time.

Queequeg said:

Suffering comes from naively thinking the pot is essentially real. That's ignorance of emptiness. That's not what we're talking about.

Malcolm wrote:

Suffering comes about from the afflictive obscuration that causes us to continue to have attachment to entities even though we, as ordinary Buddhists, know intellectually that dependent origination is empty, dependently designated, and the middle way. This is precisely what I am talking about, and have been talking about all along. We have this suffering because, as we have to admit, we do not truly know the distinction between the two truths.

Author: Malcolm

Date: Friday, November 30th, 2018 at 5:07 AM

Title: Re: DJKR letter to Aung San Suu Kyi

Content:

Malcolm wrote:

https://tricycle.org/trikedaily/response-dzongsar-jamyang-khyentse-rinpoche/?utm_source=social&utm_medium=fb

Quay said:

For me I'm not so much interested in the authors of these pieces but rather what the pieces actually say.

I think that putting the original letter and this response side-by-side produces a clear winner. The former seemed too glib, overly simplified, and factually questionable while the latter was clear, fact-based, and persuasive.

Malcolm wrote:

I really cannot stand this Western Liberal bias for facts.

Author: Malcolm

Date: Friday, November 30th, 2018 at 5:26 AM

Title: Re: Jobs that serve alcohol?

Content:

ford_truckin said:

Why would you want others to keep accumulating bad karma by selling alcohol so you can have some for your puja?

Maybe learn how to make some at home if you need it badly. That way you aren't supporting an industry that contributes to many social ills, misery, and death worldwide.

Malcolm wrote:

The precept against drinking is the only one of the five precepts that is a prohibition as opposed to a natural nonvirtue. Thus, brewing, selling, and consuming alcohol is not nonvirtuous by nature. The consumption of alcohol does not necessarily lead to nonvirtuous deeds, but those for whom this is case should refrain from drinking.

ford_truckin said:

Not sure where you're getting your info.

"The drinking of fermented & distilled liquors — when indulged in, developed, & pursued — is something that leads to hell, leads to rebirth as a common animal, leads to the realm of the hungry shades. The slightest of all the results coming from drinking fermented & distilled liquors is that, when one becomes a human being, it leads to mental derangement."

<https://www.accesstoinsight.org/tipitaka/an/an08/an08.040.than.html>

Malcolm wrote:

Please tell me which of the ten nonvirtuous actions of body, voice and mind include the prohibition against alcohol? The point is that precept against intoxication is a prohibition, not a natural nonvirtue. The other four precepts—taking life, taking what is not given, lying, and sexual misconduct—are natural nonvirtues. Not only this, we can understand that the precept against drinking alcohol for monks is classed as the same kind of offense as pulling leaves off of trees. Not that serious.

Further, in Mahāyāna, drinking alcohol is permitted for the purposes of conviviality with common people, and in unsurpassed secret mantra, it is permitted, period.

Author: Malcolm

Date: Friday, November 30th, 2018 at 6:17 AM

Title: Re: Two truths or Three?

Content:

Coëmgenu said:

(Referencing Swanson Clear Insight Quiet Serenity (CQSI) translation of Ven Zhiyi Mahāśamathavipaśyanā)

If you read the source material, how Ven Zhiyi introduces the threefold contemplation is actually

- 1) Contemplation of 2 truths
- 2) Contemplation of equality
- 3) Contemplation of the middle

This is all in gradual, not perfect.

If you observe the way that contemplation 1 functions, it does not establish an equity between 2 truths, it simply destroys conventional dharmāḥ.

Malcolm wrote:

Conventional phenomena are not destroyed by apprehending their ultimate truth. If they were, their ultimate truth could not be apprehended; and they could be not be perceived as conventional phenomena in post-equipoise.

The idea that conventional phenomena are destroyed in analysis is an error.

Coëmgenu said:

If you look at the way that the contemplation 2 functions, you can see that this view establishes 2 truths as equally empty.

Malcolm wrote:

One cannot reside in equipoise on both truths at the same time. Why? It is because they are the objects of mutually exclusive cognitions: one true, one false.

Coëmgenu said:

Contemplation 3, the middle, directly on page 462, it is only here wherein "emptiness of emptiness" is established.

Malcolm wrote:

There are no cognitions apart from veridical and false cognitions.

Author: Malcolm

Date: Friday, November 30th, 2018 at 6:46 AM

Title: Re: Two truths or Three?

Content:

Coëmgenu said:

The description of this contemplation is at CSQI 461, it is an entering into the ultimate through the conventional, followed by a re-entering into the conventional from the ultimate, to establish emptiness of both.

Malcolm wrote:

The ultimate truth is understood based on convention. This is perfectly correct. However, there is no need to reenter the conventional from the ultimate at all. As Āryadeva says in the 400, understanding the emptiness of one thing is understanding the emptiness of all things. How is anything at all excluded from that statement? There is no need to establish the emptiness of emptiness at all in this way. Seems like a lot of wasted effort.

Author: Malcolm

Date: Friday, November 30th, 2018 at 7:21 AM

Title: Re: Two truths or Three?

Content:

Coëmgenu said:

The description of this contemplation is at CSQI 461, it is an entering into the ultimate through the conventional, followed by a re-entering into the conventional from the ultimate, to establish emptiness of both.

Malcolm wrote:

The ultimate truth is understood based on convention. This is perfectly correct. However, there is no need to reenter the conventional from the ultimate at all. As Āryadeva says in the 400, understanding the emptiness of one thing is understanding the emptiness of all things. How is anything at all excluded from that statement? There is no need to establish the emptiness of emptiness at all in this way. Seems like a lot of wasted effort.

Coëmgenu said:

Well, Ven Zhiyi does say: This is the gradual-and-successive type of contemplation that involves expansion and growth, and is not the type of contemplation I wish to utilize here in Mo-ho chih-kuan.

Malcolm wrote:

The problem arises in CSQI pg. 467, where Zhiyi treats emptiness, dependent designation, and the middle way as three different truths, when in fact they are merely synonyms. In this he really departs significantly from Madhyamaka. Even though he recognizes them in some sense to be synonyms, the way he parses them is highly misleading.

Author: Malcolm

Date: Friday, November 30th, 2018 at 7:58 AM

Title: Re: Two truths or Three?

Content:

Malcolm wrote:

Even though he recognizes them in some sense to be synonyms, the way he parses them is highly misleading.

Coëmgenu said:

I actually agree. This is "interpenetration", "round fusion", "interfusion", 圓融. This is a triple contemplation, something that you disagree with here: One cannot reside in equipoise on both truths at the same time. Why? It is because they are the objects of mutually exclusive cognitions: one true, one false.

But this is three elements of equipoise.

It seems like an extraordinary contemplative feat, perhaps impossible, if we are to be skeptical instead of inquisitive. I can't imagine it. When the truths of emptiness, conventionality, and the middle are contemplated as the objects of cessation [śamatha], it is realized that these are three truths yet one truth. When cessation is sustained by means of insight [vipaśyanā] into the three truths, it is realized that these are three cessations yet one cessation.
(CSQI 467)

So it's not really necessarily 3 residences of equipoise. He says it is one residence. Then is ambiguous. IMO now.

Malcolm wrote:

One thing I highly disagree with in this translation is rendering śamatha as "cessation." Śamatha is not cessation (nirodha). Śamatha is an equipoise.

With respect to Zhiyi, emptiness is not an object of śamatha at all. Taking emptiness as an object of śamatha is really quite incorrect because it takes something that is free from proliferation and turns it into a conceptual proliferation, and such a meditation, at best, will lead to birth in the āyatana of "infinite emptiness."

Also the idea that śamatha is sustained by vipaśyāna is quite bizarre to me.

Author: Malcolm

Date: Friday, November 30th, 2018 at 8:30 AM

Title: Re: Two truths or Three?

Content:

Malcolm wrote:

One thing I highly disagree with in this translation is rendering śamatha as "cessation." Śamatha is not cessation (nirodha). Śamatha is an equipoise.

Coëmgenu said:

On this we both agree again.

Malcolm wrote:

With respect to Zhiyi, emptiness is not an object of śamatha at all. Taking emptiness as an object of śamatha is really quite incorrect because it takes something that is free from proliferation and turns it into a conceptual proliferation, and such a meditation, at best, will lead to birth in the āyatana of "infinite emptiness."

Also the idea that śamatha is sustained by vipaśyāna is quite bizarre to me.

Coëmgenu said:

Isn't the union of śamatha and vipaśyanā the endeavour of Mahāyāna in general? It is in the name of the text in question, Mahāśamathavipaśyanā.

Malcolm wrote:

Yes, even so, one does not take emptiness as an object of śamatha. Śamatha is basically the first dhyāna and does not move beyond this, because it is necessary to possess the mental factors of vitarka and vicara so one can apply ultimate analysis. Once this ultimate analysis on the path of application has achieved its result, nonconceptual realization of emptiness, at this point, śamatha and vipaśyāna are conjoined in genuine sense. Prior to the path of seeing, one's vipaśyāna remains conceptual. Śamatha is merely a support for vipaśyāna.

Author: Malcolm

Date: Friday, November 30th, 2018 at 11:32 AM

Title: Re: DJKR letter to Aung San Suu Kyi

Content:

Quay said:

For me I'm not so much interested in the authors of these pieces but rather what the pieces actually say.

I think that putting the original letter and this response side-by-side produces a clear winner. The former seemed too glib, overly simplified, and factually questionable while the latter was clear, fact-based, and persuasive.

Malcolm wrote:

I really cannot stand this Western Liberal bias for facts.

amanitamusc said:

What news sources do glean facts from?

Malcolm wrote:

Multiple sources for everything.

Author: Malcolm

Date: Friday, November 30th, 2018 at 12:24 PM

Title: Re: Beyond cause and effect

Content:

Spelare said:

How, concretely, does one realize the view beyond cause and effect?

Malcolm wrote:

By going beyond the mind.

Author: Malcolm

Date: Saturday, December 1st, 2018 at 3:58 AM

Title: Re: Two truths or Three?

Content:

Malcolm wrote:

Yes, even so, one does not take emptiness as an object of śamatha. Śamatha is basically the first dhyāna and does not move beyond this, because it is necessary to possess the mental factors of vitarka and vicara so one can apply ultimate analysis. Once this ultimate analysis on the path of application has achieved its result, nonconceptual realization of emptiness, at this point, śamatha and vipaśyāna are conjoined in genuine sense. Prior to the path of seeing, one's vipaśyāna remains conceptual. Śamatha is merely a support for vipaśyāna.

Coëmgenu said:

What do you make of this passage from Venerable Lhundub Sopa's commentary on Venerable Tsongkhapa's Lamrim Chenmo?

Emptiness as the object for cultivating serenity is only for those of exceptionally astute aptitude who have realized emptiness inferentially. Temporarily forsaking analysis, they concentrate on emptiness that has been conceptually understood

Malcolm wrote:

This is a special position of the Gelugpa school. It is considered very erroneous by all other Tibetan Buddhist schools. A mind conceptually focused on a proliferation, in this case a generic mental image of the absence of inherent existence, cannot free itself from proliferations by means of a proliferation. The point of ultimate analysis is to exhaust proliferation, as Śāntideva points in the ninth Chapter of the Bodhicaryāvatāra:

When neither an entity nor a nonentity
is present before the mind;
there being no other alternative,
the mind is pacified.

Author: Malcolm

Date: Saturday, December 1st, 2018 at 4:28 AM

Title: Re: Jobs that serve alcohol?

Content:

pemachophel said:

Tulzhug Lingpa, a.k.a. Duddul Rolpai Dorje, a well-known Tertön of the mid-20th century and student of both H.H. Dudjom Rinpoche, Jigdral Yeshe Dorje, and Chatral Sangay Dorje, wrote a small book on the importance of avoiding alcohol for Buddhist practitioners -- The Youthful Armor for Those Who Want Liberation.

Malcolm wrote:

Longchenpa definitely does not agree with this:

Imbibing booze, one is happy; when tasted, one is sated;

internally, the body and mind are supremely blissful;
appearances are blissful and vivid, resembling the realization of dharmatā:
the qualities of good-tasting booze are abundant.

Author: Malcolm

Date: Saturday, December 1st, 2018 at 4:31 AM

Title: Re: Jobs that serve alcohol?

Content:

Grigoris said:

Oh... Just to be clear...

I uphold the fifth precept, but still engage in ritual use of alcohol twice a month.

Malcolm wrote:

I drink wine ritually too, every day, more or less.

Author: Malcolm

Date: Saturday, December 1st, 2018 at 4:33 AM

Title: Re: Two truths or Three?

Content:

Coëmgenu said:

This practice seems to take ānāpānasmṛti up to the third dhyāna. I suppose this kind of concentration does not require vitarkavicara?

Malcolm wrote:

They are required for analysis.

Author: Malcolm

Date: Saturday, December 1st, 2018 at 5:00 AM

Title: Re: Two truths or Three?

Content:

Malcolm wrote:

This is a special position of the Gelugpa school. It is considered very erroneous by all other Tibetan Buddhist schools.

Coëmgenu said:

How does Tibetan Buddhism navigate this disagreement?

Malcolm wrote:

Debate.

Author: Malcolm

Date: Saturday, December 1st, 2018 at 7:20 AM

Title: Re: Jobs that serve alcohol?

Content:

pemachophel said:

According to Khenchen Konchog Gyaltsen, the tshog chang is amrit and not/no longer alcohol. So it does not violate the fifth precept.

Malcolm wrote:

Can't violate it if you don't hold it. Observing the pratīnokṣa vows is a choice, not an obligation. And the fifth precept with respect to laypeople is really the fourth, actually, since if you do not forgo drinking alcohol, you also do not possess the precept of avoiding sexual misconduct (on the theory that the former will lead to the latter).

Author: Malcolm

Date: Sunday, December 2nd, 2018 at 1:57 AM

Title: Re: Jobs that serve alcohol?

Content:

pemachophel said:

"And the fifth precept with respect to laypeople is really the fourth, actually, since if you do not forgo drinking alcohol, you also do not possess the precept of avoiding sexual misconduct (on the theory that the former will lead to the latter)."

Apropos of this, there's a Lama, maybe Kagyud, (Whose name I cannot dredge up) Who won't give any of the other four precepts if you don't take the fifth for this very reason. Since alcohol diminishes mindfulness and knowing what should and should not be done -- drenpa and sheshin -- it makes any of the preceding four all the more easy to break, not just sex.

IME, the problem with alcohol is that you don't necessarily know you've drunk too much, and when you do, it's already too late.

Malcolm wrote:

Nevertheless, a four vow holder holds the vows of refuge, as well as the the precept of not taking life, not stealing, and not lying. This is how it is classified in the three vows.

But of course, as Mahāyānis, the principle of the precepts is not the physical action, but rather, the intention behind the action -- for this reason, Mahāyāna bhikṣus may handle money, associated with women, and so on, because much of what is prohibited in Śrāvakayāna vows is permitted in Mahāyāna and vice versa. The Trisamvara Chapter of the Ratnakuta goes into this at length, as does Sakya Paṇḍita in his Distinguishing the Three Vows.

Also, having a beer or a glass of wine, or even a whole bottle of wine, does not necessarily imply that one must lose one's mindfulness. It depends on one's capacity.

Author: Malcolm

Date: Sunday, December 2nd, 2018 at 2:42 AM

Title: Re: How do we know our practice is working?

Content:

Malcolm wrote:

In Dzogchen there is no need to engage in virtuous deeds

LoveFromColorado said:

Hi again everyone! I have been reflecting on this statement over the past couple of days and I must confess that I'm having a difficult time coming to grips with it. For example, the ninth virtuous deed is to give up wishing harm for others and instead cultivate compassion. The tenth would be to give up wrong views and establish oneself in the correct view. And so on... avoid killing, renounce stealing, practice compassion, speak truthfully, etc.

How can one not engage in these and expect inner peace, awakening, etc.? For example, if you have resources and come across someone who is in true need and withhold those resources, then how can your mind be calm?

Beyond that, it seems to go against some basic teachings regarding the Bodhisattva path and even the kindness of the guru.

Thanks in advance!

Malcolm wrote:

Dzogchen is a path beyond mind. Positive and negative deeds are created by the mind. If you really want to understand this point, you really need to study with someone who is an authentic Dzogchen master. Be careful, because there are not many of those around. But there are many people who use the reputation of Dzogchen to sell themselves as teachers, putting out a deer's tail, but selling donkey meat instead.

Author: Malcolm

Date: Sunday, December 2nd, 2018 at 4:41 AM

Title: Re: Does Consciousness Continue After Cessation?

Content:

Supramundane said:

could you elaborate

Astus said:

If the 'subtle mental body' refers to the mental aggregates, then an arhat must still be attached to the aggregates, hence that person cannot actually be called an arhat. But if it is something beyond the aggregates, then there are actually six aggregates. So, in

either case, the idea that an arhat is stuck in a subtle mental body contradicts either the definition of arhatship or the doctrine of the five aggregates, unless there is somehow a third option.

Malcolm wrote:

The Śrī Mālādevi Sūtra points out that arhats and pratyekabuddhas, as well as bodhisattvas, have not in fact abandoned all afflictions.

“O Lord, arhats and pratyekabuddhas are afraid. Because these arhats and pratyekabuddhas still have not extinguished their lives, these [psychophysical forces] continue. They have not completed the practice of purity, and so remain impure. Because their actions are not ultimate, they still have actions to perform. Because they have not reached that [final stage], they still have defilements that should be severed. Because these are not severed, one is far from the realm of nirvana...The inconceivable death of transformation [for a purpose] refers to the mind-made bodies of the arhats, pratyekabuddhas, and greatly powerful bodhisattvas until the time of their supreme, complete enlightenment.

Pg. 24,

https://www.bdkamerica.org/system/files/pdf/dBET_Srimala_Vimalakirti_2004_0.pdf?file=1&type=node&id=480

Author: Malcolm

Date: Sunday, December 2nd, 2018 at 8:05 AM

Title: Re: Does Consciousness Continue After Cessation?

Content:

Malcolm wrote:

The Śrī Mālādevi Sūtra points out that arhats and pratyekabuddhas, as well as bodhisattvas, have not in fact abandoned all afflictions.

Astus said:

That is the former case, where arhats are not free from clinging to the aggregates, so not really arhats.

Malcolm wrote:

Not according to definition of “arhat” in the lower schools. But, they are still arhats from the POV of the Mahayana.

Author: Malcolm

Date: Sunday, December 2nd, 2018 at 8:07 AM

Title: Re: How do we know our practice is working?

Content:

anjali said:

While this is certainly true, I can't imagine that you are advocating that one ignore the law of cause and effect. Otherwise, that would be a case of conduct getting lost in the view, no?

Lukeinaz said:

if dzogchen, our real nature, is beyond cause and effect, what is left to be ignored?

LoveFromColorado said:

Thanks all for the conversation. I have read The Crystal and the Way of Light as well as The Source and have some intellectual understanding of this discussion but have not received a direct transmission from ChNN.

That said, if I were to attend a teaching of ChNN's and in the middle of it jumped on stage and physically attacked him then certainly someone would stop me. If I said, "Well, this is all beyond mind" surely the response would not be, "Oh yeah, you're right, sorry." It feels that there is something bordering on nihilism here in this conversation that is out of balance. I get that our experience and mind are dependent arising and that rigpa is beyond both but that does not seem to address the delicate balance of interacting with our experiences. With this pretense, it would seem that even regarding someone as a guru would be false. Why do guru yoga then? Why make practices for ChNN's health if we merely stop at rigpa being beyond experience and mind? There would be no point - surely there is something deeper here?

Does that make sense, and can anyone shed any light here?

Malcolm wrote:

I think I said you need to study this point with a qualified teacher.

Author: Malcolm

Date: Monday, December 3rd, 2018 at 1:16 AM

Title: Re: Does Consciousness Continue After Cessation?

Content:

Malcolm wrote:

Not according to definition of "arhat" in the lower schools. But, they are still arhats from the POV of the Mahayana.

Astus said:

So the arhat of ekayana is not the arhat of triyana (that includes Mahayana as well), and since no ekayanist has a sravaka motivation, their arhat idea has never actually been aspired to by anyone, thus nobody to convince or argue with on the superiority of bodhisattvayana. In other words, the ekayana arhat is a straw man.

Malcolm wrote:

No, since the Lankavatara points out that arhats are roused from an equipoise of cessation and then set on the bodhisattva path, their motivation now redirected

towards full buddhahood.

Ekayāna does not mean that everyone has the same motivation; it means that despite the three kinds of bodhicitta formed as a cause, all paths lead to full buddhahood (with a little intervention required in the case of arhats and pratyekabuddhas).

Author: Malcolm

Date: Monday, December 3rd, 2018 at 1:47 AM

Title: Re: Bön and Ati Muwer

Content:

kalden yungdrung said:

Well this esoteric violence caused nearly the disappearing of a very old "Tibetan" culture, which was venerated a very long time by the Tibetan kings, it assured them the ladder to heaven.

Malcolm wrote:

The extent to which Tibetan Kings from Nyatri Tsanpo onward take Zhang Zhung names shows that Tibet was a vassal state of Zhang Zhung between the late second century BCE to the 7 century CE, dominated by a powerful neighbor. But the climate changed in Western Tibet, from the 6th century onwards, because of long term deforestation, overgrazing and so on, causing the upper Tibetan plateau to become nonviable for sustaining intensive agriculture and so on, leading to the decline and eventual collapse of the Zhang Zhung civilization.

It is true that "Bonpos", clans with political allegiances to the old Zhang Zhung kingdom, hostile to Indian influence at the Tibetan court, were expelled from Central Tibet during the late 8th century, in part because of their opposition to the importation of Indian Buddhism. However, the Bonpo accounts of this Imperial period history are distorted, as irrefutable textual scholarship has shown. Ligmincha was not assassinated in the 8th century by Trisong De'utsan, as Bonpo accounts generally hold, but rather by Srongtsan Gampo in the 7th century, as comparative analysis with surviving old Tibetan documents show.

The Bon that existed (if Bon existed at that time at all) at the time of the Imperial period is not the Bon which exists today. So called Yungdrung Bon, the Bon that exists today, is modern system which dates no earlier than the 11th century. Bonpo partisans may persist in their ideas about the origins of Bon, but no modern scholar with any credibility accepts them. Bon largely derives its modern day teaching from Indian Buddhism, drawing upon both Nyingma as well as Sarma sources. In Bon literature, traces survive of pre-Buddhist Tibetan religious practices, but not enough to constitute a systematic tradition.

The truth is that Tibetans had no system of writing prior to Songtsan Gampo's reign. While some scholars, like Chogyal Namkhai Norbu have endeavored to show that

Tibetans indeed has a system of writing prior to this period, there is also no evidence that there was writing in Zhang Zhung, and extensive paleographical analysis proves that all Tibetan writing systems, including dmar yig, and so on, descend ultimately from the late Gupta script used in Nepal and North India, adapted to the Tibetan language in Tibet during the 7th century, no earlier than 630 CE. Sam van Schaik has written an excellent article on the subject

(https://www.academia.edu/2039996/A_New_Look_at_the_Tibetan_Invention_of_Writing), which anyone interested in Tibetan history should read. He leaves open the possibility that Tibetans might have used writing earlier than this, but there is no documented evidence or contemporary confirmation of such usage. The fact that Tibet had no system of writing, as reported by the Chinese Tang Annals, as well as the Tibetans themselves, should be enough to cast doubts on Bonpo claims for an antiquity competing with or exceeding that of Indian Buddhism.

The truth is that Yungdrung Bon is a modern system, heavily dependent on Indian Buddhism and entirely indebted to it. Of course, being a copy of Indian Buddhism, by and large, we cannot say that the doctrines it espouses are false or wrong, because that would call into question the original: Indian Buddhism. But we can certainly point out that the Bon origin narrative are wholly fabricated, assembled out of vague memories of important pre-Buddhist religious and clan leaders, and cast in myths which provides a source for their religion which is not located in India, but rather the previously culture region that was dominant in Tibet prior to the 7th century, the then predominantly-Buddhist, Iranian-speaking regions of Central Asian, as the origin stories told about Tonpa Shenrab, and several clan histories of Tibetan clans show.

A possible Bon response to this would be to point out that likewise, there is virtually no evidence to support many Buddhist narratives about the Seven Past Buddhas and so on, and I agree, there is no evidence to support the existence of the six buddhas prior to Śākyamuni apart from annals that recorded their names in Vinaya texts, Sūtras, and the like, and list their names. However, these lists all correspond and can be dated to the 1st century BCE. Since we are dealing with religious texts, we are likely to find many myths and legends in them that are unprovable.

I don't state any of the above because I bear some grudge against the Bon tradition. Quite the contrary, I am perhaps one of the few Buddhist scholars who openly admits to enjoying reading and delving to Bonpo literature, because I think it is important for deepening understanding Tibetan culture and literature. On the other hand, it would be dishonest for me to support Bonpo claims to antiquity and so on, simply put, because there is absolutely no evidence for it. In the case of Tonpa Shenrab, there are only a few fragments concerning him in Dunhuang material and the old Tibetan documents, and they do not paint a picture of a nirmanakāya, but rather, a picture of a religious personage engaged in ritual activities along with other Tibetan priests in the pre-Buddhist period.

Finally, with respect to the idea that there are two Padmasambhavas, one good, and one evil, this is a notion also bandied about by some sectarian fools in the Geluk school. It is a silly idea, and a total fabrication.

There is only one Padmasambhava, who came from a region in what is now Pakistan, to assist the king of Tibet in building Samye. In terms of the oldest accounts we have, there is some disagreement about the manner of his birth, how long he stayed, and what he did in Tibet, but there is 100 percent agreement among all that he introduced the system of Vajrakilaya into Tibet, that he tamed the gods and demons of Tibet at Mt. Hepo, that Yeshe Tosgyal was his partner, and when his work was finished, he departed towards the southwest from the plains of Gungthang.

Now, given that you are posting in a Buddhist forum, it ought to be brought to your attention that very few people here have faith in Bon. Bon is tolerated because it is Tibetan and because it is derived from Buddhism, but most Tibetan Buddhists are not interested in Bon, for better or for worse. Your aggressive promotion of Bon has been tolerated for many years now. But when you engage in politics and start making false claims about Padmasambhava, such as claiming there was a Good Bonpo Padmasambhava and a Bad Indian Yogi Padmasambhava, you are no better than Buddhists who reduce all Bonpos to practitioners of animal sacrifice. You are just engaging in blatant sectarianism. Whether or not the tradition of the tigress being Ati Muwer is true or false, the fact is that Padmasambhava was invited to Tibet to subdue native Pre-Buddhist Tibetan, a.k.a., Bonpo gods. His endeavor to do so was regarded as a success by the Tibetan Kings. His form of Buddhism was adopted and whatever native religious traditions that existed in Tibet went rapidly into decline, never to be resurrected. The power of the clans with allegiance to Zhang Zhung, as well as allegiance to China was permanently broken, and from 9th century onward most Tibetans regarded India as the source of their spiritual tradition. The vast majority of members here are Buddhists who also look to India as the source of their tradition, and speaking for the majority, most of us find Bon of barely passing interest, not because it is of no value, but because we are not going to become disciples of Bonpo lamas and take up the various practice cycles one can find there.

Author: Malcolm

Date: Monday, December 3rd, 2018 at 2:48 AM

Title: Re: How do we know our practice is working?

Content:

LoveFromColorado said:

That makes sense and does not sound contraversial at all to me. I get the not improving nor corrupting the view. Thank you for clarifying.

krodha said:

Perhaps not controversial to you, but certainly to those involved with more common systems. Which is why it is best to avoid broadcasting openly. It can inadvertently create aversion, etc., which becoming an obstacle for someone else, in the sense of a barrier to Dzogchen, is extremely negative.

LoveFromColorado said:

The level of controversy likely springs from the level of dogmatism present in the

individual. If one is dogmatic about a belief or ideal, then the very nature of that dogmatism instills a sense of duality ("truth" and "everything not truth"). I was raised in an extremely dogmatic environment and am now in quite the opposite position which makes accepting change, realizing nuances, and taking a "middle" approach to many things much easier.

Just my own two cents for what they are worth

Malcolm wrote:

Dzogchen does not suffering from dogmatism because it based in personal experience which is absolutely unmistakable, the same is true for the rest of Vajrayāna practice. Progress in Dzogchen teachings is based on unmistakable phenomena which one cannot fake or imagine. This is true also of general Vajrayāna. In other words, if your vajra and bell are not floating, you are not making much progress.

Author: Malcolm

Date: Monday, December 3rd, 2018 at 5:08 AM

Title: Re: How do we know our practice is working?

Content:

Malcolm wrote:

Dzogchen does not suffering from dogmatism because it based in personal experience which is absolutely unmistakable, the same is true for the rest of Vajrayāna practice. Progress in Dzogchen teachings is based on unmistakable phenomena which one cannot fake or imagine. This is true also of general Vajrayāna. In other words, if your vajra and bell are not floating, you are not making much progress.

Grigoris said:

Mine fall down all the time from my small practice table... Does that count as progress?

Malcolm wrote:

Only if they are blown off to the side by the wind while they are levitating during your practice.

Author: Malcolm

Date: Monday, December 3rd, 2018 at 5:45 AM

Title: Re: How do we know our practice is working?

Content:

Johnny Dangerous said:

Honestly some Vajrayana/Dzogchen people seem to practice for questionable reasons - some sense of gaining spiritual power or self-aggrandizement-, and often they also refuse to get a basic grounding in Mahayana as well. I've even seen some put the Mahayana as a whole down nonstop because it's "too conceptual"..

Malcolm wrote:

It is too conceptual. This is a valid criticism. And without siddhis one will not benefit many people at all.

Johnny Dangerous said:

But I feel like in at least some cases, people simply jump into Vajrayana without a real base, and tend to disregard the Mahayana.

Malcolm wrote:

We depend on Mahāyāna for view and motivation, but not for methods.

Johnny Dangerous said:

young people collecting Vajrayana practices at a feverish pace...

Malcolm wrote:

These young people will, if they maintain their samayas, attain full buddhahood eons before mindfulness practitioners. I salute them.

Johnny Dangerous said:

Really we're all a mess though, honestly.

Malcolm wrote:

Sentient beings are buddhas,
obscured by transient afflictions.

-- Hevajra Tantra.

Author: Malcolm

Date: Monday, December 3rd, 2018 at 6:13 AM

Title: Re: How do we know our practice is working?

Content:

Johnny Dangerous said:

I am more thinking of meatspace experiences.

Malcolm wrote:

We cannot judge anyone's practice. Look at Milarepa, he spent twenty years running around wanting to learn sorcery, studying with this and that teacher, and even, according to legend, killed sentient beings, fellow Vajrayāna practitioners. Who could have had worse samaya to repair than Milarepa?

There are many examples of this nature.

In any case, many tantras state that in the Kali Yoga, only mantrayāna is an effective means of liberation. If one does not accept this, then there is no point in following Vajrayāna at all.

Author: Malcolm

Date: Monday, December 3rd, 2018 at 6:28 AM

Title: Re: How do we know our practice is working?

Content:

Johnny Dangerous said:

Ok man. Malcolm says don't judge anyones practice

Malcolm wrote:

Yes, we really cannot judge anyone's practice of Vajrayāna based on external criteria. In order to judge, we would need to be able to know the minds of others.

Author: Malcolm

Date: Tuesday, December 4th, 2018 at 12:17 AM

Title: Re: Beyond cause and effect

Content:

Malcolm wrote:

By going beyond the mind.

Spelare said:

In order to discern and grow in familiarity with the capacity to do so, would it be advisable to engage in exercises aimed at discrimination between sems and sems nyid?

Malcolm wrote:

that helps. But what one really needs is a guru with the intimate instructions.

Author: Malcolm

Date: Tuesday, December 4th, 2018 at 12:53 AM

Title: Re: New Head of Nyingma: Kathok Getse Rinpoche

Content:

Refugee said:

I wouldn't be so quick to judge a masters passing as in auspicious. What do we know?

Malcolm wrote:

It is not inauspicious for him, it is inauspicious for us.

Author: Malcolm

Date: Tuesday, December 4th, 2018 at 1:43 AM

Title: Re: Terminology of Three Natures

Content:

Seeker12 said:

The three natures as presented in the Mahayana are the parikalpita nature, the paratantra nature, and the pariniṣpanna nature.

Does anyone know or can any point to any resources on the actual breakdown of these terms? They are translated in various ways, such as Imaginary, Other-dependent & Perfect (Karl Brunnhölzl), Imagined, Other-dependent & Consummate (Jay L. Garfield), and Imputation, Dependence & the Absolute (Lama Chökyi Nyima) - I am interested in the sort of etymology of the terms.

For example, I'm guessing parikalpita has various parts such as pari and kalpita or whatever - what do the various parts mean?

Thanks. I hope it's clear enough.

Malcolm wrote:

Pari means totally, kalpita means imagined, conceptualized, etc.

Para means other; tantra means dependent.

niṣpanna means "accomplished" or "perfected, as in completion stage, niṣpannakrama.

Thus pariniṣpanna means "totally perfected"

Author: Malcolm

Date: Tuesday, December 4th, 2018 at 2:22 AM

Title: Re: Terminology of Three Natures

Content:

Malcolm wrote:

Pari means totally, kalpita means imagined, conceptualized, etc.

Para means other; tantra means dependent.

niṣpanna means "accomplished" or "perfected, as in completion stage, niṣpannakrama.

Thus pariniṣpanna means "totally perfected"

Seeker12 said:

Thank you, that's exactly what I was looking for. Other dependent, then, is simply referring to the 12 nidanas, correct? Connecting the term niṣpanna to the completion stages is very interesting.

No need to reply if other dependent indeed is simply referring to the 12 nidanas, as I'm fairly certain it is.

Malcolm wrote:

Some interpretations understand it that way, but in reality it refers to the ālayavijñāna which carries the seeds which produce appearances as the imagined nature. When those seeds are eradicated, the dependent nature becomes the perfected nature. So, to ignorant sentient beings, the dependent nature appears in the form of the imagined nature; when the dependent nature is purified, it is the perfected nature. Literally speaking, the nonexistence of the imagined in the dependent is the perfected.

Author: Malcolm

Date: Tuesday, December 4th, 2018 at 3:10 AM

Title: Re: Does Consciousness Continue After Cessation?

Content:

Malcolm wrote:

No, since the Lankavatara points out that arhats are roused from an equipoise of cessation and then set on the bodhisattva path, their motivation now redirected towards full buddhahood.

Astus said:

What I mean by a straw man arhat is that per definition an arhat is one no longer attached to the aggregates. If that meaning is changed, then it is not the same idea. The ekayana description rather fits a non-returner who resides in the pure abodes.

Malcolm wrote:

There are also arhats in the pure abodes, not just nonreturners.

In any case, the Mahāyāna definition supersedes the Hinayāna definition since it is a higher tenet system.

The ultimate of the lower system
is the relative of the higher.

Śrāvaka arhats and pratyekabuddhas are not buddha arhats. It is as simple as that. They simply experience a temporary relief from samsara, but mistake the equipoise of cessation for actual nirvana.

Author: Malcolm

Date: Tuesday, December 4th, 2018 at 3:46 AM

Title: Re: How do we know our practice is working?

Content:

Arnoud said:

Thanks JD and Malcolm. Much appreciated.

Malcolm, is there not such a thing as liberation of the mind which does not spill over into physical phenomena?

Malcolm wrote:

No. Not really. The process of successive rebirths over three incalculable eons has to do with increasingly better physical bodies, etc., and gathering the various major and minor marks of a perfect, complete buddha.

Author: Malcolm

Date: Tuesday, December 4th, 2018 at 5:34 AM

Title: Re: How do we know our practice is working?

Content:

ford_truckin said:

What kind of siddhis is a first year bodhisattva supposed to manifest?

Malcolm wrote:

A first year bodhisattva? None.

Author: Malcolm

Date: Tuesday, December 4th, 2018 at 5:49 AM

Title: Re: How do we know our practice is working?

Content:

ford_truckin said:

What kind of siddhis is a first year bodhisattva supposed to manifest?

Malcolm wrote:

A first year bodhisattva? None.

ford_truckin said:

Sorry I meant first level/bhumi.

Malcolm wrote:

The signs of progress of bodhisattvas on the stages is detailed in the Dasabhumī Sūtra.

Author: Malcolm

Date: Tuesday, December 4th, 2018 at 6:19 AM

Title: Re: New Head of Nyingma: Kathok Getse Rinpoche

Content:

Refugee said:

I still question that. A lesson in impermanence & the problems of samsara can go a long way. He told my lama he will not Yangsi so we have Dewachen Buddha to look forward to. May his activities reach countless beings

Malcolm wrote:

When given lemons, make lemonade.

Author: Malcolm

Date: Tuesday, December 4th, 2018 at 6:59 AM

Title: Re: Does Consciousness Continue After Cessation?

Content:

Malcolm wrote:

the Mahāyāna definition supersedes the Hinayāna definition since it is a higher tenet

system.

Astus said:

But this is not a Mahayana-Hinayana difference, but an ekayana-triyana one. Furthermore, ekayana doctrines also affirm that arhats realise that the aggregates are not self, therefore such a person is necessarily free from attachment to the body, the feelings, the concepts, and any state of mind, unless the pudgala-nairatmya for sravakas is a mere intellectual belief. But if it is genuine realisation, there can be no appearance or state that binds them, so there is no reason to be stuck in any equipoise either.

Malcolm wrote:

Yes, it is a difference in tenets. There is no ekayana tenet system that differs from Mahāyāna

Author: Malcolm

Date: Tuesday, December 4th, 2018 at 10:37 PM

Title: Re: New Head of Nyingma: Kathok Getse Rinpoche

Content:

Miroku said:

The first has lots to do with samayas and it is mostly fault of the students if there are breakages and it takes toll on teachers lifespan (unless teacher broke them ofc). I'd say that it is highly irrelevant if he is a head of a lineage or a head cheerleader really.

Arnoud said:

I don't think lineage head and head cheerleader can really be equated. No offense to cheerleaders.

To hold one lineage is already a great responsibility and comes with a lot of supernatural traps if we believe the hagiographies of old. I can just imagine the same applies to the lineage head. Especially of the Nyingmapas where the protectors and dakinis aren't the most peaceful. That's why I was wondering if there could be a relationship between him being head of the lineage, his realization and his death.

In all honesty, the account of his dead read far from auspicious and not just for us.

Malcolm wrote:

This happened because of our collective lack of merit. He was not especially old, unlike HH Dudjom Rinpoche, HH Dilgo Khyentse, HH Penor Rinpoche, and HH Taklung Tsetrul Rinpoche.

Author: Malcolm

Date: Tuesday, December 4th, 2018 at 11:59 PM

Title: Re: Tantra and the Luminosity of Dzogchen

Content:

Spelare said:

But now I wonder: is dzogchen truly realizable without some acquaintance with tantra?

Malcolm wrote:

Dzogchen is part of secret mantra, so no. In other words, it is part of "tantra."

Spelare said:

Now, maybe what I'm talking about is not dzogchen proper at all, but anuyoga or some lower level. If so, it seems fine to practice where I happen to be now, as it seems to be what I need. And perhaps, in the fullness of the fourth time, the practice of dzogchen will be open to me. Any reflections?

Malcolm wrote:

The three inner tantras are generally practiced in union.

Author: Malcolm

Date: Wednesday, December 5th, 2018 at 12:17 AM

Title: Re: Shambhala closes NYC center

Content:

Knotty Veneer said:

According to Lionsroar.com, Shambhala is to close it's NYC center in Manhattan.

Based at 22nd Street between 5th and 6th, the article states that they can no longer afford the \$30k per month rent.

Are we seeing the first tangible knock on effect of the recent scandal?

Malcolm wrote:

Frankly, it is ridiculous and obscene that any Dharma center pay \$360,000 dollars a year in rent.

Author: Malcolm

Date: Wednesday, December 5th, 2018 at 2:55 AM

Title: Re: New Head of Nyingma: Kathok Getse Rinpoche

Content:

Malcolm wrote:

This happened because of our collective lack of merit. He was not especially old, unlike HH Dudjom Rinpoche, HH Dilgo Khyentse, HH Penor Rinpoche, and HH Taklung Tsetrul Rinpoche.

Grigoris said:

I think you will find that it may have something to do with his store of merit.

Malcolm wrote:

No, I don't think so. But you can think what you like.

Author: Malcolm

Date: Wednesday, December 5th, 2018 at 3:46 AM

Title: Re: New Head of Nyingma: Kathok Getse Rinpoche

Content:

Malcolm wrote:

No, I don't think so. But you can think what you like.

Grigoris said:

Well, the Buddha's teachings on life spans and what influences them is pretty clear AND it pretty funny to hear you (somebody so opposed to the notion of collective karma) to be arguing about the influence of collective merit.

Malcolm wrote:

The reason I say this is because, in my opinion, he was clearly a realized person, and should he have seen it was beneficial to remain for sentient beings, he would have remained. It is quite clear he knew prior to his passing that he was going to pass soon.

With respect to collective karma and merit, there is no such a thing in a real sense; but we can call the aggregate of individual actions and their ripening "collective" if the causes and results are sufficiently similar.

Author: Malcolm

Date: Wednesday, December 5th, 2018 at 4:30 AM

Title: Merit needed to see Buddhas

Content:

Malcolm wrote:

Split from <https://dharma.wheel.net/viewtopic.php?f=49&t=27705>

The reason I say this is because, in my opinion, he was clearly a realized person,

Grigoris said:

I never doubted this. But he might be trying to teach us some other lesson than "you guys aren't good enough for the likes of me".

Malcolm wrote:

Well, maybe we aren't. After all, this is why Śākyamuni passed on. We justify it as a lesson in impermanence, things like lifespan and so on are inextricably linked with merit. Since a Buddha is beyond karma, etc., their appearance in the world is a function of the merit of living beings in the world, and when that declines, Buddhas do not appear.

Author: Malcolm

Date: Wednesday, December 5th, 2018 at 5:05 AM

Title: Re: New Head of Nyingma: Kathok Getse Rinpoche

Content:

Malcolm wrote:

It is quite clear he knew prior to his passing that he was going to pass soon.

krodha said:

What indication did he give?

Malcolm wrote:

Please read the letter translated by Sangye.

Author: Malcolm

Date: Wednesday, December 5th, 2018 at 5:16 AM

Title: Re: New Head of Nyingma: Kathok Getse Rinpoche

Content:

Malcolm wrote:

Well, maybe we aren't. After all, this is why Śākyamuni passed on. We justify it as a lesson in impermanence, things like lifespan and so on are inextricably linked with merit. Since a Buddha is beyond karma, etc., their appearance in the world is a function of the merit of living beings in the world, and when that declines, Buddhas do not appear.

Grigoris said:

That makes no sense at all. Why would a Buddha appear when sentient beings least need them???

Malcolm wrote:

Buddhas do not appear when sentient beings have so much merit they do not need them, and when they have so little merit they cannot be helped. We are nearing the lower end of that curve.

Author: Malcolm

Date: Wednesday, December 5th, 2018 at 6:00 AM

Title: Re: New Head of Nyingma: Kathok Getse Rinpoche

Content:

Grigoris said:

That makes no sense at all. Why would a Buddha appear when sentient beings least need them???

Malcolm wrote:

Buddhas do not appear when sentient beings have so much merit they do not need them, and when they have so little merit they cannot be helped. We are nearing the lower end of that curve.

Jangchup Donden said:

What would be an example of sentient beings having so much merit they do not need a Buddha? AFAIK every pure realm has at least one.

Malcolm wrote:

This is referring to our Sahaloka.

Even in Sukhavati, however, in order to actually see Amitabha Buddha for example, one needs sufficient merit. Otherwise, one gets stuck in a lotus and does not even hear the sound of his voice for what would be millions of years passing on the earth.

Author: Malcolm

Date: Wednesday, December 5th, 2018 at 9:18 AM

Title: Re: Tantra and the Luminosity of Dzogchen

Content:

the.eleven said:

Acquainted with tantra, yes.

However, would it be incorrect to assert that as long as concepts are proliferating there is no dzogpa chenpo?

Malcolm wrote:

Stillness and movement are the same state.

Author: Malcolm

Date: Wednesday, December 5th, 2018 at 1:28 PM

Title: Re: Merit needed to see Buddhas

Content:

Nicholas Weeks said:

Since motivation of bodhisattvas & buddhas is same - to help as many beings as possible become free of all obscurations & suffering, our merit may have little to do with their appearance. They teach & help devas too, whose types of suffering we would not consider suffering at all. The hell beings, animals and all lower realms are helped by Them, and those creatures have no merit.

Any realm, high, middling or low, has beings in need of bodhisattvas & buddhas. Since They are totally free - why They show up is Their decision. We should just be grateful.

Malcolm wrote:

The reason human beings can obtain Buddhahood and the other five classes cannot is that we humans have just the right mix of suffering and happiness, so we can escape our plight and in the process help others as best we can.

Author: Malcolm

Date: Wednesday, December 5th, 2018 at 11:02 PM

Title: Re: Merit needed to see Buddhas

Content:

ford_truckin said:

from my readings, buddhas only make an appearance in human flesh once there are no traces of dharma left in the world.

Seeker12 said:

This is specifically regarding a supreme nirmanakaya such as Shakyamuni, but there are other types of nirmanakaya forms it's taught.

Malcolm wrote:

Yes, and we do not have the merit to see the Buddha in person now...

Author: Malcolm

Date: Thursday, December 6th, 2018 at 2:23 AM

Title: Re: Shambhala closes NYC center

Content:

SonamTashi said:

Speaking from experience, missionary activities straight up just do not work. Imo, missionary work would be one of the quickest. Ways to hurt the dharma. No one likes a missionary. One of the things Buddhism has going for it in the West is not being pushy.

tatpuruṣa said:

Definitely.

How would you like hearing on the streets about the "God News" of the Pali Kanon? Let's stop suffering right now, cheer up, because Buddha loves you ...!!..

And what about "Testimonies of the Buddha" knocking on your door?

Malcolm wrote:

Buddha's Witnesses, promising the Kingdom of Buddha here on earth, visiting you in your home.

Author: Malcolm

Date: Thursday, December 6th, 2018 at 5:26 AM

Title: Re: Illuminating Quotes by Malcolm Namdrol-la

Content:

Malcolm wrote:

A Vajrayāna practitioner, by virtue of their practice, can gather the two accumulations necessary for full buddhahood in a very short period of time.

This is impossible in the cause vehicle.

Of course there are some fools who think that gathering the two accumulations are unnecessary for buddhahood. They are objects of pity.

smcj said:

<https://dharmawheel.net/viewtopic.php?f=40&t=29902&start=20>

Malcolm wrote:

The result does not depend on the two accumulations.

Thomas Amundsen said:

<https://dharmawheel.net/viewtopic.php?t=6591#p78290>

I'm assuming that 2018 Malcolm overrides 2012 Namdrol?

Malcolm wrote:

One statement is made from the point of view of Great Perfection, the other statement is made from the point of view of general Vajrayāna. While the vehicles may contradict each other, the lower being contradicted by the higher, I am not guilty of such a contradiction myself.

Author: Malcolm

Date: Thursday, December 6th, 2018 at 9:26 AM

Title: Re: Illuminating Quotes by Malcolm Namdrol-la

Content:

Thomas Amundsen said:

<https://dharmawheel.net/viewtopic.php?t=6591#p78290>

I'm assuming that 2018 Malcolm overrides 2012 Namdrol?

Malcolm wrote:

One statement is made from the point of view of Great Perfection, the other statement is made from the point of view of general Vajrayāna. While the vehicles may contradict each other, the lower being contradicted by the higher, I am not guilty of such a contradiction myself.

Thomas Amundsen said:

I've wondered about this for quite some time. Thanks for the clarification!

Malcolm wrote:

The ultimate of the lower is the relative of the higher.

Author: Malcolm

Date: Friday, December 7th, 2018 at 10:46 PM

Title: Re: oldest, dateable depiction of the Buddha in human form

Content:

Tiago Simões said:

Here's a nice video to put things in historical context:

Grigoris said:

It was not a "Greek Empire" it was a Hellenistic Empire of Macedonians. There was no Greece back then, there was the Macedonian Empire that had initially conquered and unified Hellenic city states, before setting out towards the east.

Tiago Simões said:

Isn't "Hellenistic" just a synonym for Greek? Like the official name of Greece, "Hellenic Republic".

Malcolm wrote:

Considering that the region was largely made of Iranian speaking peoples who used Aramaic as their lingua franca (the official business language of the Persian Empire at that time), it was at best Hellenic only at the very top.

Author: Malcolm

Date: Sunday, December 9th, 2018 at 2:26 AM

Title: Re: oldest, dateable depiction of the Buddha in human form

Content:

Wayfarer said:

It seems the name that has been omitted in the above was Alexander the Great, whose empire it was that straddled Gandhara, and whose language and artistic culture had profound influence in that part of the world. The Questions of King Milinda were an account of a dialogue between a Buddhist monk, Ven. Nagasena, and a Greco-Bactrian King. It is said to be one of the very oldest continuously extant written texts in the Buddhist corpus, or indeed world literature.

I have always found the 'Gandhara' style of Buddhist iconography beautiful, such as https://www.google.com.au/search?q=gandhara+buddhist+art&rlz=1C5CHFA_enAU576AU576&source=lnms&tbn=isch&sa=X&ved=0ahUKEwiG6aSp0Y7fAhUJp48KHZ7-Dx4Q_AUIDigB&biw=1190&bih=693. I understand that it's a kind of 'hybrid tradition', but then many others were as well - the Kusharan culture nearly always depicted bodhisattvas with moustaches! But then, that's how tradition, like language, evolves.

Malcolm wrote:

As above, the dominant culture of Bactria, etc., was Persian.

Author: Malcolm

Date: Sunday, December 9th, 2018 at 1:06 PM

Title: Re: oldest, dateable depiction of the Buddha in human form

Content:

Malcolm wrote:

As above, the dominant culture of Bactria, etc., was Persian.

Grigoris said:
Maybe, but you haven't really provided any evidence.

The ruling strata though, were definitely Hellenistic.

Malcolm wrote:
Read a history devoted specifically to Central Asia.

Author: Malcolm
Date: Monday, December 10th, 2018 at 10:03 PM
Title: New terma and their continuation outside of a lineage.
Content:
Malcolm wrote:
Discussion moved from <https://dharmawheel.net/viewtopic.php?f=49&t=29837>.

Johnny Dangerous said:
Is one needed, or just a lung?

Malcolm wrote:
You don't really need this. All you need is the medium thun, since you are a DC guy. And if you want to practice a Ngondro, well, there is the Ati Lamgi Ngondro.

Author: Malcolm
Date: Monday, December 10th, 2018 at 10:34 PM
Title: Re: empowerment for Dudjom Tersar Ngondro
Content:
Johnny Dangerous said:
Is one needed, or just a lung?

Malcolm wrote:
You don't really need this. All you need is the medium thun, since you are a DC guy. And if you want to practice a Ngondro, well, there is the Ati Lamgi Ngondro.

Grigoris said:
I completed the full accumulations for the Kagyu Ngondro, but when I started practicing in the Dudjom Tersar; LOTR asked me to do accumulations of the concise Dudjom Tersar Ngondro too.

Malcolm wrote:
And this is very excellent.

However, JD's root guru is the late ChNN. There is no reason for him to practice other termas when he can practice the fresh termas of his master from whom he has already received the full and complete transmission. If he wants to practice guru yoga, he can

practice the guru yoga of the medium thun. It is no different at all from the guru yoga of Dudjom Tersar, Longchen Nyingthig, etc., in meaning. And there is the ngondro practice in the Longsal teachings, mentioned above. I am just reminding him of this.

Author: Malcolm

Date: Monday, December 10th, 2018 at 11:50 PM

Title: Re: empowerment for Dudjom Tersar Ngondro

Content:

Malcolm wrote:

However, JD's root guru is the late ChNN.

Grigoris said:

Not trying to be disrespectful or anything, but what does it mean to have a root guru that is no longer incarnate? Especially in regards to their terma.

Malcolm wrote:

It means you have a root guru who has passed, that's all. It changes nothing.

Grigoris said:

It is something that I have been thinking about in connection to my own teacher and his terma. My view is that one has to achieve a certain level of realisation before their teacher's passing, because after they are gone, one will not have anybody to rely on (unless, of course, others have achieved realisation before you have).

Malcolm wrote:

One has the path the outer guru taught, which is the inner guru. This is what I am pointing out. As long as one has complete instructions, then one is going to be fine.

Author: Malcolm

Date: Monday, December 10th, 2018 at 11:53 PM

Title: Re: (Film) Searching for the Lotus-Born Master

Content:

Malcolm wrote:

The whole thing is idiotic.

Author: Malcolm

Date: Tuesday, December 11th, 2018 at 12:38 AM

Title: Re: empowerment for Dudjom Tersar Ngondro

Content:

Grigoris said:

I completed the full accumulations for the Kagyu Ngondro, but when I started practicing in the Dudjom Tersar; LOTR asked me to do accumulations of the concise Dudjom Tersar Ngondro too.

Malcolm wrote:
And this is very excellent.

However, JD's root guru is the late ChNN. There is no reason for him to practice other termas when he can practice the fresh termas of his master from whom he has already received the full and complete transmission. If he wants to practice guru yoga, he can practice the guru yoga of the medium thun. It is no different at all from the guru yoga of Dudjom Tersar, Longchen Nyingthig, etc., in meaning. And there is the ngondro practice in the Longsal teachings, mentioned above. I am just reminding him of this.

Johnny Dangerous said:
Is one needed, or just a lung?

Malcolm wrote:
You don't really need this. All you need is the medium thun, since you are a DC guy. And if you want to practice a Ngondro, well, there is the Ati Lamgi Ngondro.

Johnny Dangerous said:
How do I even obtain that Ngondro? I don't remember if I received the lung for it either.

Malcolm wrote:
CHNN gave this lung frequently. Just look up retreats you gave attended on line, and track down the lung list. I am 100 percent certain you will discover you have received this transmission. Anyway, there is nothing in any Ngondro that is missing from Medium Thun. You really do not need anything beyond the short, medium, and long thun practices. The only reason to do some other Ngondro is if you meet some Lama who insists that you must, and you are actually inspired to practice under their direction. But in the mean time, since this is not the case, you do not need this transmission at all.

Author: Malcolm
Date: Tuesday, December 11th, 2018 at 2:35 AM
Title: Re: empowerment for Dudjom Tersar Ngondro
Content:
pueraeternus said:
Just to be clear, is it this book?

http://shangshung.org/store/index.php?main_page=product_info&cPath=74_75&products_id=332

Johnny Dangerous said:

How do I even obtain that Ngondro? I don't remember if I received the lung for it either.

Malcolm wrote:

CHNN gave this lung frequently. Just look up retreats you have attended on line, and track down the lung list. I am 100 percent certain you will discover you have received this transmission. Anyway, there is nothing in any Ngondro that is missing from Medium Thun. You really do not need anything beyond the short, medium, and long thun practices. The only reason to do some other Ngondro is if you meet some Lama who insists that you must, and you are actually inspired to practice under their direction. But in the mean time, since this is not the case, you do not need this transmission at all. Yes, and other texts.

Author: Malcolm

Date: Tuesday, December 11th, 2018 at 11:18 PM

Title: Re: empowerment for Dudjom Tersar Ngondro

Content:

Sennin said:

I use to feel the need to be attached at the hip to the Guru. Now I don't.

Grigoris said:

Good on you! But I did not say anything about being attached at the hip. My teacher lives 5,432km away and I see him once a year for a week.

It is one thing to do practices that are taught as part of an established lineage and another thing to practice the terma of a specific teacher that are not part of a lineage collection (tersar). In the first instance any teacher that belongs to the lineage should have the experience to guide you, in the second instance...

Malcolm wrote:

By ChNN's design, there are plenty of senior DC instructors around to support people in this interim period.

Author: Malcolm

Date: Wednesday, December 12th, 2018 at 12:09 AM

Title: Re: Methods for keeping Samaya clean

Content:

Jangchup Donden said:

I was looking to get a general list of methods used for keeping Samaya clean. I know there's the usual ones such as the Vajrasattva mantra and participating in tsok practices, but I was wondering if there were any others. Does a daily practice session count? Or guru yoga? All of the above?

Malcolm wrote:

Reciting Vajrasattva long mantra 21 times a day prevents degeneration.

Author: Malcolm

Date: Wednesday, December 12th, 2018 at 12:23 AM

Title: Re: empowerment for Dudjom Tersar Ngondro

Content:

Grigoris said:

Good on you! But I did not say anything about being attached at the hip. My teacher lives 5,432km away and I see him once a year for a week.

It is one thing to do practices that are taught as part of an established lineage and another thing to practice the terma of a specific teacher that are not part of a lineage collection (tersar). In the first instance any teacher that belongs to the lineage should have the experience to guide you, in the second instance...

Malcolm wrote:

By ChNN's design, there are plenty of senior DC instructors around to support people in this interim period.

Johnny Dangerous said:

There are, but honestly the impact is somewhat limited when all you can do is email someone, valuable as that can be at times. There are no gars near me or anything, no DC practitioners to meet up with. I personally don't want to attempt something like the Tuns simply from a book. The DC practices I do engage in I feel like I learned from Rinpoche during webcast retreats. On the other hand, I have other lineages that I can receive instruction in in person, and which I have already done a number of times with groups, so I know the melodies etc. somewhat, which was my idea with this Ngondro. I'm tabling the idea for now anyway as my interest in Ngondro has always run hot and cold.

Malcolm wrote:

There are going to be many practice retreats in which you can participate, to learn this or that practice.

The thun practices are really not that daunting and can be easily learned from books and tapes.

Author: Malcolm

Date: Wednesday, December 12th, 2018 at 1:37 AM

Title: Re: empowerment for Dudjom Tersar Ngondro

Content:

Johnny Dangerous said:

There are, but honestly the impact is somewhat limited when all you can do is email

someone, valuable as that can be at times. There are no gars near me or anything, no DC practitioners to meet up with. I personally don't want to attempt something like the Tuns simply from a book. The DC practices I do engage in I feel like I learned from Rinpoche during webcast retreats. On the other hand, I have other lineages that I can receive instruction in in person, and which I have already done a number of times with groups, so I know the melodies etc. somewhat, which was my idea with this Ngondro. I'm tabling the idea for now anyway as my interest in Ngondro has always run hot and cold.

Malcolm wrote:

There are going to be many practice retreats in which you can participate, to learn this or that practice.

The thun practices are really not that daunting and can be easily learned from books and tapes.

Johnny Dangerous said:

There are logistical problems there, such as working full time when most activities on web casts end up happening at 3am, but I hear you, where there's a will there's a way. Where can I learn the melodies to the Tuns ?

Malcolm wrote:

http://shangshung.org/store/index.php?main_page=product_info&cPath=74_76&products_id=346

Author: Malcolm

Date: Wednesday, December 12th, 2018 at 1:42 AM

Title: Re: empowerment for Dudjom Tersar Ngondro

Content:

Grigoris said:

Good on you! But I did not say anything about being attached at the hip. My teacher lives 5,432km away and I see him once a year for a week.

It is one thing to do practices that are taught as part of an established lineage and another thing to practice the terma of a specific teacher that are not part of a lineage collection (tersar). In the first instance any teacher that belongs to the lineage should have the experience to guide you, in the second instance...

Malcolm wrote:

By ChNN's design, there are plenty of senior DC instructors around to support people in this interim period.

Grigoris said:

Which is exactly what I said before: In the absence of the tertön you need somebody with some degree of realisation/accomplishment in the practice to guarantee it's

continuation and to help you in your practice.

Malcolm wrote:

Some people might need more assistance. But in fact ChNN also made a vast library of all of his secondary practices, including both his own termas and other lineage practices such as Green Tara, with complete explanations. One really has no need of more instruction about these secondary practices than what ChNN taught. Yantra Yoga and Vajra Dance, of course, cannot be learned from tapes and videos. But everything else can be.

Author: Malcolm

Date: Wednesday, December 12th, 2018 at 1:50 AM

Title: Re: Methods for keeping Samaya clean

Content:

Monlam Tharchin said:

Is any transmission or empowerment necessary to recite the long Vajrasattva mantra?

Malcolm wrote:

Generally, everyone who has received an anuttarayoga empowerment has the transmission.

Author: Malcolm

Date: Wednesday, December 12th, 2018 at 1:51 AM

Title: Re: Methods for keeping Samaya clean

Content:

Malcolm wrote:

Reciting Vajrasattva long mantra 21 times a day prevents degeneration.

Lobsang Chojor said:

Does reciting Vajrasattva short mantra 108 times a day prevent degeneration as well?

Malcolm wrote:

Better to do the long one.

Author: Malcolm

Date: Wednesday, December 12th, 2018 at 1:52 AM

Title: Re: My father died on Dec 2

Content:

Crazywisdom said:

Please mention Yesh Paul Puri in your prayers. And me too. My whole family, mom, dad and brothers are all dead.

Malcolm wrote:

Condolences.

Author: Malcolm

Date: Wednesday, December 12th, 2018 at 2:34 AM

Title: Re: empowerment for Dudjom Tersar Ngondro

Content:

Malcolm wrote:

Some people might need more assistance. But in fact ChNN also made a vast library of all of his secondary practices, including both his own terms and other lineage practices such as Green Tara, with complete explanations.

Grigoris said:

Which is great, but it is not enough.

Malcolm wrote:

Yes, it is, by ChNN's own design. He himself stated, again and again that since he had recorded this and that teaching, he had no need to teach them again. All anyone needed was the lung for the practice in question, and access to the books and recordings.

Remember, we are talking about SECONDARY practices, like the short thun, medium thun, ganapuja, etc.

If people are unhappy with this, or feel they need more support, they can go and follow other teachers. Everyone is free.

Author: Malcolm

Date: Wednesday, December 12th, 2018 at 3:30 AM

Title: Re: empowerment for Dudjom Tersar Ngondro

Content:

Grigoris said:

Unfortunately, I cannot be responsible for my empowerment.

Malcolm wrote:

Greg, we are talking about people who have already received transmission from ChNN. Not new people who never met him.

That is a different problem, one the community in the west will in time resolve. We already know that in China there is a Khenpo appointed to continue CHNN's lineage there.

Author: Malcolm

Date: Wednesday, December 12th, 2018 at 12:13 PM

Title: Re: Methods for keeping Samaya clean

Content:

Malcolm wrote:

BTW best method to repair samaya is completion stage.

Author: Malcolm

Date: Thursday, December 13th, 2018 at 2:06 AM

Title: Re: Methods for keeping Samaya clean

Content:

Malcolm wrote:

BTW best method to repair samaya is completion stage.

Jangchup Donden said:

Are you talking about the dissolution stage during deity yoga or the physical practices like the six yogas of Naropa?

Malcolm wrote:

The former.

Author: Malcolm

Date: Thursday, December 13th, 2018 at 4:44 AM

Title: Re: New terma and their continuation outside of a lineage.

Content:

javier.espinoza.t said:

i heard a similar insinuation from a lotsawa friend: "idc havn't produced any realized practitioner/instructor in the entire world".

Malcolm wrote:

This person must have amazing clairvoyance to be so confident of their opinion; however, what it actually shows is that they know nothing at all about Dzogchen teachings.

Author: Malcolm

Date: Thursday, December 13th, 2018 at 5:25 AM

Title: Re: Question on Duality/Other

Content:

LoveFromColorado said:

Hi everyone, if I am correct in understanding the teachings I have heard and books I have studied, rigpa is the single ground awareness, the dharmakaya.

Malcolm wrote:

This is an incorrect understanding. There is no such thing as a "single ground awareness."

LoveFromColorado said:

Our consciousness is a manifestation of this ground awareness. Everyone "else" is

likewise a manifestation of ground awareness. It is definitely hard for me to translate what I have learned thus far into words but hopefully this is on track in the right direction.

Malcolm wrote:

No, this is leading you in the wrong direction.

LoveFromColorado said:

I realize everything is not "one" in the sense of being the same singular substance, but would it be correct to recognize "other" as the same in that it is the same manifestation of ground awareness? Or would they be different manifestations from the same essence?

Malcolm wrote:

There is no such thing as a "single ground awareness." This represents a complete and total misunderstanding of the nature of the basis (ground).

If rigpa were a single ground, then there couldn't be two paths and two results of rig pa and ma rig pa:

All of the universe and beings, samsara and nirvana
have one basis. The two paths and two results
are the enchantments of knowledge (rig pa) and ignorance (ma rig pa)...

The basis being discussed, as clarified here by Jigme Lingpa, is not the original, generic basis (aka the unfabricated mind essence). The basis here is the "contextual" all-basis, which is not dharmakāya at all, it is one's consciousness. It is extremely important to distinguish the all-basis from the dharmakāya.

Author: Malcolm

Date: Thursday, December 13th, 2018 at 6:05 AM

Title: Re: Question on Duality/Other

Content:

LoveFromColorado said:

I am still working my way through the beginning of the book. At the beginning, it is explained how Samantabhadra is before all activity in consciousness, effectively once awareness arises and recognizes itself. Samantabhadra is thus the same in all mindstreams.

Malcolm wrote:

This is also an error of interpretation. Samantabhadra arises out of recognizing the activity of consciousness as "his" own state. In other words, even Samantabhadra possesses ignorance. Samantabhadra is never deluded, but delusion and ignorance are not the same thing. Ignorance can lead to delusion, but it does not necessarily lead to delusion.

LoveFromColorado said:

This line of thought is what got me thinking (as mentioned above) - is consciousness a manifestation of rigpa and what differentiates one consciousness from another given that they are not the same in terms of oneness but are the same in terms of Samantabhadra?

Malcolm wrote:

Rig pa is another name for a pure consciousness that recognizes its own state. If a consciousness does not recognize or mis-knows (ma rig pa) its own state, it then continues into delusion. On the other hand, rig pa and ma rig pa are likened to the front and the back of the hand-- they essentially belong together and are both forms of knowing.

In order to understand this, you need to understand the three-fold ignorance model: ignorance identical with its cause; connate ignorance; and imputing ignorance. These three are discussed in the section on how delusion arises which forms the second of the eleven topics of the Great Perfection. The prayer you are studying uses a two-fold ignorance model -- this presentation is also fine, but I have seen that it can be more easily misunderstood. The tantra this prayer is found in defines things as follows:

In the beginning, since the the unconscious mind overflows from the latent all-basis, the connate ignorance arises. As above, since the deluded vision of sounds, lights and rays arises gradually, the subtle mind that thinks "the external world arises from me," or "I arise from the external world" moves as a mistaken belief.

Here, the all-basis refers to the ālayavijñāna, which is defined as neutral. The "unconscious mind" is the way this tantra defines the first ignorance, the ignorance identical to the cause. Here, this simply means that in the beginning one is unaware of oneself, i.e., unconscious. At the moment the sounds, lights, and rays arise, which are manifestations of one's own state, the connate ignorance arises because now there is a perception which can be mistaken for duality.

Samantabhadra wakes up without entering delusion because in the second moment of the basis arising from the basis, he recognizes these sounds, lights, and rays as being his own state, and his consciousness becomes prajñā, and prajñā is rig pa, or vidyā. The way the Sound Tantra explains this is:

As such, in saṃsāra at the start and nirvāṇa at the end,
since the buddhas did not become deluded,
the sense organs that rose up out of the basis
recognized the self-appearances as natureless;
there was no lapse into mental analysis of external objects;
and [the self-appearances] were ascertained to be their own
movements.

Remember, ignorance does not equal delusion. This is an important point.

When we do not recognize these sounds, lights, and rays as being our own state, as

stated above, we engage in dualistic grasping, which is the third ignorance, the imputing ignorance. For this reason, the Powerful Aspiration states:

The connate ignorance
is an amnesiac confused consciousness.
The imputing ignorance
grasps at both self and other.
The two ignorances, connate and imputing,
are the basis of the delusion of all sentient beings.
Through the aspiration of the Buddha, myself,
may all the sentient beings of samsara's three realms
awaken from the thick darkness of amnesia,
purify the consciousness of dualistic grasping,
and recognize their own vidyā.

Thus in Buddhahood it is said:

If it is asked how delusion came about, delusion arose from the difference between the basis and the conscious aspect of the basis.

Remember, the basis is just one's unfabricated mind that is clear and empty.
Buddhahood again:

As such, because the basis, one's unfabricated mind, arose as the essence of the sole reality, there is no need to search elsewhere for the place, etc. Thus, that is called self-originated pristine consciousness.

In reality, one should study these things at the feet of a qualified teacher, because with Dzogchen, it is very easy to make mistakes and adopt wrong views.

As a famous Sakyapa master said, until you gain certainty in the view, the view should not be expressed in words. I understand that you want to understand these things, but talking about them here on Dharmawheel and other places on the internet is likely to just lead you deeper into confusion and an incorrect understanding.

Author: Malcolm

Date: Thursday, December 13th, 2018 at 6:11 AM

Title: Re: Question on Duality/Other

Content:

LoveFromColorado said:

Thank you Malcolm, that is indeed very helpful.

Speaking colloquially (due to my small understanding), would it be then safe to say that each consciousness has as its base its "own" rigpa? Would rigpa be a manifestation arising from the dharmakaya?

Thank you for these clarifications - this is indeed where my understanding is murky at best. Looking forward to your book once I get a chance to order it.

Malcolm wrote:

Every consciousness is characterized by the ability to know and to discern. When it knows and discerns correctly, then this is rig pa. When it knows and discerns incorrectly, this is ma rig pa.

BTW, it is quite well known that Dzogchen does not reject external phenomena. The view of Dzogchen concerning external phenomena is the same as Prasangika Madhyamaka. Phenomena are not mind, but they are also not other than mind, that is to say, they are dependent on mental designations of appearances, but appearances, such as the appearance of a mountain, does not arise from the mind.

Author: Malcolm

Date: Thursday, December 13th, 2018 at 7:46 AM

Title: Re: empowerment for Dudjom Tersar Ngondro

Content:

pemachophel said:

The short Dudjom Tersar ngon-dro is wonderful. Kyabje Dudjom Rinpoche was Guru Rinpoche's regent in this time. (some say Guru Rinpoche Himself.) There have been many great Lamas in the last 100 years, but Dudjom Rinpoche is most definitely one of the very greatest. So if you have any inclination of doing this ngon-dro, I highly encourage you to do it. My wife did it when she was 68-69. So never too late.

I would also second the opinion of getting it in person as opposed to over the phone. If you had to get it over the phone, at least make a promise to yourself to get it in person when you get chance.

Malcolm wrote:

The short ngondro actually is from the Troma cycle of Dudjom Lingpa.

Author: Malcolm

Date: Thursday, December 13th, 2018 at 9:14 PM

Title: Re: Achi Chökyi Drolma as Padmasambhava's consort

Content:

Malcolm wrote:

Seems to me to be a past life reference.

Crazywisdom said:

Hi folks,

There's an Achi sadhana From Achi Peibum, and composed by Achi where she says, she's the Karmamudra of Padmasambhava and the most tenacious one. The sadhana

contains the Harinisa mantra, which is connected with the dakini sadhanas of Padmasambhava. The Sarma sadhana go with a different mantra.

So my question is: Does anyone know of any other mention of Achi as Padmasambhava's consort? It would be interesting to learn more about this connection. I don't think they were contemporaries. But not sure. Thank you.

Author: Malcolm

Date: Thursday, December 13th, 2018 at 10:30 PM

Title: Re: empowerment for Dudjom Tersar Ngondro

Content:

Johnny Dangerous said:

How do I even obtain that Ngondro? I don't remember if I received the lung for it either.

Malcolm wrote:

CHNN gave this lung frequently. Just look up retreats you gave attended on line, and track down the lung list. I am 100 percent certain you will discover you have received this transmission. Anyway, there is nothing in any Ngondro that is missing from Medium Thun. You really do not need anything beyond the short, medium, and long thun practices. The only reason to do some other Ngondro is if you meet some Lama who insists that you must, and you are actually inspired to practice under their direction. But in the mean time, since this is not the case, you do not need this transmission at all.

Tata1 said:

Are thun practices considered part of Chnn termas?

Malcolm wrote:

Depends on what you understand by "terma."

Author: Malcolm

Date: Friday, December 14th, 2018 at 12:03 AM

Title: Re: empowerment for Dudjom Tersar Ngondro

Content:

Seeker12 said:

Thanks, I was wondering if this was something that was due to personal insight or whether it was some sort of 'formally acknowledged' thing by an 'authority'.

Malcolm wrote:

It has to do with the first Dudjom, Duddul Dorje, a famous tertön in his own right, who had a vision of Padmasambhava in which Padmasambhava invested the Dudjom line of incarnations as regents of Nyingma teachings.

Author: Malcolm

Date: Friday, December 14th, 2018 at 6:48 AM

Title: Re: Question on Duality/Other

Content:

Malcolm wrote:

All of the universe and beings, samsara and nirvana have one basis. The two paths and two results are the enchantments of knowledge (rig pa) and ignorance (ma rig pa)...

The basis being discussed, as clarified here by Jigme Lingpa, is not the original, generic basis (aka the unfabricated mind essence). The basis here is the "contextual" all-basis, which is not dharmakāya at all, it is one's consciousness. It is extremely important to distinguish the all-basis from the dharmakāya.

Dorje Shedrub said:

Does each sentient being's base arise out of the dharmakaya (through ignorance)?

DS

Malcolm wrote:

Each sentient beings basis is just their own consciousness. The three kayas are not outside of oneself in anyway.

Author: Malcolm

Date: Friday, December 14th, 2018 at 8:56 AM

Title: Re: Backwards Ati

Content:

treehuggingoctopus said:

Again, Trungpa Rinpoche gave his students TGS transmission when we entered into the vajrayāna, and therefore his students would usually be on an emotional roller coaster throughout the four ngöndro practices. I think that's because of the disruptive quality of the TGS transmission itself

Guru yoga brings claustrophobic experience of TGS. It's like constant open-heart surgery without anesthetics. Trungpa Rinpoche described guru yoga as a form of rape: you're being raped by the lineage and the guru. It's "rape" because you're helpless: you can't protect or defend yourself. Because of the practices you've done and your relationship with your teacher, your egocentric defense mechanisms don't function in their usual way anymore.

Not sure what Trungpa taught (if this indeed is a fair description in any way) or what the author of these words learned. It sure as hell is not what my teachers have taught, if I have understood anything.

TrimePema said:

He seems to be referring to the notion of Guru Yoga being unstoppable. He's speaking about the Mahaguru, at the essence of this. It's not about the person who you consider the Guru... Once you contact bodhichitta your mindstream is changed forever. There is no longer a choice about anything. While I'm sure the metaphor can be changed and the transmission the same... in this instance he used the imagery of choicelessness for your ego being like your ego being raped by wakeful compassion.

TGS is only an emotional rollercoaster if one forgets the instructions...

Malcolm wrote:

It is a stupid metaphor.

Author: Malcolm

Date: Saturday, December 15th, 2018 at 12:05 AM

Title: Re: Human, you are not necessary.

Content:

Queequeg said:

That's why I also put it in terms of the wealth distribution system. As I see it, we all have a right to share in the prosperity of our civilization. The question is how do we fairly distribute this wealth? The system we have now is not working. And robots will make it worse.

Malcolm wrote:

No one in the US is going to get on board with broad redistribution of wealth schemes. Why? The white working class in the US is basically right-wing. Even market based socialist policies have a hard time getting off the ground here.

Author: Malcolm

Date: Saturday, December 15th, 2018 at 7:40 AM

Title: Re: Question about Nagarjuna's Heart of Dependent Origination

Content:

zerwe said:

I might be wrong, but I am pretty sure that this stanza points to the following--
If one refutes the aggregates, if one refutes their conventional existence, thus perceiving them as non-existent--this is nihilism,
then you will be unable to see Nagarjuna's final intention that emptiness and dependent arising are co-dependent and non-contradictory.

Shaun

TrimePema said:

Maybe the 4th stanza describes the valid way to see them? Is that nominal existence/designation?

zerwe said:

Yes, I believe that is correct. However, I am not sure that the 4th stanza is necessarily explicit in the sense that it says

that they exist as a "mere designation," "merely labeled by mind," or "in mere name", etc...Those were likely added as the Madhyamika interpretation, debate and vocabulary continued to develop.

Shaun

Malcolm wrote:

No, "dependent designation" is a found in the MMK with respect to dependent origination.

Author: Malcolm

Date: Saturday, December 15th, 2018 at 9:23 AM

Title: Re: Question about Nagarjuna's Heart of Dependent Origination

Content:

Seeker12 said:

Link Here : <http://www.lotsawahouse.org/indian-masters/nagarjuna/heart-dependent-origination>

In verse 6, he says,

"Then, as for extremely subtle entities,
Those who regard them with nihilism,
Lacking precise and thorough knowledge,
Will not see the actuality of conditioned arising."

Can anyone explain this a bit? What is being referred to as extremely subtle entities that may be regarded with nihilism, lacking precise and thorough knowledge?

Thank you for input.

Malcolm wrote:

The extremely subtle existents are particles, paramanus.

A more precise translation would be:

Although the aggregates are serially connected,
the wise are to comprehend nothing transfers.
Someone, having conceived of annihilation,
even in extremely subtle existents,
is not wise,
and will never see the meaning of 'arisen from conditions'.

The auto commentary states with respect to this:

Therein, the aggregates are the aggregates of matter, sensation, perception, formations and consciousness. Those, called 'serially joined', not having ceased, produce another produced from that cause; although not even the subtle particle of an existent has transmigrated from this world to the next.

The purpose of this is to point out that even though nothing transfers from this life to the next, the assertion that even a subtle particle is annihilated is false. Why? Because in Madhyamaka causes and effects are neither the same nor different.

Author: Malcolm

Date: Saturday, December 15th, 2018 at 9:36 PM

Title: Re: Upcoming book by Karl Brunnhölzl on The Aspiration Prayer of Samantabhadra

Content:

Spelare said:

Looks like Brunnhölzl has opted to render ka dag as "alpha-purity." I recall that being a contentious choice around these parts when Keith Dowman employed it in his work. But apparently it meets KB's more rigorous standards. A quick search showed that usage had already appeared in works by Chögyam Trungpa, Khenpo Tsültrim Gyamtso, Dzogchen Ponlop Rinpoche, and Tony Duff, so I guess it was never purely Dowman's to begin with.

Malcolm wrote:

Frankly, it's an odd choice since ka dag is just a contraction of "ka nas dag pa," and Mipham considers it a translation of śuddha.

The original author of this usage is CTR and the Nalanda Translation Committee.

Author: Malcolm

Date: Sunday, December 16th, 2018 at 2:25 AM

Title: Re: Upcoming book by Karl Brunnhölzl on The Aspiration Prayer of Samantabhadra

Content:

Nicholas Weeks said:

In English dictionaries alpha as a modifier is 'dominant' or 'first'. I would hope that 'dominant' purity is not the gist - sounds like a battle among purities.

Without translators we the unwashed louts would be far worse off. Yet they are fond of

carving out new or unique frames for Dharma words.

I wish they would just incorporate more Sanskrit equivalents and then have good glossaries.

Would primary or root purity fill the bill or adi-śuddha?

Malcolm wrote:

Adi is “dang po” in Tibetan. The meaning of ka dag is that the basis, the nature of mind, has never been contaminated with ignorance, ignorance is adventitious.

Author: Malcolm

Date: Sunday, December 16th, 2018 at 5:30 AM

Title: Re: Upcoming book by Karl Brunnhölzl on The Aspiration Prayer of Samantabhadra

Content:

Lukeinaz said:

"Kadag, it means since the beginning pure." -ChNN

"kadag ~ ka dag ~ pure from the beginning, syn. shunyata" -DC Glossary

No different from alpha purity.

Malcolm wrote:

Basically, the equivalent is simply bad English grammar.

Here is the problem: ka dag is a contraction of the term "ka nas dag pa", which is a noun formation in the ablative case.

Alpha is just a simple noun modifying 'pure.'

It might seem trivial to you, but then, scores of polemics in Buddhist discourse are based on just such grammatical niceties. In the case, we are dealing with a term that is in fact an adjectival phrase, where the ablative case in Tibetan is rendered as an adjective.

There is no way to properly represent the ablative case with "alpha", mentioned above, because alpha cannot take the adjectival/adverbial "ly" ending. In English, you cannot say "pure from alpha", as this makes no sense at all. You cannot say "alphaly" but you can say "originally" and "primordially," and so on.

"Ka nas" does not mean "from the syllable ka." Ka is a Tibetan noun which means beginning, origin, or first. Its synonyms in Tibetan are rtsa ba, thog ma, and gdod ma; root, first, or beginning, respectively. Rtsa ba nas, thog ma nas, gdod ma nas, and ka nas are all synonyms in Tibetan, of which the ablative case may easily be rendered in English translation, i.e., from the root, from the first, from the beginning, etc. You can see this work as follows: fundamentally pure (rtsa nas dag pa); thog nas dag (initially

pure), gdod nas dag (primordially pure), ka nas dag (originally pure). Or if we are taking the noun to be purity, then, fundamental purity, initial purity, primordial purity, and original purity. Since alpha is not flexible in this respect, it is not really very suitable as term for rendering ka/ka nas. This is the reason I found it to be an odd choice on KB's part, because he is an excellent scholar and a linguist. But it was a bad translation choice when Trungpa first suggested it, and it remains a bad translation choice still.

Author: Malcolm

Date: Sunday, December 16th, 2018 at 7:14 AM

Title: Re: Human, you are not necessary.

Content:

Dan74 said:

We need global action.

Malcolm wrote:

Good luck with that, people still put nation before class.

Author: Malcolm

Date: Sunday, December 16th, 2018 at 9:56 AM

Title: Re: Upcoming book by Karl Brunnhölzl on The Aspiration Prayer of Samantabhadra

Content:

Malcolm wrote:

Erik has published a translation of Samantabhadra's Prayer which can be found in Quintessential Dzogchen pp 79-84

Author: Malcolm

Date: Sunday, December 16th, 2018 at 12:26 PM

Title: Re: Upcoming book by Karl Brunnhölzl on The Aspiration Prayer of Samantabhadra

Content:

LoveFromColorado said:

I understood it to mean "original beginningless" or the like in context.

Malcolm wrote:

That is not what the term ka dag means.

Author: Malcolm

Date: Sunday, December 16th, 2018 at 1:01 PM

Title: Re: Upcoming book by Karl Brunnhölzl on The Aspiration Prayer of Samantabhadra

Content:

LoveFromColorado said:

According to KB in the end notes, ka dag "refers to the original and beginningless purity or emptiness of all phenomenon in general and of rigpa in particular." That appears to describe how he handles "alpha" (i.e. original and beginningless).

I certainly cannot comment on the translation of ka dag but I was just offering a small juxtaposition to the idea previous in the thread that "alpha" might be understood as "dominant", "first", or the like. In context, I did not understand it to mean anything along those lines, but I'm also self-admittedly a stickler for reading end notes. Certainly simply saying something like "original purity" might be clearer, however. I recognize the importance of words but for the lay reader like myself I think the broader context carries more meaning than the semantics. For scholars, of course, it may be a different story and I certainly respect that fact.

Malcolm wrote:

I already explained what ka dag means above.

Author: Malcolm

Date: Sunday, December 16th, 2018 at 10:29 PM

Title: Re: Human, you are not necessary.

Content:

Dan74 said:

We need global action.

Malcolm wrote:

Good luck with that, people still put nation before class.

Dan74 said:

I don't know if people put nation before anything much. Look at France, once a bastion of national pride, now people are disaffected and seem to worry primarily about their hip-pocket - the haves, to stay the haves, and the have-nots to have more, even if it costs future generations more than double.

The body politic, the common project is dying. But this is not to say that nothing can be done. If good inspirational people step forward bravely, who knows what could be achieved.

Malcolm wrote:

I guarantee that a large number of yellow jackets voted for Le Pen. Alternative for Germany is at something like 30% in the German legislature, Brazil just voted in a fascist, the list goes on.

Author: Malcolm

Date: Monday, December 17th, 2018 at 12:41 AM

Title: Re: Backwards Ati

Content:

PeterC said:

There are many better things to do with one's time than try to guess what CTr meant in a comment without context delivered at an unknown time to an unknown audience...

Malcolm wrote:

However, the fetishization of CTR's psychobabble as Dharma is not a positive thing.

Author: Malcolm

Date: Monday, December 17th, 2018 at 1:13 AM

Title: Re: Upcoming book by Karl Brunnhölzl on The Aspiration Prayer of Samantabhadra

Content:

Nicholas Weeks said:

In English dictionaries alpha as a modifier is 'dominant' or 'first'. I would hope that 'dominant' purity is not the gist - sounds like a battle among purities.

Spelare said:

I mean, in post-Christian cultures and languages, such as those of Western Europe, there's still the echo of the Book of Revelation, "I am the Alpha and the Omega, the beginning and the end." So, in literary contexts, "alpha" does carry resonances of origin, primacy, priority, and therefore ultimacy.

Nicholas Weeks said:

You cite a good reason that some translators ignore, the several meaning the chosen english word has. Yes, alpha has a single meaning that seems (to translator) a just dandy fit for the meaning of the Sanskrit, Tibetan, etc. word. But an English reader will hear the chimes of 'alpha dog' 'alpha Centauri' etc.

Since English is such a 'borrowing' language, (alpha from the Greek sure fits,) then why not incorporate more Buddhist Sanskrit terms if the translator cannot abide prosaic English versions?

Malcolm wrote:

The question is always whether such borrowings are apt. In this case, borrowing "alpha" for "ka" is not apt because there is no way the term can be used to handle the ablative case (which is missing in English, German, and Greek). The ablative case does exist in Latin, however, thus the ablative for "origo" is "origine." Of course, if you go to a Latin-English translation tool, and type in originally pure and original purity, you will not derive origene in any way from this.

The earliest usage of the term original in middle English was in the phrase, "original sin." Of course, original purity is the very opposite of original sin, and far more reflective of the point being made with this term than the clumsy "alpha."

Author: Malcolm

Date: Monday, December 17th, 2018 at 1:51 AM

Title: Re: Human, you are not necessary.

Content:

Malcolm wrote:

I guarantee that a large number of yellow jackets voted for Le Pen.

Grigoris said:

A number of times some far-Right elements tried to infiltrate the demonstrations, but were beaten and kicked out by other protestors.

In Greece, during the anti-austerity protests, Golden Dawn members physically supported the police, helping them to attack protests, doing the dirty work of personally targeting unionists and organisers, etc... I think you will find the supporters of Le Pen are currently doing the same thing.

The French far-Right will try to hijack the movement to draw electoral support against the two main political parties (like they did in Greece), that doesn't mean that the movement is far-Right.

Malcolm wrote:

Depends on where in France one lives. I have a friend who lives in the South of France, near the Spanish border. In his little village, everyone voted for Marine Le Pen. The left and the far left in France, UK, etc., is mainly in urban centers; the rural areas, like the US, are dominated by the right and the far right.

Author: Malcolm

Date: Monday, December 17th, 2018 at 1:57 AM

Title: Re: Human, you are not necessary.

Content:

Malcolm wrote:

Good luck with that, people still put nation before class.

Grigoris said:

I agree. People do not want to identify as working class as the idea that the working class is actually the motor of modern history has become unfashionable. People like to identify as something higher or loftier. Identification with one's class worked during a period when class mobility was basically non-existent and even then people seemed to identify more with a movement based in the working class, than with the class itself.

Malcolm wrote:

That class identification also happened when one family dominated all the European countries, i.e., the Sax-Coburgs.

That class identification never took deep roots among white Anglo Americans. Most of the immigrant labor was in factories, etc. It is interesting to see the decade by decade decline in farming communities relative to the total population of the US here:

https://www.agclassroom.org/gan/timeline/farmers_land.htm

Author: Malcolm

Date: Monday, December 17th, 2018 at 2:39 AM

Title: Re: Upcoming book by Karl Brunnhölzl on The Aspiration Prayer of Samantabhadra

Content:

Nicholas Weeks said:

Since English is such a 'borrowing' language, (alpha from the Greek sure fits,) then why not incorporate more Buddhist Sanskrit terms if the translator cannot abide prosaic English versions?

Norwegian said:

Certainly it is the case that a number of terms in Dzogchen can be in Sanskrit, such as dharmata for example. But in general the lexicon of Dzogchen is Tibetan, and so one should familiarize oneself with these terms (in Tibetan) and how they are taught by a qualified teacher of Dzogchen, from whom one receives those teachings. That way ones understanding will truly become something useful.

Nicholas Weeks said:

I was thinking of translation practice in general, not just DZ, but all of Buddhism.

Malcolm wrote:

A consensus is being slowly reached, which differs from the Tibetan and Chinese conventions of translating everything. Foreign names, of people and places, for example, should not be translated. Technical terms like samsara and nirvana already exist in the OED. There is room for the importation of terms from Sanskrit, such as dharmakāya, etc., into English, because translations like "truth body" and "law body" inadequately convey the meaning of the original term.

Author: Malcolm

Date: Monday, December 17th, 2018 at 3:46 AM

Title: Re: Human, you are not necessary.

Content:

Malcolm wrote:

That class identification never took deep roots among white Anglo Americans.

Grigoris said:

I beg to differ: https://en.wikipedia.org/wiki/Industrial_Workers_of_the_World.

IWW.jpg

Malcolm wrote:

No, The AFL was more powerful, aligned with the Democratic Party, and anti-immigrant as well. The union movement in the US was more guild conscious than class conscious, and it remains so.

The IWW had as many conflicts with competing unions as it did with companies.

Author: Malcolm

Date: Monday, December 17th, 2018 at 4:38 AM

Title: Re: Dungse Rigzin Dorje Rinpoche

Content:

amanitamusc said:

Is KDL's body in Assam or Arunachal Pradesh?

Malcolm wrote:

It is at Zangdog Palri in Arunachal Pradesh, AFAIK.

Author: Malcolm

Date: Monday, December 17th, 2018 at 6:49 AM

Title: Re: Dungse Rigzin Dorje Rinpoche

Content:

amanitamusc said:

Is KDL's body in Assam or Arunachal Pradesh?

Malcolm wrote:

It is at Zangdog Palri in Arunachal Pradesh, AFAIK.

Adamantine said:

They kept the Kundung preserved? In a stupa?

Malcolm wrote:

It is preserved, but not in a stupa I think.

Author: Malcolm

Date: Monday, December 17th, 2018 at 6:52 AM

Title: Re: Human, you are not necessary.

Content:

clyde said:

Here's my point: Paying taxes supports the military. You would not murder someone even if threatened with jail and/or a large fine. So, why are you paying taxes that support the military? Is it too inconvenient to stop paying taxes?

I pay my taxes with the understanding that I am complicit in actions that my government takes which I disagree with.

Malcolm wrote:

I pay my taxes because I am legally obligated to, with the understanding that I am not complicit in the poor choices others make with respect to where that money is employed. For example, I am not complicit in the decision of the US Government to pay money to the Trump Organization because Donald wants to play golf on his own golf

courses at our expense.

Author: Malcolm

Date: Monday, December 17th, 2018 at 10:52 AM

Title: Re: Human, you are not necessary.

Content:

clyde said:

Or does simply not agreeing with a government's "poor choice" absolve you?

Malcolm wrote:

Yes. And when needed, this dissent can lead to civil disobedience and outright revolution.

Author: Malcolm

Date: Monday, December 17th, 2018 at 10:37 PM

Title: Re: Human, you are not necessary.

Content:

ford_truckin said:

When did being a chef or medic who saves lives become wrong livelihoods?

Grigoris said:

When you are feeding people and patching them up specifically so that they can be more effective at killing. When you are integral part of the killing machine/process.

Nothing exists in a vacuum, yah know?

ford_truckin said:

Karma is a personal thing. If the killing isn't done themselves then it isn't wrong livelihood. A cook or medic doesn't kill so therefore no negative karma accrued. That's all I'm going to say about it, done with this thread.

Malcolm wrote:

With respect to this, if one agree with the goals of an army, i.e., support the killing in which it engages, one accrues the negative karma of killing one person, times the number of people in the organization. For example, if a mob of 100 lynches someone, everyone in that mob who agrees with and supports the action, where the intent to kill, the object that is the object of affliction (hatred in this instance), the deed itself and satisfaction in the performance of the deed of killing all possess 100 times the karma of one person killing another person. This is true, even if only one person shot the gun or strung the noose. But if one belongs to such a group, but does not agree with and find satisfaction in the commission of acts of killing, then one is free of that karma. In this case then, if one is a cook who is gungho and totally supports the military goals of that army, one accrues the negative karma of each act of killing times the number of people in that army who actively support and are satisfied with such actions. If one is a cook who does not support the acts of killing, but simple prepares food for the troops, then

one does not have even one person's negative karma of killing. The same is true of nations. If you belong to a nation at war and you actively support and take satisfaction in the success your army has in killing enemies, then you have the karma of the number of people in that nation who are similarly-minded. If you disagree however, you bear none of that karma.

Author: Malcolm

Date: Monday, December 17th, 2018 at 11:34 PM

Title: Re: Human, you are not necessary.

Content:

Malcolm wrote:

Since we are talking about robots, how many soldiers will one infantry bot replace?

Author: Malcolm

Date: Tuesday, December 18th, 2018 at 12:08 AM

Title: Re: Human, you are not necessary.

Content:

Malcolm wrote:

Since we are talking about robots, how many soldiers will one infantry bot replace?

Grigoris said:

Infantry work in units of at least ten to cover angles and for carrying out a variety of functions, so...

Anyway, human infantry are cheaper and more expendable than robots.

Malcolm wrote:

So one bot = one squad?

Author: Malcolm

Date: Tuesday, December 18th, 2018 at 9:48 AM

Title: Re: Human, you are not necessary.

Content:

ford_truckin said:

Karma is a personal thing. If the killing isn't done themselves then it isn't wrong livelihood. A cook or medic doesn't kill so therefore no negative karma accrued. That's all I'm going to say about it, done with this thread.

Malcolm wrote:

With respect to this, if one agree with the goals of an army, i.e., support the killing in which it engages, one accrues the negative karma of killing one person, times the number of people in the organization. For example, if a mob of 100 lynches someone,

everyone in that mob who agrees with and supports the action, where the intent to kill, the object that is the object of affliction (hatred in this instance), the deed itself and satisfaction in the performance of the deed of killing all possess 100 times the karma of one person killing another person. This is true, even if only one person shot the gun or strung the noose. But if one belongs to such a group, but does not agree with and find satisfaction in the commission of acts of killing, then one is free of that karma. In this case then, if one is a cook who is gungho and totally supports the military goals of that army, one accrues the negative karma of each act of killing times the number of people in that army who actively support and are satisfied with such actions. If one is a cook who does not support the acts of killing, but simple prepares food for the troops, then one does not have even one person's negative karma of killing. The same is true of nations. If you belong to a nation at war and you actively support and take satisfaction in the success your army has in killing enemies, then you have the karma of the number of people in that nation who are similarly-minded. If you disagree however, you bear none of that karma.

ford_truckin said:

This is sounds more like a hindu interpretation of karma. Can you explain the difference?

Malcolm wrote:

This is straight out of the Abhidharmakoshabhasyam. The Hindu idea of karma is very different.

Author: Malcolm

Date: Tuesday, December 18th, 2018 at 8:33 PM

Title: Re: Yidam w Toga as dzogrim

Content:

Crazywisdom said:

Wondering is anyone aware of a yidam that takes the Dzogchen or Yangti tantra style method as completion stage?

Malcolm wrote:

Troma.

Author: Malcolm

Date: Tuesday, December 18th, 2018 at 11:27 PM

Title: Re: Yidam w Toga as dzogrim

Content:

Crazywisdom said:

Wondering is anyone aware of a yidam that takes the Dzogchen or Yangti tantra style method as completion stage?

Malcolm wrote:

Troma.

treehuggingoctopus said:

Fascinating. So it does make sense to say that Toga is the completion stage of Thoma?

Where would Thoma tregchod be in that model?

Malcolm wrote:

Toma has both.

Author: Malcolm

Date: Wednesday, December 19th, 2018 at 9:38 AM

Title: Re: Human, you are not necessary.

Content:

Grigoris said:

As far as I am concerned: if it don't talk Class, it ain't Left.

Kim O'Hara said:

...and it it ain't Left, it condones oppression.

Kim

Malcolm wrote:

This is as facile as it is untrue. For example, Burke, the father of political conservatism, was a supporter of the American Revolution.

Author: Malcolm

Date: Wednesday, December 19th, 2018 at 12:00 PM

Title: Re: Human, you are not necessary.

Content:

MiphamFan said:

The Marxist argument for open borders and immigration...

Social democracy, which is not even Marxism, cannot work without clearly defined borders, whether it's a municipality or a nation-state

Malcolm wrote:

Actually, it's capitalism that won't be confined within borders and national identities. Rightly so. At tremendous expense to our ecosystem, less humans, percentage wise, live in abject poverty today than when I was born in 1962. No form of Marxist socialist economic could have accomplished this. In fact, most of the beneficiaries of modern

capitalist development are in formerly communist countries.

Author: Malcolm

Date: Wednesday, December 19th, 2018 at 12:16 PM

Title: Re: Human, you are not necessary.

Content:

MiphamFan said:

The Marxist argument for open borders and immigration...

Social democracy, which is not even Marxism, cannot work without clearly defined borders, whether it's a municipality or a nation-state

Malcolm wrote:

Actually, it's capitalism that won't be confined within borders and national identities. Rightly so. At tremendous expense to our ecosystem, less humans, percentage wise, live in abject poverty today than when I was born in 1962. No form of Marxist socialist economic could have accomplished this. In fact, most of the beneficiaries of modern capitalist development are in formerly communist countries.

MiphamFan said:

Yes, that's part of Marx's economic argument. Capital constantly seeks new markets and will expand as far as it can, in doing so it lowers the price of goods for consumers and benefits them unintentionally. But it will eventually run into diminishing returns, resulting in a falling rate of profit and eventually be unable to expand further, which in Marxian theory results in communism.

Malcolm wrote:

I know. Marx's description is correct, his prescription for capitalism entirely wrong, since all Marxist movements degenerate into nationalisms and ruined economies. Why? People always choose tribes over class. The market, however, is the one place where people are able to exercise influence irrespective of class or tribe, where the movement of capital by design is not impeded by protectionist policies, which are never effective.

Author: Malcolm

Date: Wednesday, December 19th, 2018 at 3:02 PM

Title: Re: Human, you are not necessary.

Content:

Kim O'Hara said:

...and it ain't Left, it condones oppression.

Kim

Malcolm wrote:

This is as facile as it is untrue. For example, Burke, the father of political conservatism, was a supporter of the American Revolution.

Kim O'Hara said:

Gee, thanks. Nicest thing anyone has said to me for weeks. For example, Burke, the father of political conservatism, was a supporter of the American Revolution.

Where's the strawman smiley gone? I need it!

Seriously, once upon a time conservatism was reasonable enough, compassionate enough, for my comment to have been unfair. Not any longer - or not in the US or Australia, at least, where conservatism has been hijacked by the neoliberals and the loony right.

But I suspect that's a topic for another thread.

Kim

Malcolm wrote:

I am not a conservative, however, the so-called "conservatives" of today have abandoned even a thread of pretense which connects them to the actual meaning of the word.

Author: Malcolm

Date: Wednesday, December 19th, 2018 at 11:19 PM

Title: Re: Relationship between the zhi (base) and tathagatagarbha

Content:

mechashivaz said:

What is the relationship between the two? Are they synonymous?

This question comes about because some one on another forum said, "Buddhanature dreaming a (person's name)" and something about that statement feels very off.

Buddhanature isn't dreaming anything, it's the aspect that's free from those delusions and recognizing it's own state. But if buddhanature is equivalent to the zhi it kind of makes sense as all things are manifesting from the zhi, but to say buddhanature dreaming something just feels off. Any help clarifying is much appreciated.

Malcolm wrote:

The generic, original basis is tathāgatagarbha.

Author: Malcolm

Date: Wednesday, December 19th, 2018 at 11:27 PM

Title: Re: Upcoming book by Karl Brunnhölzl on The Aspiration Prayer of Samantabhadra
Content:

LoveFromColorado said:

Hi Malcolm, I have been reflecting on this discussion and am still a little bit confused. I don't offer this as a point of contention but just to broaden my own understanding.

It seems to me perhaps we were talking past each other in that your comments may have been focused around the term "alpha" whereas I am referring to the broader meaning of "alpha-purity" in context.

Malcolm wrote:

The "alpha" is a poor choice, for reasons I have already explained.

LoveFromColorado said:

I'm not necessarily concerned with the use or non-use of the term "alpha" but the overall meaning for my own understanding of the text in context as I am a non-Tibetan reader. In other words, I understand KB's use of "alpha-purity" to mean "original/primordial/beginingless purity" which seems to coincide with what you discussed.

Malcolm wrote:

The Tibetan term under discussion is ka dag.

LoveFromColorado said:

the inflexibility of the word alpha but my understanding coincides (at least from a high level) with what is rendered in Tibetan.

Malcolm wrote:

It does not correspond, as I explained already, because "ka" here is not referencing the first consonant of the Tibetan syllabary.

LoveFromColorado said:

In other words, I want to be sure I am not reading something different into the text here as I'm failing to see the difference in meanings we have discussed but it appears you do have a difference of understanding and I certainly would respect (and honor) that difference if one exists.

Malcolm wrote:

There are two kinds of ka dag: shared and unshared. The first is the emptiness free from extremes. The second kind is the path of trekchö.

I have not read KB's book yet, but I am sure it covers both somewhere in some commentary.

LoveFromColorado said:

(sidebar: of course, I understand the significance of semantics like word choices for the sake of textual integrity but I do not take it as a hindrance here if my understanding is in line with the overall meaning of the word)

Malcolm wrote:

My comments concern Trungpa's use of the malapropism "alpha" for "ka" and "ka nas." I think I explained it pretty well above.

Author: Malcolm

Date: Wednesday, December 19th, 2018 at 11:35 PM

Title: Re: Definitive Teachings

Content:

ford_truckin said:

Discussion split from

<https://dharmawheel.net/viewtopic.php?f=10&p=475954#p475954>

2ndchance said:

Well I am mainly a Varjrayana practitioner with interest in Mahayana teachings as well.

Lately, I have been delving into Theravada teachings as they seem pretty straightforward compared to Vajrayana teachings.

ford_truckin said:

Yes, It seems like every guru/lama has a different opinion on this or that. With theravada you can go directly to the source (pali canon) and get a definitive answer.

Malcolm wrote:

About some things shared with Hinayāna, but not other things.

Author: Malcolm

Date: Wednesday, December 19th, 2018 at 11:38 PM

Title: Re: Yidam w Tegal as dzogrim

Content:

treehuggingoctopus said:

Thanks! By saying that Tegal is the dzogrim there, are you suggesting that it literally comes into play where more generally a tsalung practice would be used?

Malcolm wrote:

Yes.

Author: Malcolm

Date: Thursday, December 20th, 2018 at 1:43 AM

Title: Re: Upcoming book by Karl Brunnhölzl on The Aspiration Prayer of Samantabhadra

Content:

Malcolm wrote:

There are two kinds of ka dag: shared and unshared. The first is the emptiness free from extremes. The second kind is the path of trekchö.

Thomas Amundsen said:

Loppon, what does this mean? Does "shared" refer to being shared with common Mahayana?

Malcolm wrote:

Yes, and mahāmudra, etc.

Author: Malcolm

Date: Thursday, December 20th, 2018 at 1:47 AM

Title: Re: Relationship between the zhi (base) and tathagatagarbha

Content:

mechashivaz said:

What is the relationship between the two? Are they synonymous?

This question comes about because some one on another forum said, "Buddhanature dreaming a (person's name)" and something about that statement feels very off. Buddhanature isn't dreaming anything, it's the aspect that's free from those delusions and recognizing it's own state. But if buddhanature is equivalent to the zhi it kind of makes sense as all things are manifesting from the zhi, but to say buddhanature dreaming something just feels off. Any help clarifying is much appreciated.

Malcolm wrote:

The generic, original basis is tathāgatagarbha.

mechashivaz said:

Is tathagatagarbha ever explained in the same way as the zhi in that the tathagatagarbha is responsible for things manifesting as they do or is it unique to dzogchen?

Malcolm wrote:

The gzhi is the nature of your own mind. The nature of the mind is tathāgatagarbha. Basis = mind essence = tathāgatagarbha.

Author: Malcolm

Date: Thursday, December 20th, 2018 at 6:06 AM

Title: Re: Human, you are not necessary.

Content:

Malcolm wrote:

... People always choose tribes over class. The market, however, is the one place where people are able to exercise influence irrespective of class or tribe, where the movement of capital by design is not impeded by protectionist policies, which are never effective.

Quay said:

You shoot down your own assertion that people always choose tribes over class with that last sentence. The extremely wealthy have deliberately chosen class over tribes because they do indeed exercise influence over the markets and can move capital wherever they like irrespective of tribes. Just look at the gatherings in Davos or the guest list at any ultra-exclusive resorts of the world. One can even look at European aristocracy over the last five or six centuries and see the trend of crown embracing crown irregardless of who they were before they acquired them.

Having said that it is also true that people without economic mobility will usually choose tribe over class. One of those odd things that makes Marxism a one-size-fails-all kind of solution.

Malcolm wrote:

No, the market does not care what tribe or class to which one claims allegiance. It has no feelings. It doesn't care about anything. It will, as a quasi-organism, always seek to expand to the limits of whatever growth is possible.

The ultra wealthy are not proper class, and often, if not always, move against each other. They are different than the aristocracy, not bound by tribe and family. Sure, they can influence the markets, but it is usually in their best interest not to mess with the markets.

Author: Malcolm

Date: Thursday, December 20th, 2018 at 9:42 AM

Title: Re: Yidam w Toga as dzogrim

Content:

pema tsultrim said:

Does troma also have tsa lung? Specifically the Dudjom troma?

Malcolm wrote:

No.

Author: Malcolm

Date: Thursday, December 20th, 2018 at 12:24 PM

Title: Re: Yidam w Toga as dzogrim

Content:

Pema Rigdzin said:

In Dudjom Tersar, is there a specific guru yoga outside of the ngondro versions that Dzogchen is practiced in, or is Dzogchen typically practiced in the context of the completion stage of yidam practice? Or some other option?

Malcolm wrote:

In troma, yes. In other dudjom tersar systems, no.

Author: Malcolm

Date: Friday, December 21st, 2018 at 3:44 AM

Title: Re: Yidam w Togal as dzogrim

Content:

Pema Rigdzin said:

In Dudjom Tersar, is there a specific guru yoga outside of the ngondro versions that Dzogchen is practiced in, or is Dzogchen typically practiced in the context of the completion stage of yidam practice? Or some other option?

Malcolm wrote:

In troma, yes. In other dudjom tersar systems, no.

Pema Rigdzin said:

Sorry, I'm not clear on what you're saying yes and no to exactly. Could you briefly clarify?

Malcolm wrote:

In Troma, there is a special Guru Rinpoche guru yoga one practices in connection with those practices.

Author: Malcolm

Date: Friday, December 21st, 2018 at 3:47 AM

Title: Re: Human, you are not necessary.

Content:

Malcolm wrote:

This is as facile as it is untrue. For example, Burke, the father of political conservatism, was a supporter of the American Revolution.

Grigoris said:

The American Revolution was a bourgeois revolution.

Malcolm wrote:

Yes, but the American Revolution cannot be construed as condoning oppression.

Author: Malcolm

Date: Friday, December 21st, 2018 at 3:48 AM

Title: Re: Human, you are not necessary.

Content:

Queequeg said:

I take it you're a Marxist?

Malcolm wrote:

Grigoris is an anarchist.

Author: Malcolm

Date: Friday, December 21st, 2018 at 6:27 AM

Title: Re: Human, you are not necessary.

Content:

Queequeg said:

Just to put this in practical terms - isn't chattel slavery a form of oppression? How was it not condoned in the Revolution?

Malcolm wrote:

Yes, it is a form of oppression.

The American Revolution did not take place in order to defend slavery as an institution. The vast majority of American soldiers who fought in the Revolution were from New England.

Attitudes towards slavery in Massachusetts, for example, were quite jaundiced and by 1790 there were no slaves in Massachusetts as a result of case law (*Walker v. Jennison* and *Commonwealth v. Jennison*). Slavery was abolished outright in Vermont in 1777. Connecticut began an emancipation process in 1784. Rhode Island abolished slavery in the 17th century, however the legislation was ignored. However, in 1794, it passed a manumission act which led the eventual ending of slavery in that state.

The first and second Continental Armies were composed largely of troops from the New England states. It was only in the third Continental Army where each state was required to send one battalion. Ten percent of the Continental Army was freed slaves.

Author: Malcolm

Date: Friday, December 21st, 2018 at 8:28 AM

Title: Re: Yidam w Togal as dzogrim

Content:

Pema Rigdzin said:

Sorry, I'm not clear on what you're saying yes and no to exactly. Could you briefly clarify?

Malcolm wrote:

In Troma, there is a special Guru Rinpoche guru yoga one practices in connection with those practices.

Crazywisdom said:

That must be part of the longer sadhana

Malcolm wrote:

No, it is an entirely separate practice. The liturgy is quite short.

Author: Malcolm

Date: Friday, December 21st, 2018 at 8:33 AM

Title: Re: Human, you are not necessary.

Content:

Queequeg said:

Just to put this in practical terms - isn't chattel slavery a form of oppression? How was it not condoned in the Revolution?

Malcolm wrote:

Yes, it is a form of oppression.

The American Revolution did not take place in order to defend slavery as an institution. The vast majority of American soldiers who fought in the Revolution were from New England.

Attitudes towards slavery in Massachusetts, for example, were quite jaundiced and by 1790 there were no slaves in Massachusetts as a result of case law (*Walker v. Jennison* and *Commonwealth v. Jennison*). Slavery was abolished outright in Vermont in 1777. Connecticut began an emancipation process in 1784. Rhode Island abolished slavery in the 17th century, however the legislation was ignored. However, in 1794, it passed a manumission act which led the eventual ending of slavery in that state.

The first and second Continental Armies were composed largely of troops from the New England states. It was only in the third Continental Army where each state was required to send one battalion. Ten percent of the Continental Army was freed slaves.

Queequeg said:

Right.

My impression was that there was more or less a sense in New England that slavery would be tolerated for the sake of getting all the colonies on board but that it would come to a head some day. Is that condoning? Maybe we're splitting hairs at this point.

Malcolm wrote:

The union nearly fell apart over slavery after the war. I think it is fairly safe to say that the Revolution was fought to eliminate oppression.

Author: Malcolm

Date: Friday, December 21st, 2018 at 8:38 AM

Title: Re: Wrathful deities

Content:

ford_truckin said:

1. What would be some of the pros and cons for practicing with a wrathful deity?
2. Does one achieve quicker progress with them as opposed to peaceful deities?
3. Are wrathful deities suited more for people who possess deeper afflictions?

Malcolm wrote:

1. No cons, only pros.
2. Yes.
3. Yes.

Author: Malcolm

Date: Friday, December 21st, 2018 at 10:57 PM

Title: Re: Human, you are not necessary.

Content:

Malcolm wrote:

The union nearly fell apart over slavery after the war. I think it is fairly safe to say that the Revolution was fought to eliminate oppression.

Grigoris said:

English oppression. Or English Royal oppression.

Kim O'Hara said:

Indeed.

They found the prospect of paying taxes oppressive.

<https://www.britannica.com/event/American-Revolution>

revolution.png

Kim

Malcolm wrote:

There were any number of inequities to which the Colonies objected, leading to the Declaration of Independence:

"Such has been the patient sufferance of these Colonies; and such is now the necessity which constrains them to alter their former Systems of Government. The history of the present King of Great Britain is a history of repeated injuries and usurpations, all having in direct object the establishment of an absolute Tyranny over these States. To prove this, let Facts be submitted to a candid world.

"He has refused his Assent to Laws, the most wholesome and necessary for the public good.

"He has forbidden his Governors to pass Laws of immediate and pressing importance,

unless suspended in their operation till his Assent should be obtained; and when so suspended, he has utterly neglected to attend to them.

"He has refused to pass other Laws for the accommodation of large districts of people, unless those people would relinquish the right of Representation in the Legislature, a right inestimable to them and formidable to tyrants only.

"He has called together legislative bodies at places unusual, uncomfortable, and distant from the depository of their Public Records, for the sole purpose of fatiguing them into compliance with his measures.

"He has dissolved Representative Houses repeatedly, for opposing with manly firmness of his invasions on the rights of the people.

"He has refused for a long time, after such dissolutions, to cause others to be elected, whereby the Legislative Powers, incapable of Annihilation, have returned to the People at large for their exercise; the State remaining in the mean time exposed to all the dangers of invasion from without, and convulsions within.

"He has endeavoured to prevent the population of these States; for that purpose obstructing the Laws for Naturalization of Foreigners; refusing to pass others to encourage their migrations hither, and raising the conditions of new Appropriations of Lands.

"He has obstructed the Administration of Justice by refusing his Assent to Laws for establishing Judiciary Powers.

"He has made Judges dependent on his Will alone for the tenure of their offices, and the amount and payment of their salaries.

"He has erected a multitude of New Offices, and sent hither swarms of Officers to harass our people and eat out their substance.

"He has kept among us, in times of peace, Standing Armies without the Consent of our legislatures.

"He has affected to render the Military independent of and superior to the Civil Power.

"He has combined with others to subject us to a jurisdiction foreign to our constitution, and unacknowledged by our laws; giving his Assent to their Acts of pretended Legislation:

"For quartering large bodies of armed troops among us:

"For protecting them, by a mock Trial from punishment for any Murders which they should commit on the Inhabitants of these States:

"For cutting off our Trade with all parts of the world:

"For imposing Taxes on us without our Consent:

"For depriving us in many cases, of the benefit of Trial by Jury:

"For transporting us beyond Seas to be tried for pretended offences:

"For abolishing the free System of English Laws in a neighbouring Province, establishing therein an Arbitrary government, and enlarging its Boundaries so as to render it at once an example and fit instrument for introducing the same absolute rule into these Colonies:

"For taking away our Charters, abolishing our most valuable Laws and altering fundamentally the Forms of our Governments:

"For suspending our own Legislatures, and declaring themselves invested with power to legislate for us in all cases whatsoever.

"He has abdicated Government here, by declaring us out of his Protection and waging War against us.

"He has plundered our seas, ravaged our coasts, burnt our towns, and destroyed the lives of our people.

"He is at this time transporting large Armies of foreign Mercenaries to compleat the works of death, desolation, and tyranny, already begun with circumstances of Cruelty & Perfidy scarcely paralleled in the most barbarous ages, and totally unworthy the Head of a civilized nation.

"He has constrained our fellow Citizens taken Captive on the high Seas to bear Arms against their Country, to become the executioners of their friends and Brethren, or to fall themselves by their Hands.

"He has excited domestic insurrections amongst us, and has endeavoured to bring on the inhabitants of our frontiers, the merciless Indian Savages whose known rule of warfare, is an undistinguished destruction of all ages, sexes and conditions.

"In every stage of these Oppressions We have Petitioned for Redress in the most humble terms: Our repeated Petitions have been answered only by repeated injury. A Prince, whose character is thus marked by every act which may define a Tyrant, is unfit to be the ruler of a free people."

So, the American Revolution was about far more than taxes

Author: Malcolm

Date: Friday, December 21st, 2018 at 10:58 PM

Title: Re: Human, you are not necessary.

Content:

Malcolm wrote:

The union nearly fell apart over slavery after the war. I think it is fairly safe to say that the Revolution was fought to eliminate oppression.

Grigoris said:

English oppression. Or English Royal oppression.

Malcolm wrote:

Oppression is oppression. Doesn't matter who does it to whom.

Author: Malcolm

Date: Friday, December 21st, 2018 at 11:04 PM

Title: Re: Definitive Teachings

Content:

ford_truckin said:

Discussion split from

<https://dharmawheel.net/viewtopic.php?f=10&p=475954#p475954>

Yes, It seems like every guru/lama has a different opinion on this or that. With theravada you can go directly to the source (pali canon) and get a definitive answer.

Malcolm wrote:

About some things shared with Hinayāna, but not other things.

ford_truckin said:

Examples?

Malcolm wrote:

Emptiness, the bodhisattva path, etc.

Author: Malcolm

Date: Saturday, December 22nd, 2018 at 1:51 AM

Title: Re: Yidam w Tegal as dzogrim

Content:

conebeckham said:

Although you could argue KonChok Chidu (or even LaDrup Tiple Gyachen) are not yidam practices, in some sense they are Lama practices that function as yidam practices, and both of these definitely have Tegal as well. Konchok Chidu has everything, soup to nuts...

dechenpa said:

This is true but according to Tsewang Norbu's instructions, trekcho nor tegal are not part

of the Konchok Chidu development or completion stage, as OP asked. They are separate practices. Development, completion, trekcho and togal are the 'four vajras' of Konchok Chidu.

conebeckham said:

Ah, yes, that's a good point esp. in relation to the OP's question, now that I see it. Probably not the place to talk about the unique completion state of KonChok ChiDu here....

Malcolm wrote:

Generally speaking, when including Dzogchen instructions in creation and completion, it is just fine to include them in the completion stage.

Author: Malcolm

Date: Saturday, December 22nd, 2018 at 4:58 AM

Title: Re: Human, you are not necessary.

Content:

Malcolm wrote:

Oppression is oppression. Doesn't matter who does it to whom.

Grigoris said:

While this is true, the point is that it was not trying to overthrow oppression, it was just trying to replace one oppressive class (or system of oppression) with another.

Malcolm wrote:

Not from the point of view of the American colonies themselves.

Author: Malcolm

Date: Saturday, December 22nd, 2018 at 6:27 AM

Title: Re: Lam Rim Discussion: Part 1

Content:

Tsongkhapafan said:

Lamrim is a specific presentation of all of Buddha's teachings that originates from the great Indian Master Atisha in Lamp for the Path to Enlightenment. It is true that later masters from different traditions wrote commentaries which clarified the meaning of Atisha's presentation.

Malcolm wrote:

Yes, so that makes it a kind of literary presentation.

For example, Lamdre is the Sakyapa explanation of the path which originates with the Mahasiddha Virupa, and it contains the entire explanation of path of both sūtra and tantra— soup to nuts— with nothing missing. So, I don't see how anyone can claim Lamrim is superior to Lamdre.

Also, Lamrim without Sngags rim is not complete. This is why Tsongkhapa wrote two texts, not only one.

Author: Malcolm

Date: Sunday, December 23rd, 2018 at 2:32 AM

Title: Re: New US Law Against China for Travel Restrictions to Tibet

Content:

LoveFromColorado said:

Interesting

<https://www.nytimes.com/2018/12/21/world/asia/trump-china-tibet.html>

amanitamusc said:

This is the strongest measure coming from US that I know of.

Malcolm wrote:

And toothless nevertheless.

Author: Malcolm

Date: Sunday, December 23rd, 2018 at 8:38 AM

Title: Re: Does it matter if you reveal your yidam?

Content:

mechashivaz said:

What about pictures of yidams as art appreciation? If you don't have an empowerment for the yidam would it break samaya to "show it off"? I prefer to err on the side of caution but I see it happening often.

Malcolm wrote:

Yes.

Author: Malcolm

Date: Sunday, December 23rd, 2018 at 11:25 AM

Title: Re: Wrathful deities

Content:

ford_truckin said:

How hard is it these days to find a trustworthy guru?

Malcolm wrote:

Lineage heads make good starter lamas.

Author: Malcolm

Date: Sunday, December 23rd, 2018 at 12:50 PM

Title: Re: Confronting Mortality

Content:

The Cicada said:

What activities and practices should be undergone by someone confronting their mortality such as 1) a terminally sick person, 2) a soldier being sent to war, or 3) a prisoner awaiting execution? Asking here to get a wide range of responses from those of different lineages.

Malcolm wrote:

Look at the Wisdom at the Time of Death Sutra. It pretty much spells out how any Mahayana practitioner should die.

Author: Malcolm

Date: Sunday, December 23rd, 2018 at 10:25 PM

Title: Re: Is there no contradiction here?

Content:

Wayfarer said:

I believe the Four Noble Truths of the Buddha are of great depth, and that they represent all that ever needs to be understood.

Malcolm wrote:

It is certainly the case that all Dharma teachings, including Dzogchen, are included in the 4NT, but the understanding of the 4NT gets more subtle and profound as one moves up through the yānas.

Author: Malcolm

Date: Sunday, December 23rd, 2018 at 10:40 PM

Title: Re: Is there no contradiction here?

Content:

Viach said:

On the one hand, after enlightenment, Buddha doubted for several weeks whether to preach the dharma(Four Noble Truths) comprehended by him, calling it deep. And then he preached it to the five cool yogis, his fellow yoga practitioners. On the other hand, today FNT is set out by modern teachers at the very first introductory lessons for beginners. Is there no contradiction here?

Malcolm wrote:

No, that is not the Dharma the Buddha had doubts about teaching. What he had doubt about teaching was whether he could teach the ambrosial Dharma he had realized—profound, immaculate, luminous, and uncompounded.

Because he could not teach this directly, he taught a path whereby people could realize this for themselves.

Author: Malcolm

Date: Sunday, December 23rd, 2018 at 11:48 PM

Title: Re: According to the Prasangika, what is wrong with statement that the two truths are two ways of looking at one object?

Content:

prsvrnc said:

According to the Prasangika, what is wrong with statement that the two truths are two ways of looking at one object? Jeffrey Hopkins in "Meditation on Emptiness" says that the assertion that the two truths are two ways of looking at one object is a false statement and a misunderstanding of the Prasangika.

Malcolm wrote:

Than Candrakīrti also misunderstood Prasaṅga:

Because all entities may be seen veridically or nonveridically,
all entities bear two natures.

prsvrnc said:

Why can't we call these two ways of ascertaining objects be two ways of looking at one object?

Malcolm wrote:

Good question.

Author: Malcolm

Date: Monday, December 24th, 2018 at 12:25 AM

Title: Re: Reaching Eagle Peak

Content:

The Cicada said:

Does chant the daimoku guarantee that a practitioner will reach Eagle Peak upon their death? If not, then what conditions must met according to Nichiren? What actions will definitely prevent this reunion with Lord Shakyā?

Malcolm wrote:

It is Ḡṛdhrakūṭapārvata, Vulture Head Mountain, not Eagle Peak. Kūṭa literally means "heap," but in this case, it is a simile for head. Ḡṛdhra means vulture, as well as greedy, probably in reference to the way vultures compete for food, leading to the Sanskrit metaphor, ḡṛdhrāṇa, "greedy as a vulture."

Author: Malcolm

Date: Monday, December 24th, 2018 at 5:33 AM

Title: Re: Reaching Eagle Peak

Content:

The Cicada said:

It's translated as "Eagle Peak..."

Malcolm wrote:
Probably not.

Author: Malcolm
Date: Tuesday, December 25th, 2018 at 3:50 AM
Title: Re: CBD oil
Content:
Crazywisdom said:
It disturbs the fire element for me and makes me cold. I go into severe shivers that feel like being in shock.

Malcolm wrote:
That's actually a disturbance of wind.

Author: Malcolm
Date: Tuesday, December 25th, 2018 at 11:54 PM
Title: Re: Theravada and Bodhicitta
Content:
fckw said:
I don't think that the term "Hinayana" actually qualifies for today's Therevada. I believe there are actually no schools left that really qualify for Hinayana.

Malcolm wrote:
Of course it does. You have to understand the basis for defining a "Hinayāna" in order to understand why this is applicable to the "eighteen schools."

The first basis is the difference in bodhicitta and qualifications for who may aspire to full buddhahood. In Hinayāna schools, the bodhicitta is arhat or pratyekabodhicitta, that is, the wish to attain the stated of awakening of an arhat or pratyekabuddha.

In Theravada, the only people who can generate the bodhicitta for full, perfect buddhahood are those who have been predicted by Gautama Buddha, and who are male.

Mahāyāna, the aspiration is for full buddhahood, and this can be adopted at any time by anyone.

The second basis is training: what is permissible for a śrāvaka is prohibited for a bodhisattva, and what is prohibited for a śrāvaka is permissible for a bodhisattva.

The third basis is emptiness: the Buddha, in the Agamas and Nikayas, did not fully explicated emptiness. Emptiness is only fully explicated in Mahāyāna sūtras.

The fourth basis is the path: the Hinayāna path is the eightfold path, whereas the

Mahāyāna path is the path of the six or ten perfections. While the Theravada school borrowed the perfections from Mahāyāna, they are not practiced with full buddhahood in mind.

The fifth basis is differences in method and compassion: the Buddha did not explicate the profound Mahāyāna skillful means nor nonreferential compassion in the Agamas and Nikayas, so these teachings and their corresponding practices are absent in Theravada.

There are many more differences than can be discussed, but this list will already engender unhappy responses, so I will leave it here.

Author: Malcolm

Date: Tuesday, December 25th, 2018 at 11:57 PM

Title: Re: Wrathful deities

Content:

Crazywisdom said:

I think must be his own upadesha. I've not see. That distinction in other terma. If someone knows better that's helps.

Malcolm wrote:

The peaceful deities, located in the heart, are related to the eight consciousnesses. The wrathful deities, located in the brain, are related to the sense organs.

Author: Malcolm

Date: Wednesday, December 26th, 2018 at 1:10 AM

Title: Re: Wrathful deities

Content:

Crazywisdom said:

I think must be his own upadesha. I've not see. That distinction in other terma. If someone knows better that's helps.

Malcolm wrote:

The peaceful deities, located in the heart, are related to the eight consciousnesses. The wrathful deities, located in the brain, are related to the sense organs.

Crazywisdom said:

Well, that is one way. Another way according to the wrathful mandala itself is the 20 wrathful female deities constitute all that.

Malcolm wrote:

ChNN was talking about this not from a Mahāyoga POV, ala Guhyagabhra, but rather, Anuyoga, i.e., Zhitro. In Mahāyoga the peaceful and wrathful deities are separate mandalas with separate sadhanas and separate empowerments. In anuyoga, this is not the case.

Author: Malcolm

Date: Wednesday, December 26th, 2018 at 1:36 AM

Title: Re: Wrathful deities

Content:

Crazywisdom said:

Well, that is one way. Another way according to the wrathful mandala itself is the 20 wrathful female deities constitute all that.

Malcolm wrote:

ChNN was talking about this not from a Mahāyoga POV, ala Guhyagabhra, but rather, Anuyoga, i.e., Zhitro. In Mahāyoga the peaceful and wrathful deities are separate mandalas with separate sadhanas and separate empowerments. In anuyoga, this is not the case.

Crazywisdom said:

Well. I guess Longchenpa refuted the Mahayoga only rendition of Guhyagarbha.

Malcolm wrote:

It is not so much that he refuted it, he chose to emphasize in his commentary a Dzogchen sems sde perspective on the Guhyagarbha, following the system of Rongzom, rather than that of Zur.

Author: Malcolm

Date: Wednesday, December 26th, 2018 at 3:20 AM

Title: Re: Wrathful deities

Content:

Crazywisdom said:

Well. I guess Longchenpa refuted the Mahayoga only rendition of Guhyagarbha.

Malcolm wrote:

It is not so much that he refuted it, he chose to emphasize in his commentary a Dzogchen sems sde perspective on the Guhyagarbha, following the system of Rongzom, rather than that of Zur.

Crazywisdom said:

Doesn't explain why he place pith instructions on the four visions of thogal in the peaceful mandala. He's also refuting Rongzom.

Malcolm wrote:

With respect to Rongzom, Longchenpa says his opinion is irrelevant in one place, incorrect in another, and mentions him positively twice, amounting to four mentions, none of this amounts to a serious refutation. Longchenpa's commentary clearly depends on Rongzom's.

With respect to the description of the four visions, this description is not sufficient for practicing thogal. It is merely given in order to clarify certain points with respect to the completion stage from Longchenpa' Nyinthig perspective.

Author: Malcolm

Date: Wednesday, December 26th, 2018 at 4:02 AM

Title: Re: Wrathful deities

Content:

Crazywisdom said:

Doesn't explain why he place pith instructions on the four visions of thogal in the peaceful mandala. He's also refuting Rongzom.

Malcolm wrote:

With respect to Rongzom, Longchenpa says his opinion is irrelevant in one place, incorrect in another, and mentions him positively twice, amounting to four mentions, none of this amounts to a serious refutation. Longchenpa's commentary clearly depends on Rongzom's.

With respect to the description of the four visions, this description is not sufficient for practicing thogal. It is merely given in order to clarify certain points with respect to the completion stage from Longchenpa' Nyinthig perspective.

Crazywisdom said:

His commentary on Ch 13 was not meant to be introductory, it's the completion stage hidden section on clear light. Longchenpa elevated this tantra to be on par with any other Ati tantra

Malcolm wrote:

No. This is not possible to do. The Guhyagarbha does not belong to the unsurpassed secret cycle. For example, one can also comment on the Mañjuśrīnāmasaṃgīti from the POV Dzogchen Yangti or Kalacakra, but still, the Mañjuśrīnāmasaṃgīti is a Cāryayoga tantra.

Author: Malcolm

Date: Wednesday, December 26th, 2018 at 4:12 AM

Title: Re: Theravada and Bodhicitta

Content:

fckw said:

I don't think that the term "Hinayana" actually qualifies for today's Theravada. I believe there are actually no schools left that really qualify for Hinayana.

Malcolm wrote:

The second basis is training: what is permissible for a śrāvaka is prohibited for a bodhisattva, and what is prohibited for a śrāvaka is permissible for a bodhisattva.

Marc said:

Hi Malcolm,

Could you please expand a bit on that point ?

Many thanks in advance

Marc

Malcolm wrote:

For example, a śrāvaka bhikṣu is prohibited from handling gold, a bodhisattva bhikṣu is not. A śrāvaka bhikṣu is not prohibited from eating meat (pure in three ways), a bodhisattva bhikṣu is.

Author: Malcolm

Date: Wednesday, December 26th, 2018 at 4:23 AM

Title: Re: Black fringe

Content:

Malcolm wrote:

Black Fringe, because we all need to add more Tibetan gear for our practice...

Author: Malcolm

Date: Wednesday, December 26th, 2018 at 5:03 AM

Title: Re: Wrathful deities

Content:

Crazywisdom said:

His commentary on Ch 13 was not meant to be introductory, it's the completion stage hidden section on clear light. Longchenpa elevated this tantra to be on par with any other Ati tantra

Malcolm wrote:

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POV Dzogchen Yangti or Kalacakra, but still, the Mañjuśrīnāmasaṃgīti is a Cāryayoga tantra.

Crazywisdom said:

I don't agree with that. He's saying the completion stage culminates in a dark retreat which culminates in a rahu mandala and all the visions unfold naturally up to great perfection vidhyadhara. Specifically in Ch 15 the wrathful mandala places it in the unsurpassed secret.

Malcolm wrote:

It is possible to clarify the lower by means of the higher, but one cannot elevate the lower to the higher. As for the dark practice recommended in this passage, it is based on the Kalacakra approach of the saḍaṅgayoga, not the dark practice of the Great Perfection. Why? Because it mentions the five signs, etc., fireflies, butterlamps, etc.

As for your contention, no, this chapter does not place the tantra in the unsurpassed secret cycle, and Longchenpa himself would never make such a claim.

Why? There are two faults here: one, the teaching that the deities exist in the body with faces and hands a) does not go beyond mahāyoga in general; and with respect to the outer, inner, secret, and unsurpassed secret cycles, this assertion belongs to the secret cycle, not the unsurpassed secret cycle.

Author: Malcolm

Date: Wednesday, December 26th, 2018 at 6:19 AM

Title: Re: Wrathful deities

Content:

Crazywisdom said:

I don't agree with that. He's saying the completion stage culminates in a dark retreat which culminates in a rahu mandala and all the visions unfold naturally up to great perfection vidhyadhara. Specifically in Ch 15 the wrathful mandala places it in the unsurpassed secret.

Malcolm wrote:

It is possible to clarify the lower by means of the higher, but one cannot elevate the lower to the higher. As for the dark practice recommended in this passage, it is based on the Kalacakra approach of the saḍaṅgayoga, not the dark practice of the Great Perfection. Why? Because it mentions the five signs, etc., fireflies, butterlamps, etc.

As for your contention, no, this chapter does not place the tantra in the unsurpassed secret cycle, and Longchenpa himself would never make such a claim.

Why? There are two faults here: one, the teaching that the deities exist in the body with faces and hands a) does not go beyond mahāyoga in general; and with respect to the

outer, inner, secret, and unsurpassed secret cycles, this assertion belongs to the secret cycle, not the unsurpassed secret cycle.

Crazywisdom said:

I'm sure he did make this claim and so did Khenpo Namdrol. The Kalacakra is not the only place these signs are described, also the Guhyasamaja. He is not saying the deities abide as faces and hands but as bindis of light like mustard seeds in the crown. This is the all-in-one tantra that covers all the bases.

Malcolm wrote:

No, Longchenpa never made this claim in the text of the commentary itself.

As for the signs under discussion, they are rejected in Dzogchen as being mental phenomena, not phenomena of pristine consciousness. You can consult Dudjom R's big red book on this point.

There isn't even a single mention of the topics of the unsurpassed secret cycle, let alone the four bindu cycles, the three series, etc. There are only one or two mentions of the Great Perfection in the root tantra. Commenting on this tantra from a Great Perfection perspective does not make it a great perfection tantra. It is a mahāyoga tantra being commented upon from a Nyingthig POV. Someone who never encountered Nyingthig would have no idea Longchenpa is talking about in this commentary at all. Mipham states:

Because this tantra is classified as the Ati or highest division of Mahayoga. it is essentially identical to the Maha classification of Atiyoga, among the three divisions of the Great Perfection. For in the secret Great Perfection there are three categories of teaching, namely that which reveals the mandala in which creation & perfection are indivisible and mind & pristine cognition are manifest in themselves, that which reveals mind-as-such to be the natural expression of primordial buddhahood without regard for creation or perfection. and that which reveals pristine cognition in its essence. manifesting in and of itself as the nature of buddhahood. them. this exposition accords with the first.
-- Gyurme Dorje's thesis.

In other words, what is being claimed here is that when Mahāyoga is subdivided, there is mahā mahā, mahā anu, and mahā ati. And within Ati, there is ati mahā; ati anu, and ati ati.

Clearly, this commentary is commenting from the point of view of the indivisible creation and, with an emphasis on the completion stage. I think you have slightly misunderstood Longchenpa's meaning and purpose here.

Author: Malcolm

Date: Wednesday, December 26th, 2018 at 7:16 AM

Title: Re: Wrathful deities

Content:

Crazywisdom said:

Having trouble pasting, but KN and GD don't match. They're using different originals. He says, Ati of Maha. As well manifold Ati.

Atiyoga in this context, the main emphasis is on the Maha aspect of Ati as well as the Ati of Maha.

Malcolm wrote:

They are not using different originals, GD's thesis is the word by word commentary.

We definitely disagree.

Author: Malcolm

Date: Wednesday, December 26th, 2018 at 10:18 PM

Title: Re: Theravada and Bodhicitta

Content:

Marc said:

Hi Malcolm,

Could you please expand a bit on that point ?

Many thanks in advance

Marc

Malcolm wrote:

For example, a śrāvaka bhikṣu is prohibited from handling gold, a bodhisattva bhikṣu is not. A śrāvaśrāvaka bhikṣu is not prohibited from eating meat (pure in three ways), a bodhisattva bhikṣu is.

Marc said:

Thx Malcolm. Do you happen to know of any text that goes into a detailed comparison of śrāvakayana vinaya vs. mahayana vinaya ?

Malcolm wrote:

There is a text in the Ratnakuta collection translated by Garma cc Chang which details this, it is also the same Sūtra that is the source of the thirty five Buddha's of confession.

Sapan also spends some time on this issue in his three vows text.

Author: Malcolm

Date: Wednesday, December 26th, 2018 at 10:25 PM

Title: Re: Wrathful deities

Content:

Malcolm wrote:

They are not using different originals, GD's thesis is the word by word commentary.

We definitely disagree.

Crazywisdom said:

The mantras don't match up, transliteration schemes notwithstanding, the bija don't match. So I know there are different source texts for this. Then, the books notwithstanding, KN re wrote the book via oral transmission, by that I mean the arrangement of the mandala don't match either book, among others. Or GD has some big errors, not sure if a lama helped him.

GD is calling one of the seats a Bull and SK/KN is calling it an elephant. Maybe GD meant bull elephant. But don't know how one mixes the two up. Further evidence of alternative sources.

Malcolm wrote:

The word for elephant and ox/bull are nearly the same in Tibetan. This is an easy error to make in translation.

Author: Malcolm

Date: Wednesday, December 26th, 2018 at 11:53 PM

Title: Re: Wrathful deities

Content:

ford_truckin said:

1. What would be some of the pros and cons for practicing with a wrathful deity?

Dharmaswede said:

One of my teachers told me you run a greater risk of damaging your nervous system with wrathful Yidams if you practice beyond your capacity, such as in retreat. The energy being more 'agitative'.

Malcolm wrote:

This is a vacuous assertion.

Author: Malcolm

Date: Wednesday, December 26th, 2018 at 11:59 PM

Title: Re: Mind essence introduced in advaita and TB

Content:

bhava said:

What are common points and differences in the way mind essence is introduced (how the recognition is further developed) in tibetan buddhism and in advaita vedanta system?

Malcolm wrote:

Advaita and Buddhadharma have nothing in common at all, apart from a shared theory that suffering is a result of afflictions. Their respective solutions to this problem are like the difference between night and day, however.

Author: Malcolm

Date: Thursday, December 27th, 2018 at 5:24 AM

Title: Re: Wrathful deities

Content:

Dharmaswede said:

One of my teachers told me you run a greater risk of damaging your nervous system with wrathful Yidams if you practice beyond your capacity, such as in retreat. The energy being more 'agitative'.

Malcolm wrote:

This is a vacuous assertion.

Pero said:

Why?

Malcolm wrote:

This kind of statement is found nowhere in the tantras, etc. It is a ridiculous assertion meant to intimidate people.

Author: Malcolm

Date: Thursday, December 27th, 2018 at 7:23 AM

Title: Re: Wrathful deities

Content:

ford_truckin said:

How hard is it these days to find a trustworthy guru?

Malcolm wrote:

Lineage heads make good starter lamas.

ford_truckin said:

Any lineage heads that give teachings on a regular basis in North America?

Malcolm wrote:

His holiness Sakya Trichen.

Author: Malcolm

Date: Friday, December 28th, 2018 at 10:02 PM

Title: Re: Dzogchen outside of Tantra

Content:

spaces said:

But is there anyone teaching it in it's pure form nowadays? I made distinction between Tantra and Dzogchen as it is historically-provable distinction.

Malcolm wrote:

It is not so, from a text critical POV. The earliest, datable text we possess that uses the term "Dzogchen" is the Guhyagarbha, a tantra belonging to the mahayoga class.

What we can say for sure is that what we today call Dzogchen emerged out of a movement in 8th century that regarded the creation stage as optional.

Author: Malcolm

Date: Friday, December 28th, 2018 at 11:07 PM

Title: Re: Dzogchen outside of Tantra

Content:

spaces said:

But is there anyone teaching it in it's pure form nowadays? I made distinction between Tantra and Dzogchen as it is historically-provable distinction.

Malcolm wrote:

It is not so, from a text critical POV. The earliest, datable text we possess that uses the term "Dzogchen" is the Guhyagarbha, a tantra belonging to the mahayoga class.

What we can say for sure is that what we today call Dzogchen emerged out of a movement in 8th century that regarded the creation stage as optional.

Crazywisdom said:

GGT belongs to the Ati class.

Malcolm wrote:

No, it really doesn't. But we do not need to rehash that here.

Author: Malcolm

Date: Saturday, December 29th, 2018 at 6:17 AM

Title: Re: Dzogchen outside of Tantra

Content:

Crazywisdom said:

GGT belongs to the Ati class.

Malcolm wrote:

No, it really doesn't. But we do not need to rehash that here.

Crazywisdom said:

See the sig. You're rolling down a one-way street, selling one flavor of ice cream.

Malcolm wrote:

You do not understand the context of Longchenpa's classification system. For example, in the *Shing rta chen mo*, when he analyzes, *mahāyoga*, he says:

The Śrī Guhysamāja, Mañjuśrī Yamantaka, etc. are the yoga tantras called "*mahāyoga*." These principally teach the creation stage, the aspect of method, and their completion stage is *vāyu*. *Saṃsiddhi* (*yang dag*), *Vajrakīlaya*, *Cakrasamvara*, *Hevajra*, and so on, are wisdom or mother tantras, called "*anuyoga*." These principally teach the wisdom and the completion stage. Also with respect to the completion stage, since they employ the bindu of the bodhicitta element, they assert [the completion stage to be] the pristine consciousness of nonconceptual bliss and emptiness. The nondual tantras are *Mahāmayajala* tantras and so on, called "*Atiyoga*." They principally teach the union of creation and completion, the essence of inseparable method and wisdom. Their completion stage is asserted to be the great pristine consciousness of bliss, clarity, nonconceptuality, and unconceivable luminosity that arises from *nāḍīs*, *vāyu*, and bindu.

We understand that he is classifying the *Guhyagarbha* within *Mahāyoga*, because he says:

Within *mahāyoga* tantras, [*mahā*] *mahā* emphasizes *vaṃ*, the creation stage, and method. [*Mahā*] *anu* emphasizes the element, completion stage, and wisdom. [*Mahā*] *ati* emphasizes that everything is nondual pristine consciousness. Further, all phenomena are uniform from the start. Practice by recognizing this to be so.

Further, in the *Treasury of Philosophical Positions*, the five early lungs of translated by Vairocana, the thirteen lungs translated by Vimalamitra, the *Kun byed rgyal po*, the *rmad du byung ba* and the *mdo bcu* are mentioned, but no mention of *Guhyagarbha*. A number of *klong sde* tantras are mentioned, and a whole slew of intimate instruction

series tantras are mentioned, but there is no mention at all of the Guhyagarbha. With respect to the unsurpassed secret cycle, the seventeen tantras are mentioned, as well as their ancillary literature, but there is no mention of the Guhyagarbha at all. Thus, there is no evidence for your assertion that the Guhyagarbha is to be accepted as an atiyoga level tantra, let alone a tantra of the unsurpassed secret cycle. There are a whole number of reasons why this is so, and I am quite sure that Khen Rinpoche would be in accord with my perspective on this, since it is in fact Longchenpa's own perspective.

Further, in the Ngagyal skor gsum as well as the Treasury of Philosophical Positions, the Vajrasattvamayajala tantras are listed as belonging to the mind tantras that form part of mahāyoga, with the root tantra of all mahāyoga tantras listed as Guhyasamāja. But nowhere, in any list of atiyoga tantras, apart from the mahā atiyoga division of mahāyoga, is the Guhyagarbha mentioned in any list of tantras.

Thus, while it is true that Longchenpa wrote his commentary on the Guhyagarbha from the perspective of general Atiyoga on the basis of the Rosary of Views by Guru Rinpoche, and the commentary on the Guhyagarbha authored by Suryasimaphrabha (a very interesting text), he did not consider the text in and of itself a tantra belonging to the 6.4 million slokas of the Great Perfection taught by Garab Dorje.

Author: Malcolm

Date: Saturday, December 29th, 2018 at 11:18 PM

Title: Re: Dzogchen teacher in Bon tradition

Content:

spaces said:

Hello,

Anybody knows how I can find authentic Bon teacher who gives complete transmission of Dzogchen without prerequisite of Tantra practice?

Lopon Tenzin Namdak have that attitude. But is he giving any teaching to westerners anymore? If yes, where I can find him or other teachers who teach Dzogchen openly without requiring their students to undergo tantra? In Nepal maybe? Thank you.

Malcolm wrote:

You will be happier practicing Chan, Zen, or Sūtra Mahāmudra. Secret mantra in general, of which Dzogchen is a part, is clearly not for you. You are not a suitable student to receive or practice Secret Mantra because you have too many concepts and will not follow a guru's instructions.

Author: Malcolm

Date: Sunday, December 30th, 2018 at 1:13 AM

Title: Re: Upcoming book by Karl Brunnhölzl on The Aspiration Prayer of Samantabhadra

Content:

LoveFromColorado said:

In KB's book he makes a few mentions of how Samantabhadra and the aspiration prayer

can be viewed as an aspiration prayer of mind's own nature - "primordial rigpa" - "to recognize itself, its own face, or its own essence, which is nothing other than perfect buddhahood, or the dharmakaya."

If this is accurate, does that mean the rigpa of every sentient being has this prayer at heart and thus, eventually, all sentient beings will become enlightened?

Malcolm wrote:

The Aspiration of Great Power is a liberation through hearing text. The context of the aspiration is that all sentient beings have the same basis for either recognizing or not recognizing the nature of the mind, and thus, either waking up or not waking up.

It explains how the energy of delusion-based afflictions can become the energy of knowledge-based qualities through recognizing the innate nature of this or that affliction to be a pristine consciousness, thus purifying the associated realm (hell realm, etc.).

Author: Malcolm

Date: Sunday, December 30th, 2018 at 1:20 AM

Title: Re: Upcoming book by Karl Brunnhölzl on The Aspiration Prayer of Samantabhadra

Content:

Malcolm wrote:

There are two kinds of ka dag: shared and unshared. The first is the emptiness free from extremes. The second kind is the path of trekchö.

Thomas Amundsen said:

Loppon, what does this mean? Does "shared" refer to being shared with common Mahayana?

Malcolm wrote:

It means that the first is shared with Mahāyāna.

Author: Malcolm

Date: Sunday, December 30th, 2018 at 1:49 AM

Title: Re: Upcoming book by Karl Brunnhölzl on The Aspiration Prayer of Samantabhadra

Content:

Lukeinaz said:

Where can i find a concise explanation of how and why the base arises from the base?

Malcolm wrote:

Buddhahood in this Life, topics one and two.

Author: Malcolm

Date: Sunday, December 30th, 2018 at 3:57 AM

Title: Re: Dzogchen teacher in Bon tradition

Content:

spaces said:

So, if that's true, your're contradicting your argument - that I am not ready to receive Dzogchen teachings. Why? Because you yourself, sir, confirmed that Dzogchen emerged outside of creation stage, treating it as optional. Therefore pure Dzogchen existed, according to your words, even if only "pure" as unnecessarily supported by creation stage/conceptions etc. So if it existed that way, why in our times I should be constrained in abilities to follow it by necessity of following traditional way: ngodro, creation stage etc.? It's self contradictory.

Don't take it personally. All this discussion is unimportant really.

Malcolm wrote:

I did not confirm that that Dzogchen emerged "outside" of the creation stage. I confirmed that the milieu in which Dzogchen arose regarded the creation stage as optional, meaning that it was not necessary for everyone. For whom is the creation stage not necessary, according to those who belonged to this milieu? Those who immediately understood the meaning and were liberation through that understanding. Everyone else was recommended to practice the indirect approach, as Mañjuśrimitra states:

Furthermore, since the teacher has declared that awakening can be correctly grasped with a symbol,

in that case, this is the basis of the meditation that generates awakened mind.

After the three samadhis are stable and after binding the three symbolic mudras, generate the mind as the great dharmamudra and meditate the recitation of the essence [mantra].

"Optional" does not mean deciding that you want salad instead of fries with your burger.

"Optional" means that if one does not wake up immediately into full buddhahood through receiving Dzogchen transmissions, there are many practices with which one works with concepts to overcome concepts, like the creation and completion stages, and various other kinds of preliminary practices in Dzogchen such as yogas that work with vāyu, conceptual analysis, and so on. These are options of which the practitioner can avail themselves. BTW, your allergy to conceptual practices is entirely conceptual.

Author: Malcolm

Date: Sunday, December 30th, 2018 at 4:01 AM

Title: Re: Dzogchen teacher in Bon tradition

Content:

spaces said:

Mr. tatpurusa - If I only could go to Europe. If I only could. But I can't and getting visa is difficult for me. But I sympathize with your words - everything can be Dzogchen with proper attitude. But where to find the transmission of that attitude? I will try, that's what

I least can, try. Speaking about it brings emotions in us. Sarva Mangalam, my friends true religion knows no opposite.

Malcolm wrote:

You have no idea what you are talking about, since you have yet to meet a teacher, train, and study these teachings in a proper way. You cannot understand Dzogchen from books (which you are not in any case qualified to read). Your inability to meet a proper teacher and follow their instructions to the letter, no matter what they tell you to do, also indicates you are not a suitable candidate for this level of instruction. You really should just stick with Sutrayāna.

Author: Malcolm

Date: Sunday, December 30th, 2018 at 10:11 PM

Title: Re: Buddhahood in This Life Transmission: 09/15/17

Content:

Queequeg said:

Is Sri Simha who was Vimalamitra's ordination master the same Simha decapitated by the king of Damila?

Malcolm wrote:

No.

Author: Malcolm

Date: Sunday, December 30th, 2018 at 10:54 PM

Title: Re: Question

Content:

javier.espinoza.t said:

What you mean when you mention "realizing", you talk of realizing as if it is some sort of builded achievement?

Josef said:

The third statement of Garab Dorje. Full integration. Total realization.

javier.espinoza.t said:

To realize means to become aware of, and even if one cant force realizing nature it is not a self occurring thing either, is it?

Malcolm wrote:

In Dzogchen texts there are three stages generally described: recognition, realization, and liberation.

Some people think the third statement means full integration, but it does not. It means

that the practitioner can continue in the confidence of liberation because they have previously decided one thing. Continuing in the confidence of liberation means that one has true knowledge of one's primordial state and therefore, with this knowledge, one's liberation is no longer in issue in terms of inevitability, it is only an issue of whether it occurs in this life, the time of death, the bardo, or a natural nirmanakāya buddhahood.

Author: Malcolm

Date: Sunday, December 30th, 2018 at 10:55 PM

Title: Re: Question

Content:

javier.espinoza.t said:

The basis once rediscovered seems perfect (whatever perfect mean) but ¿how can it be covered and then discovered over and over? ¿How is this play possible?l

Malcolm wrote:

The basis is not rediscovered. It is called "the basis" because it is something that one has not realized.

Author: Malcolm

Date: Monday, December 31st, 2018 at 12:40 AM

Title: Re: Buddhahood in This Life

Content:

Lukeinaz said:

Where can i find a concise explanation of how and why the base arises from the base?

Malcolm wrote:

Buddhahood in this Life, topics one and two.

Lukeinaz said:

It seems the all basis (not sure what you are calling this and have yet to discover in Buddhahood) would be superfluous if all samsara and nirvana already arise from the generic basis.

Malcolm wrote:

The all-basis (ālaya, kun gzhi) is just a name for the imputing ignorance.

Author: Malcolm

Date: Monday, December 31st, 2018 at 1:30 AM

Title: Re: Question

Content:

javier.espinoza.t said:

The basis once rediscovered seems perfect (whatever perfect mean) but ¿how can it be covered and then discovered over and over? ¿How is this play possible?l

Malcolm wrote:

The basis is not rediscovered. It is called "the basis" because it is something that one has not realized.

javier.espinoza.t said:

But Malcolm, how is that for example a realized teacher is named tulku then? How can one show or teach the basis without realize it? And being realized, how is that birth is taken without get it "covered"?

Malcolm wrote:

Most tulkus are not nirmanakāyas. "Tulku" is a Tibetan custom, it is not essential. Most tulkus are not even realized, they are just ordinary people like you and I.

Author: Malcolm

Date: Monday, December 31st, 2018 at 3:25 AM

Title: Re: Question

Content:

Malcolm wrote:

...or a natural nirmanakāya buddhafiield.

Pema Rigdzin said:

I've heard this term in teachings, and in books, but I've never sought an explanation of precisely what this means. It specifically says "natural" nirmanakaya buddhafiield, which would seem to distinguish them from some other kind of nirmanakaya buddhafiield. Could you please you expand upon this, Malcolm?

Malcolm wrote:

They are sambhogakāya fields, in fact.

Author: Malcolm

Date: Monday, December 31st, 2018 at 4:01 AM

Title: Re: Question

Content:

Malcolm wrote:

They are sambhogakāya fields, in fact.

Pema Rigdzin said:

Haha now I'm even more in the dark. If they're actually sambhogakaya fields, why are they termed natural nirmanakaya fields? Can you say a little more about them, such as their features and the advantages of rebirth there that are particular to them?

Malcolm wrote:

If you happen to be born in one, one will attain buddhahood in five hundred human

years.

They are called nirmanakāya because there are nirmanakāyas there.

Author: Malcolm

Date: Monday, December 31st, 2018 at 4:02 AM

Title: Re: Question

Content:

javier.espinoza.t said:

But Malcolm, how is that for example a realized teacher is named tulku then? How can one show or teach the basis without realize it? And being realized, how is that birth is taken without get it "covered"?

Malcolm wrote:

Most tulkus are not nirmanakāyas. "Tulku" is a Tibetan custom, it is not essential. Most tulkus are not even realized, they are just ordinary people like you and I.

javier.espinoza.t said:

Yes, but what about the least tulkus, the realized teachers and emanations? They don't "rediscover" the basis?

Malcolm wrote:

Your question isn't clear.

Author: Malcolm

Date: Monday, December 31st, 2018 at 6:50 AM

Title: Re: red lion of speech Manjushri sadhana

Content:

Malcolm wrote:

It is red. You can find my translation of this sadhana at Light of Berotsana.

Author: Malcolm

Date: Monday, December 31st, 2018 at 10:37 AM

Title: Re: Question

Content:

javier.espinoza.t said:

Yes, but what about the least tulkus, the realized teachers and emanations? They don't "rediscover" the basis?

Malcolm wrote:
Your question isn't clear.

Marc said:
Could there be a confusion between "recognizing" and what Javier calls "rediscovering" ?

@Javier:
The basis being precisely what was not known before, by definition, it cannot be re-discovered... However, once the basis has been recognized there are of course, for most of us, distractions, and we must then remember again and again...
May be that is what you meant by "rediscovering" ?

javier.espinoza.t said:
to put it plain: it is inverosimil that basis may exist without any manifestation, and since basis is apparently inherent, one must have started to deliberately ignore it at some point.

so, is it that when, for example, is a realized being takes birth do "cover", ignore, the basis and turn a normal sentient being and eventually rediscover ?

tha might be just another one of my stupid questions, but i remember that Shakyamunni did attained perfect knowledge far before -more or less- 3.000 years ago (so it is stated in the Lotus Sutra). And also, will GP's emanations take birth as enlightened or they have had, or will, pay attention like everyone else until "rediscovers" the base?. I could go on several arguments in this way.

it is true that birth of realized ones is not conditioned by Karma, but it is certain that they become conditioned by it until they realize the base again...

And then, in case we don't "rediscover" -and do discover- the basis ¿wouldn't that exclude pure vision from our real nature since a beginningless time?

that's it, more or less clear.

Malcolm wrote:
What you are really asking about is how Arya bodhisattvas on the impure stages recover their aryan knowledge in each lifetime.

Author: Malcolm
Date: Monday, December 31st, 2018 at 10:42 PM
Title: Re: Question
Content:

javier.espinoza.t said:
to put it plain: it is inverosimil that basis may exist without any manifestation, and since basis is apparently inherent, one must have started to deliberately ignore it at some

point.

so, is it that when, for example, is a realized being takes birth do "cover", ignore, the basis and turn a normal sentient being and eventually rediscover ?

tha might be just another one of my stupid questions, but i remember that Shakyamunni did attained perfect knowledge far before -more or less- 3.000 years ago (so it is stated in the Lotus Sutra). And also, will GP's emanations take birth as enlightened or they have had, or will, pay attention like everyone else until "rediscovers" the base?. I could go on several arguments in this way.

it is true that birth of realized ones is not conditioned by Karma, but it is certain that they become conditioned by it until they realize the base again...

And then, in case we don't "rediscover" -and do discover- the basis ¿wouldn't that exclude pure vision from our real nature since a beginningless time?

that's it, more or less clear.

Malcolm wrote:

What you are really asking about is how Arya bodhisattvas on the impure stages recover their aryan knowledge in each lifetime.

javier.espinoza.t said:

if an emanation of GP is so, then i'm asking that. I'm not wondering if higher -than the bhumis- realizations allows voluntary rebirth, but if a "cover" of nature occurs for it to happen, and if we all already under such "cover" then prior to that we must have had knowledge of uncovered basis meaning that we all are, in the real sense, perfect Buddhas and not only have an impure appeareance, but also that means that at some point we was in the primordial knowledge and then somehow after a voluntary rebirth we got stuck-conditioned.

Malcolm wrote:

Bodhisattvas on the impure stages have very strong traces for meeting the Dharma. When they take rebirth, the force of past realization causes them to enter the path and continue up to and beyond the realization they had before.

Emanations do not forget or need to re-realize anything, and this is also true of eight stage bodhisattvas and beyond. According to one account, a buddha is conscious when they die, in the womb, and during birth; a bodhisattva on the stages is conscious when they die, in the womb, but become unconscious at birth, while sentient beings are unconscious when the die, are in the womb, and at birth.

Author: Malcolm

Date: Monday, December 31st, 2018 at 10:55 PM

Title: Re: Question

Content:

heart said:

Tulkus, I been told, have recognised the primordial pure ground but get slightly obscured by taking a body voluntarily and so have to again study and practice.

Malcolm wrote:

This is not a real tulku. Real tulkus emanate from the dharmakāya and are omniscient.

This is referring to "blessed" tulkus, who at best are bodhisattvas on the stages.

Author: Malcolm

Date: Tuesday, January 1st, 2019 at 12:18 AM

Title: Re: Question

Content:

heart said:

Tulkus, I been told, have recognised the primordial pure ground but get slightly obscured by taking a body voluntarily and so have to again study and practice.

Malcolm wrote:

This is not a real tulku. Real tulkus emanate from the dharmakāya and are omniscient.

This is referring to "blessed" tulkus, who at best are bodhisattvas on the stages.

heart said:

Could be, I really don't know. But even Shakyamuni had to practice, right?

/magnus

Malcolm wrote:

No. Śākyamuni Buddha did not have to practice.

Author: Malcolm

Date: Tuesday, January 1st, 2019 at 1:26 AM

Title: Re: Question

Content:

Malcolm wrote:

No. Śākyamuni Buddha did not have to practice.

Seeker12 said:

When you say this, is it from the perspective that Gautama was a 10th Bhumi Bodhisattva prior to his manifestation of unsurpassed awakening or that he was a perfect emanation beyond the Bhumis?

Malcolm wrote:

The Buddha attained full Buddhahood countless eons ago.

Author: Malcolm

Date: Tuesday, January 1st, 2019 at 3:36 AM

Title: Re: Question

Content:

heart said:

Could be, I really don't know. But even Shakyamuni had to practice, right?

/magnus

Malcolm wrote:

No. Śākyamuni Buddha did not have to practice.

heart said:

Yeah maybe, but he did.

/magnus

Malcolm wrote:

No, not really. He made a display of seeking out teachers and engaging various disciplines to inspire others, that is all.

Author: Malcolm

Date: Tuesday, January 1st, 2019 at 3:38 AM

Title: Re: Question

Content:

Malcolm wrote:

The Buddha attained full Buddhahood countless eons ago.

Seeker12 said:

Is that the case for all supreme Nirmanakayas such as Shakyamuni?

If so, where does the Mahayana path of the Bhumis culminating in the realization of Buddhahood fit in? Is Maitreya a fully awakened Buddha who is simply manifesting a show of Tushita, birth, etc?

Are there any beings who are not simple emanations of Buddhas but are instead 10th Bhumi Bodhisattvas? Do they then manifest the appearance of a supreme Nirmanakaya

in the same manner, but somehow they are different than a pure emanation such as Gautama?

Malcolm wrote:

As for question one, yes; as for two, yes.

As for three, tenth stage bodhisattvas will never manifest supreme nirmanakāya when one has left a dispensation in the world. However, for all intents and purposes, tenth stage bodhisattvas are buddhas.

Author: Malcolm

Date: Tuesday, January 1st, 2019 at 4:23 AM

Title: Re: Beginner in Mahamudra

Content:

passel said:

If you go w Thrangu's Practice of Tranquility and Insight, that's good too- it's actually not an mm book, it's on the standard sutra-style shamatha and vipasyana.

Zolbec said:

So can I practice the teachings of this book without a teacher?

Malcolm wrote:

No.

Author: Malcolm

Date: Tuesday, January 1st, 2019 at 4:26 AM

Title: Re: Beginner in Mahamudra

Content:

Johnny Dangerous said:

I think it's tremendously silly that someone is asking about a book which involves Shamatha/Vipaysana and people are talking as if it's a restricted sadhana or something, even with the distinction in the material of "Mahamudra vipaysana" etc.

Malcolm wrote:

Śamatha and vipaśyāna practiced according to the Mahāmudra tradition is qualitatively different than sūtra śamatha and vipaśyāna. The former depends on introduction and the latter does not.

Author: Malcolm

Date: Tuesday, January 1st, 2019 at 5:04 AM

Title: Re: Beginner in Mahamudra

Content:

Johnny Dangerous said:

I think it's tremendously silly that someone is asking about a book which involves Shamatha/Vipassana and people are talking as if it's a restricted sadhana or something, even with the distinction in the material of "Mahamudra vipassana" etc.

Malcolm wrote:

Śamatha and vipaśyāna practiced according to the Mahāmudra tradition is qualitatively different than sūtra śamatha and vipaśyāna. The former depends on introduction and the latter does not.

passel said:

This book is not sutra mm, it's just sutra. Commentary on the Bhavanakramas.

Malcolm wrote:

The OP wanted to know about mahāmudra.

Author: Malcolm

Date: Tuesday, January 1st, 2019 at 5:19 AM

Title: Re: Beginner in Mahamudra

Content:

Johnny Dangerous said:

Hell, I've seen *you* casually recommend some instructions of the type in the book in posts on DW, knowing nothing of the posters background.

Malcolm wrote:

We do know something of the OP's background: beginner. A He wanted to know about these two books. One has nothing to do with mahāmudra.

When I recommend a book about something that requires transmission, I always emphasize this.

Finally, you don't know what I know and what I don't know about the people with whom I interact here.

Author: Malcolm

Date: Tuesday, January 1st, 2019 at 11:52 PM

Title: Re: Beginner in Mahamudra

Content:

Zolbec said:

Hey, guys. I'm actually more interested in Shamatha. At the moment, I am practicing the

second 'level' (Internal object = Watching Thoughts). I want to move to the third 'level' (no object). That's why I'm interested in these two books. But then I wondered if that would require a teacher, or I could learn from a book. What is your opinion?

Malcolm wrote:

One cannot effectively learn any kind of meditation practice from books.

Author: Malcolm

Date: Wednesday, January 2nd, 2019 at 10:23 PM

Title: Re: Lhundrub

Content:

weitsicht said:

I wasn't addressed (neither in time nor in person) yet

let me refer to this quote, recommended for further reading

Since they cannot be separated,

kadag is the emptiness aspect of lhundrup;

and lhundrup is the form aspect of kadag.

<https://vividness.live/2015/11/27/emptiness-form-and-dzogchen-ethics/>

Malcolm wrote:

Lot of misconceptions in thus article, especially about Dzogchen.

Author: Malcolm

Date: Thursday, January 3rd, 2019 at 6:46 AM

Title: Re: Relationship between Dzogchen tantras and Nyingthiks

Content:

Rinchen Sherab said:

Malcolm,

Are the 17 Tantras contained within the volumes of the Nyingtik Yabzhi?

Malcolm wrote:

No.

Rinchen Sherab said:

Also, while I'm at it: I am reading your introduction to the Rigpa Rangshar right now. Note 26 mentions that Rlung is routinely mistranslated as prana. This is very interesting to me. For years I've only ever heard tsa, lung, and tige equals nadi, prana, and bindu in Sanskrit. Is this incorrect in the tsa lung context as well as in the Dzogchen context?

Malcolm wrote:

Yes, this is incorrect in every context. It is properly: nāḍī, vāyu, and bindu.

Prāṇa is translated as srog. Thus, prāṇavāyu is translated into Tibetan as srog 'dzin rlung, i.e., life-sustaining vāyu.

Rinchen Sherab said:

I also have noticed the term prana used in the context of the 4 empowerments within ngondro practice texts (specifically connected with the 2nd empowerment). Should this be vayu across the board? Very interesting indeed.

Malcolm wrote:

Yes, it should be vāyu across the board.

Rinchen Sherab said:

Thank you very much for your work. I deeply rejoice in your ongoing service to the teachings and beings and pray that you have good health, long life, and freedom from obstacles.

Malcolm wrote:

Thank you.

Author: Malcolm

Date: Thursday, January 3rd, 2019 at 6:49 AM

Title: Re: Relationship between Dzogchen tantras and Nyingthiks

Content:

Malcolm wrote:

The Lung for the 17 tantras (as well as the Vima and Khandro Nyinthigs) still exists and is still transmitted.

Marc said:

Hi Malcolm,

Any specific holder of that lineage that comes to mind ?

Do you know how long it would approximately take for such a Lung to be transmitted ?
A few days ? A week ? More ?

May be could / should we try, as a virtual sangha, to make such a transmission happen...
It would be such a source of merits...

Malcolm wrote:

It takes approximately 5 days for the lung of the 17 tantras. Any senior Nyingma Lama can grant this lung. Probably the best people to receive it from at present are Dzongsar Khyentse, Namkhai Nyingpo Rinpoche or Sangye Nyenpa Rinpoche (who is actually a Kagyu master). This is not to exclude the many excellent lamas who can also give this

lung, such as Khenchen Namdrol, etc.

Author: Malcolm

Date: Thursday, January 3rd, 2019 at 6:53 AM

Title: Re: Dudjom Namchak Pudri

Content:

Malcolm wrote:

There is a commentary on the general Vajrakilaya cycle written by Kenpo Achuk, a disciple of Dudjom R., who achieved rainbow body in the late 90's. However, it is still in cursive so relatively inaccessible.

Author: Malcolm

Date: Thursday, January 3rd, 2019 at 11:23 AM

Title: Re: Relationship between Dzogchen tantras and Nyingthiks

Content:

Marc said:

Hi Malcolm,

Any specific holder of that lineage that comes to mind ?

Do you know how long it would approximately take for such a Lung to be transmitted ?

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Malcolm wrote:

It takes approximately 5 days for the lung of the 17 tantras. Any senior Nyingma Lama can grant this lung. Probably the best people to receive it from at present are Dzongsar Khyentse, Namkhai Nyingpo Rinpoche or Sangye Nyenpa Rinpoche (who is actually a Kagyu master). This is not to exclude the many excellent lamas who can also give this lung, such as Khenchen Namdrol, etc.

PeterC said:

Malcolm - assuming it's not going to be easy to persuade a lama to spend five days doing the full lung, what's your view on the acceptability of other transmission methods for these texts - e.g. having a lama hit you over the head with them, or the Drikung Kagyu guru yoga that allows you to read anything?

That said I second the suggestion of arranging a proper lung. Would be of great benefit to many.

Malcolm wrote:

Pewang means you can read it; lung means you have received the transmission. There are exceptions, however.

Author: Malcolm

Date: Friday, January 4th, 2019 at 2:51 AM

Title: Re: Are Bonpos vegetarian?

Content:

spaces said:

So if I am an absolute die-hard vegan, where can I find a master that would fit with my basic beliefs? P.S. Please don't preach that my attitude to master-student relationship is already wrong if I want to study with a vegetarian master.

Malcolm wrote:

Chinese Buddhism. Some of the Larung Gar Khenpos are very strict vegans. But the Buddha did not teach diet as a path of liberation.

Perhaps you would be better off studying with the Jains.

Author: Malcolm

Date: Friday, January 4th, 2019 at 9:44 PM

Title: Re: Which Of The 17 Dzogchen Tantras Have Been Published?

Content:

Crazywisdom said:

Which is the so called "Introductions Tantra"?

Malcolm wrote:

This list is slightly wrong. The Ekajati tantra (misdrebrd above as yogini) is not part of the 17. So the ontroduction tantra is missing from this list.

Author: Malcolm

Date: Friday, January 4th, 2019 at 11:34 PM

Title: Re: Which Of The 17 Dzogchen Tantras Have Been Published?

Content:

Crazywisdom said:

Which is the so called "Introductions Tantra"?

Malcolm wrote:

This list is slightly wrong. The Ekajati tantra (misdrebrd above as yogini) is not part of the 17. So the ontroduction tantra is missing from this list.

Crazywisdom said:
Not the Mirror Heart of Vajrasattva?

rDo rje sems dpa' snying gi me long gi rgyud ces bya ba

I read 21 intros there. Those are nice and clear. So, then let's say there's this sort of short cut of the 21 Yangti dharma here. very cool deal.

Malcolm wrote:

The tantra I am referring to is called ngo sprod rin po che spras pa shing khams bstan pa'i rgyud in Tibetan, and The Tantra Which Shows the Buddhafield of Preciously Adorned Introductions. It is the basis for all the intimate instructions of the 21 introduction which are found in most extensive terma cycles belonging to Dzogchen Nyinthig.

I am not sure if Wilkinson translated it yet, but it will be forthcoming in my volume of those of the 17 tantras which lack commentaries (so eight tantras, as the Self-Originated Perfection Tantra is mainly devoted to ancillary rituals and empowerment, and I have already published the rang shar and the rang grol).

Author: Malcolm

Date: Friday, January 4th, 2019 at 11:40 PM

Title: Re: Dudjom Namchak Pudri

Content:

Malcolm wrote:

There is a commentary on the general Vajrakilaya cycle written by Kenpo Achuk, a disciple of Dudjom R., who achieved rainbow body in the late 90's. However, it is still in cursive so relatively inaccessible.

CoconutMan said:

noted with thanks...

hopefully it will come out soon.

is there any other commentary which you think good for reading?

Malcolm wrote:

Bolt of Lightning from the Blue.

Author: Malcolm

Date: Saturday, January 5th, 2019 at 2:11 AM

Title: Re: Are Bonpos vegetarian?

Content:

spaces said:

To Mr. Malcom:

That Buddha did not teach diet as a path of liberation is highly debatable. At least in "Food for Bodhisattvas" by Shakbar you can find many citations, even by (that is academically debatable) Buddha Shakyamuni. E.g. Lankavatara Sutra (version with additional chapter). Even in Hinayana texts he obviously mentions that food should be pure in three ways. So, although it is definitely not vegetarianism, he DID in fact teach some diet restriction and understood food restrictions as part of the path.

Malcolm wrote:

It is not even slightly debatable.

Why? If it were the case that diet was a factor in liberation, no one who ate meat would ever have attained liberation, let alone buddhahood, including the Buddha. Since many meat eaters have indeed attained liberation and even buddhahood, it is quite clear that the Buddhist path to liberation has nothing to do with what kind of food one puts in one's mouth.

Author: Malcolm

Date: Saturday, January 5th, 2019 at 3:04 AM

Title: Re: Are Bonpos vegetarian?

Content:

Grigoris said:

If this conversation goes in the direction of debate about the merits of vegetarianism/veganism I will shut it down and point people in the direction of <https://dharma.wheel.net/viewtopic.php?f=66&t=213&p=1374&hilit=the+great+vegetarian#p1374> to continue the debate.

Malcolm wrote:

good call...

Author: Malcolm

Date: Saturday, January 5th, 2019 at 5:11 AM

Title: Re: Ahimsa at the Cosmic Café

Content:

Malcolm wrote:

It must be pointed out that refraining from inflicting harm (avihimsa) is not a vow, per se, like the five precepts of a lay person and so on. It is a commitment one undertakes as a result of taking refuge in the Dharma.

Author: Malcolm

Date: Saturday, January 5th, 2019 at 5:38 AM

Title: Re: Visions thread

Content:

Sherab Rigdrol said:

What happened to it? I was on page 5 and now I get this you aren't authorized to read this forum message!! It was a great thread. WTF?!!

Malcolm wrote:

Easy come, easy go.

Author: Malcolm

Date: Saturday, January 5th, 2019 at 10:31 AM

Title: Re: Ahimsa at the Cozmic Café

Content:

Malcolm wrote:

It must be pointed out that refraining from inflicting harm (avihimsa) is not a vow, per se, like the five precepts of a lay person and so on. It is a commitment one undertakes as a result of taking refuge in the Dharma.

Seeker12 said:

What else could you say the same of?

Malcolm wrote:

The commitment of refuge in the Buddha is to not accept nonbuddhist teachers as one's own Teacher.

Author: Malcolm

Date: Saturday, January 5th, 2019 at 11:05 PM

Title: Re: Gampopa and Rechungpa?

Content:

Grigoris said:

Rechungpa went on to found the Shamngpa Kagyu lineage...

Malcolm wrote:

No, Khyungpo Nalgor founded the Shangpa Kagyu lineage.

Author: Malcolm

Date: Saturday, January 5th, 2019 at 11:10 PM

Title: Re: Ahimsa at the Cozmic Café

Content:

pemachophel said:

In the TB tradition, the first line is not to commit any sin (digpa). It doesn't say "harm." In the second line it says to to perform merit (gewa) perfectly. In the third line, it says to tame, discipline, or subdue (dulwa) one's mind.

Malcolm wrote:

Dge ba (kalyāṇa) is not merit, that is bsod nams (punya). Dge ba is the good, dge ba is normally translated as virtue.

Author: Malcolm

Date: Sunday, January 6th, 2019 at 1:28 AM

Title: Re: Which Of The 17 Dzogchen Tantras Have Been Published?

Content:

Crazywisdom said:

This Ekajati tantra. Is ChNN's invocation matchy with this?

Malcolm wrote:

ChNN's invocation is his own terma. The khros ma nag mo rgyud should never be translated and made public.

Author: Malcolm

Date: Sunday, January 6th, 2019 at 2:23 AM

Title: Re: Which Of The 17 Dzogchen Tantras Have Been Published?

Content:

Crazywisdom said:

This Ekajati tantra. Is ChNN's invocation matchy with this?

Malcolm wrote:

ChNN's invocation is his own terma. The khros ma nag mo rgyud should never be translated and made public.

Crazywisdom said:

Not even translated?

Malcolm wrote:

...made public. It does not have any Dzogchen in it, it is completely apotropaic in content.

Author: Malcolm

Date: Sunday, January 6th, 2019 at 2:57 AM

Title: Re: Ahimsa at the Cozmic Café

Content:

Seeker12 said:

I guess I was just looking for clarification as to the distinction that you were making, and whether or not you can sort of 'essentialize' other things into being inherent in taking refuge, rather than somehow 'separate' vows.

Malcolm wrote:

The vows (samvara) are restraints, don't take life, etc. A commitment is a promise. If one breaks a vow, one does not lose one's refuge; but if one break's one's promise, one loses one's refuge.

Author: Malcolm

Date: Sunday, January 6th, 2019 at 3:49 AM

Title: Re: Gampopa and Rechungpa?

Content:

Crazywisdom said:

The background to the OP is Drikung Kagyu. They are going with the Milarepa book of songs and basically canonizing it. So Rechungpa becomes the naughty boy to Mila just loved but wasn't the bodhisattva disciple of the Buddha manifestation like Gampopa. In there Mila always have to teach Rechungpa lessons about one obstacle after another.

Malcolm wrote:

I would say more Dwagpo Kagyu, i.e., Phagmo Drupa.

Author: Malcolm

Date: Sunday, January 6th, 2019 at 4:54 AM

Title: Re: Gampopa and Rechungpa?

Content:

Crazywisdom said:

The background to the OP is Drikung Kagyu. They are going with the Milarepa book of songs and basically canonizing it. So Rechungpa becomes the naughty boy to Mila just loved but wasn't the bodhisattva disciple of the Buddha manifestation like Gampopa. In there Mila always have to teach Rechungpa lessons about one obstacle after another.

Malcolm wrote:

I would say more Dwagpo Kagyu, i.e., Phagmo Drupa.

Crazywisdom said:

Ha. Where's their monastery?

Malcolm wrote:

What I am saying is that Jigten Sumgon got his training from Phagmo Drupa, as did the founder of Drukpa Kagyu.

Author: Malcolm

Date: Sunday, January 6th, 2019 at 7:59 AM

Title: Re: Gampopa and Rechungpa?

Content:

Malcolm wrote:

What I am saying is that Jigten Sumgon got his training from Phagmo Drupa, as did the founder of Drukpa Kagyu.

conebeckham said:

Interestingly, the founder of the Drukpa was originally a Rechung Kagyu practitioner. Even now, Rechungpa is important to the Drukpa, and there is apparently a term of Rechungpa's became one of the principal backbones of the Drukpa transmission.

Crazywisdom said:

They don't say Drukpa Kagyu since a few years back. Just Drukpa.

Malcolm wrote:

That applies only to the followers of Drukchen, Other Drukpa Kagyus have no problem with the appellation "Kagyu."

Author: Malcolm

Date: Sunday, January 6th, 2019 at 11:46 PM

Title: Re: Which Of The 17 Dzogchen Tantras Have Been Published?

Content:

Crazywisdom said:

I'm thinking apotropeia of Ekajati isn't just there for window dressing.

Malcolm wrote:

No, it is isn't.

Author: Malcolm

Date: Sunday, January 6th, 2019 at 11:48 PM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Fa Dao said:

Who, out of Rinpoches senior students, is knowledgeable about and practices Longde? Sure would be nice to get a little help now and again...

Malcolm wrote:

Clemente, Guarisco, Landsberg.

Author: Malcolm

Date: Monday, January 7th, 2019 at 1:19 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Fa Dao said:

Who, out of Rinpoches senior students, is knowledgeable about and practices Longde?

Sure would be nice to get a little help now and again...

Malcolm wrote:

Clemente, Guarisco, Landsberg.

Fa Dao said:

cool..any of the three more accessible/open to helping than the others? and if so how can they be contacted?

Malcolm wrote:

You can get in touch with Tsegyalgar Gar, Landsberg lives in NYC.

Author: Malcolm

Date: Monday, January 7th, 2019 at 3:34 AM

Title: Re: Essence = nature, but emptiness ≠ clarity

Content:

treehuggingoctopus said:

Here's an article on Kant's usage:

http://www.academia.edu/15156078/Kant_on_Essence_and_Nature

But of course the distinction predates Kant. Nor is Kant's distinction the only one: both terms, "essence" and "nature," have their history, and so does their difference (or, for that matter, identity). For a different take, read Spinoza's Ethics.

If you want to trace their development, you need to start with Plato and Aristotle and go through the scholastics into modernity -- but to be perfectly honest I do not think that it will get you any closer to understanding the difference between ngo-bo and rang-bzhin (if that is what you want, that is).

In the context of Dzogchen teachings, ngo-bo is called "essence" because in the Occident "essence" has often been used to denote either the main defining property of a thing or a being (that which makes it what it is, that which makes X X and not Y, the oneness of an x) or even the substance of a thing or a being (that which it is made of or consists in) -- whereas rang-bzhin would be rendered as "nature" because "nature" has often been employed in the West to refer to what a thing or a being does because of its being what it is (or how a thing or a being can be known to be what it is).

A still greater oversimplification: the "essence" of a thing answers the question "What is it really?," whereas the "nature" answers such questions as "What does it do?," "What is it like?," "How does it behave?," etc.

A trained philosopher will be very unhappy at that point, but I think it might help you.

Malcolm wrote:

Ngo bo = svarūpa:

svaUpa n. (ifc. f. %A) oñone's own form or shape , the fñfrom or shñshape of (gen. or comp. ; with or without %zabdasya or %zabda-sva-r-), ` " a word itself or in its own form "" [opp. to its synonyms or varieties] ; with %nAmnAm} = ` " names themselves "" MBh. Pan5cat. BhP. &c. [1276,3] ; own condition , peculiarity , character , nature (%eNa or ibc. , ` " by nature "" , ` " in reality "" ` " by itself "") RPra1t. Nr2isUp. Mn. &c. ; peculiar aim W. ; kind , sort ib. ; a partic. relation (in phil. see under %sambandha) MW. ; occurrence , event Campak. Uttamac. Sin6ha7s. ; mfn. having oñone's own peculiar form or character MW. ; having a like nature or charñcharacter , similar , like , S3a1m2khyak. (w.r. for %sa-r-) ; pleasing , handsome (for %sa-r-) L. ; wise , learned L. ; m. N. of a Daitya MBh. ; of a son of Su-nanda1 Ma1rkP. ; of a pupil of Caitanya W. ; m. or n. N. of a place Cat. ; (%A) f. N. of a place MW. ; %gata} mfn. endowed with oñone's own form or nature , having a like character W. ; %tas} ind. in oñone's own form BhP. ; according to oñone's own fñform , analogously , similarly , identically MW. ; by nature , in reality , by itself Ma1rkP. ; (%to) , %godAna-prayogaH}N. of wk.) ; %tA} f. (or %tva} n.) the state of oñone's own form or nature (%tayA} , ` " literally "" , ` " in reality "") MBh. BhP. S3ak. Sch. Sa1h. ; the having a natural form , identity of form or nature W. ; w.r. for %su-rUpa-tA} Ra1jat. ; %dhArin} mfn. having one's own form MBh. ; %nirUpaNa} n. %nirNaya} m. %prakAza} m. N. of wks. ; %bhAva} m. (a short word) whose essence is of the same efficacy (as that of the full form) Mn. ii , 124 ; %vat} mfn. having the form of (comp.) MBh. ; %sambandha-rUpa} n. %sambodhana} n. %sambodhana-pa1ca-viMzati-vRtti} f. %rUpA7khyastotra} n. N. of wks. ; %rUpA7cArya} m. N. of a teacher Cat. ; %rUpA7nusaMdhAna} n. %rUpA7nusaMdhAna-stotra} n. N. of wks. ; %rUpA7siddhi} f. a form of non-proof (where the quality alleged to belong to a subject is not really proved) Tarkas. ; %rUpo7tpre7kSA} f. a kind of simile Sa1h. Kuval. ; %rUpo7paniSad} f. N. of an Upanishad.

Thus, the ngo bo, the essence, svarūpa, is related to sku, kāya.

Rang bzhin = prākṛt:

prAkRta mf(%A} , or %I})n. (fr. %pra-kRti}) original , natural , artless , normal , ordinary , usual S3Br. &c. &c. ; low , vulgar , unrefined Mn. MBh. &c. ; provincial , vernacular , Pra1kritic Vcar. ; (in Sa1m2khyā) belonging to or derived from Prakr2iti or the original element ; (in astron.) N. of one of the 7 divisions of the planetary courses (according to Para1s3ara comprising the Nakshatras Sva1ti , Bharan2i1 , Rohin2i1 and Kr2ittika1) ; m. a low or vulgar man Mn. (viii , 338) MBh. &c. ; (with or scil. %laya} , %pralaya} &c.) resolution or reabsorption into Prakr2iti , the dissolution of the universe Pur. ; n. any provincial or vernacular dialect cognate with San6skr2it (esp. the language spoken by women and inferior characters in the plays , but also occurring in other kinds of literature and usually divided into 4 dialects , viz. S3auraseni1 , Ma1ha1ra1sht2ri , Apabhraṇṇas3a and Pais3a1ci1) , Kav. Katha1s. Ka1vya7d. &c.

The rang bzhin, the nature, prākṛt is related to ye shes, pristine consciousness, jñāna, which is the original substance from which all phenomena are in fact composed.

Author: Malcolm

Date: Monday, January 7th, 2019 at 3:52 AM

Title: Re: Non-Duality in Dzogchen vs Advaita Vedanta

Content:

Vaktar said:

For a quarter-century (!) I and one other person have periodically discussed these or similar questions with one of the world's leading Vedanta scholars, Ira Schepetin.

Malcolm wrote:

I had a discussion with this person once. He rejects Dzogchen because, according to him, in Dzogchen there is dualistic appearance. He is right, of course, that Dzogchen does not negate dualistic appearances, it also does not affirm nondualism in the naive way in which everyone takes Dzogchen to be a nondualist tradition.

Vaktar said:

At the end of the day, I can only concur with Nyoshul Khen Rinpoche and certain other Dzogchen masters before him, that what we call "Dzogchen" is what others call..."Atman", or "God" and so on.

Malcolm wrote:

No. No one can study Dzogchen in a real sense and come away with this conclusion, since these propositions are strictly negated in Dzogchen teachings.

Author: Malcolm

Date: Monday, January 7th, 2019 at 9:07 PM

Title: Re: Essence = nature, but emptiness ≠ clarity

Content:

treehuggingoctopus said:

They are not synonymous in the Western philosophical tradition.

Viach said:

This is not the case: they are not translatable in principle, for the yogic terms are based on experience (yogic), but the terms of Western philosophy on thinking (even if deep). Therefore, even their non-synonymity does not allow making an adequate translation.

Malcolm wrote:

Essence and nature are not synonyms.

Author: Malcolm

Date: Monday, January 7th, 2019 at 10:26 PM

Title: Re: Non-Duality in Dzogchen vs Advaita Vedanta

Content:

Vaktar said:

The implied proposition is, what people are calling "Atman" and so on--even if they do not understand what it is -- is what Dzogchen calls "mind nature". That is not so far-fetched. Take "mind nature" as metonymic for tsal, and the proposition is that much more plausible.

Malcolm wrote:

No, a) nonbuddhists do not have the view of dependent origination, b) they do not understand phenomena to be essenceless, and c) misidentification of the mind essence cannot be construed as an equivalence.

Vaktar said:

Or excuse me, in case it turns out Nyoshul Khen Rinpoche didn't understand Dzogchen at all, or in any "real sense" that you might care to define it.

Malcolm wrote:

Pretty sure that Nyoshel Khnepo would not make such a claim.

Vaktar said:

And also, Nyoshul Khen Rinpoche expressed some other heretical views, for example, that practicing Vipassana could substitute for the traditional ngondro.

Malcolm wrote:

This is not a heretical view at all. The 400 one hundred thousands is not a requirement for entering Dzogchen teachings.

Vaktar said:

So perhaps you're right. Anyone who departs from a strict sense of orthodoxy -- and what is Dzogchen if not a highly orthodox system, with an entryway smaller than the proverbial eye of a needle -- can't possibly be right about Dzogchen.

Malcolm wrote:

Well, given that Shankara is one of the 60 teachers identified as promulgating wrong view in the Self-Arisen Vidyā Tantra, it would be very surprising to learn of any so called khenpo of Dzogchen claiming that Atman was just a Hindu name for the mind essence. You yourself admit the idea does not even exist in their system.

Author: Malcolm

Date: Tuesday, January 8th, 2019 at 12:18 AM

Title: Re: Non-Duality in Dzogchen vs Advaita Vedanta

Content:

Vaktar said:

And all wrong views aside, to disprove the "claim" (more like a friendly suggestion) that Atmavadis, or Christians, or Sufis, are pointing at the same moon as Dzogchenpas, you'd have to prove there was no moon where they were pointing.

Malcolm wrote:

There is no moon where they are pointing. They have never been able to show it, much less prove it.

Vaktar said:

And that's not possible in a Buddhist context, unless you can disprove the theory of Buddha-nature altogether.

Malcolm wrote:

Whatever is the nature of the Tathāgata, that is the nature of the world; as the Tathāgata has no nature, the world also has no nature.

-- Nāgārjuna, MMK.

Author: Malcolm

Date: Tuesday, January 8th, 2019 at 12:43 AM

Title: Re: How does the Buddha eat?

Content:

Queequeg said:

My son has an analytical bent - a putative scientific outlook which we encourage, but of course I am wary of the conceits propagated by materialist approaches to science and their tendencies toward nihilism. There is a part of me that considers it might be necessary to exaggerate some aspects of the supernatural to counter these influences he will no doubt encounter through his education.

Malcolm wrote:

It is rare for children to follow parents into the Dharma. If he is interested, explain; if not, leave him alone.

Author: Malcolm

Date: Tuesday, January 8th, 2019 at 6:39 AM

Title: Re: How does the Buddha eat?

Content:

Queequeg said:

You clearly do not have children.

Malcolm wrote:

No, but I do have the benefit of more than three full decades of observing many adult Buddhists and their growing children, and most children of most American Buddhists do not themselves become Buddhists, whether they are encouraged to or not. In fact, what I observe is that the children of those parents who let them just find Buddhism for themselves are the children who stick. The others go the "weird parent" route.

Author: Malcolm

Date: Tuesday, January 8th, 2019 at 11:30 AM

Title: Re: How does the Buddha eat?

Content:

Queequeg said:

You clearly do not have children.

Malcolm wrote:

No, but I do have the benefit of more than three full decades of observing many adult Buddhists and their growing children, and most children of most American Buddhists do not themselves become Buddhists, whether they are encouraged to or not. In fact, what I observe is that the children of those parents who let them just find Buddhism for themselves are the children who stick. The others go the "weird parent" route.

Queequeg said:

How about ethnic Tibetans?

Malcolm wrote:

They have the usual first-gen ambivalence towards the faith of their parents.

Author: Malcolm

Date: Tuesday, January 8th, 2019 at 12:15 PM

Title: Re: Non-Duality in Dzogchen vs Advaita Vedanta

Content:

Malcolm wrote:

Whatever is the nature of the Tathāgata, that is the nature of the world;
as the Tathāgata has no nature, the world also has no nature.
-- Nāgārjuna, MMK.

Sherab said:

How would you align the meaning of nature used above with the definition of nature that you provided here: <https://dharma.wheel.net/viewtopic.php?f=48&t=30257#p478030>?

Malcolm wrote:

The former is svabhāva, the latter prakṛti.

Author: Malcolm

Date: Tuesday, January 8th, 2019 at 10:32 PM

Title: Re: Non-Duality in Dzogchen vs Advaita Vedanta

Content:

Malcolm wrote:

The former is svabhAva, the latter prakRti.

Sherab said:

Just to clarify, by former you are referring to the nature of the Tathagata and by latter you are referring to the nature of the world?

After posting the above, I went to search for your quotation in Tibetan and noted that rang bzhin was used throughout. There was no reference to ngo bo:

de bzhin gshegs pa'i rang bzhin gang/

de ni 'gro 'di'i rang bzhin yin/

de bzhin gshegs pa rang bzhin med/

'gro ba 'di yi rang bzhin med /

If Nagarjuna when referring to the nature of the Tathagata used rang bzhin to mean ngo bo, wouldn't he have committed the fallacy of equivocation in the quotation?

Malcolm wrote:

I am sorry, I thought you were referring to how the term rang bzhin is used in Dzogchen as opposed to MMK. In this case, the former is prakRti and the latter is svabhAva.

As an aside, when the MMK was first translated into Tibetan in the 8th century, svabhāva was translated as ngo bo nyid.

Author: Malcolm

Date: Tuesday, January 8th, 2019 at 10:43 PM

Title: Re: How does the Buddha eat?

Content:

SonamTashi said:

As a former Mormon, I'm curious about what you consider this Mormon approach to be in comparison with the Calvinist approach. The Mormon approach to raising children immersed in religion is probably much more intense than what you're talking about, although I'm having a difficult time telling for sure.

Malcolm wrote:

He is referring to an old conversation we had about the value of evangelizing Buddhism (a huge Nichiren concern).

My point of view is that people meet the Dharma or not because they have the causes to meet it or not, and no amount of evangelizing or proselytizing is of any value.

Thus, Q thinks this POV is "Calvinist," i.e. only the elect will be saved. He is more in favor of active evangelizing the Gospel and proselytizing among the heathen, hence "Mormon."

M

Author: Malcolm

Date: Wednesday, January 9th, 2019 at 1:01 AM

Title: Re: Non-Duality in Dzogchen vs Advaita Vedanta

Content:

Vaktar said:

For a quarter-century (!) I and one other person have periodically discussed these or similar questions with one of the world's leading Vedanta scholars, https://www.youtube.com/watch?v=usu_cLGXLg4&t=965s. At the end of the day, I can only concur with Nyoshul Khen Rinpoche and certain other Dzogchen masters before him, that what we call "Dzogchen" is what others call "connate wisdom", "great bliss", "Buddha-nature", or "Atman", or "God" and so on.

So is there a subtle difference or not? I think there are subtle differences of understanding, according to individual karma. There are also differences in terminology used to indicate "non-duality". But no such description can ever be axiomatic, unless we are willing to accept the finger that points at the moon as the moon itself.

Grigoris said:

I also believe that all of them glimpse the same thing (on the basis of the reported accounts of their experiences), but that post-experience, when karma driven conceptualisation kicks in, it is defined according to the criteria of each believer.

Malcolm wrote:

No one reports any experiences that resemble the experience of the direct perception of dharmatā outside of the teachings of the Dzogchen, because outside the teachings of Dzogchen, the subject to be experienced (dharmatā) and the means of experiencing it (direct perception) are not known at all, not even in Anuyoga.

Author: Malcolm

Date: Wednesday, January 9th, 2019 at 1:08 AM

Title: Re: How does the Buddha eat?

Content:

Queequeg said:

]

To be clear, my primary view, as my signature suggests, is that the Dharma should be caused to be heard because there are those who are open and receptive. If they don't hear it, they will miss the opportunity presented by this precious life and fall away in samsara, very likely not encountering dharma again for many eons.

Malcolm wrote:

Precious human birth is qualified by eighteen conditions which are conducive to meeting the Dharma. If even one of these is lacking, one's human birth is not precious.

Queequeg said:

We believe dharma should be proclaimed openly, without holding anything back, particularly in this age of degeneration - why? Because there is nothing to lose except this opportunity to deepen the connection to Dharma.

Malcolm wrote:

The Buddha never taught unless he was asked three times by interested parties. We should follow the Buddha's example.

Queequeg said:

We do believe that directly confronting wrong view, especially when it is causing harm, can be appropriate depending on circumstances.

Malcolm wrote:

Well, everyone thinks the views of others are wrong. They can't all be right.

Queequeg said:

If you've ever seen Japanese monks chanting Daimoku in public, this is the practice they are carrying out. The Peace Walks while chanting Daimoku and the construction of Peace Pagodas around the world are also expressions of this practice.

Malcolm wrote:

Yes, that is true. They don't gain many converts though. Most people think they are weird, bald hippies.

Author: Malcolm

Date: Wednesday, January 9th, 2019 at 1:46 AM

Title: Re: How does the Buddha eat?

Content:

Queequeg said:

]

To be clear, my primary view, as my signature suggests, is that the Dharma should be caused to be heard because there are those who are open and receptive. If they don't

hear it, they will miss the opportunity presented by this precious life and fall away in samsara, very likely not encountering dharma again for many eons.

Malcolm wrote:

Precious human birth is qualified by eighteen conditions which are conducive to meeting the Dharma. If even one of these is lacking, one's human birth is not precious.

Queequeg said:

Most of us are not qualified to judge. That said, there are some with little dust in the eyes...

Malcolm wrote:

It is very straightforward actually: there are the eight freedoms:

Freedom from the eight states where there is no opportunity to practise the Dharma:

hells
preta realms
animals
long-living gods
uncivilized lands
incomplete faculties
with wrong views
a buddha has not come

The five external endowments:

a buddha has come
he has taught the Dharma
the teachings have survived
there are followers of the teachings
there are favourable conditions for Dharma practice

And five personal endowments:

being a human being
born in a central land
with faculties intact
lifestyle not harmful or wrong
with faith in the three pitakas

If one lacks even one of these 18, one does not have a precious human birth.

Queequeg said:

Yes, in a previous life, Shakyamuni was Sadaparibhuta who greeted everyone with a

salutation to their buddhahood. They did not ask for such an address and many got angry and beat and attacked Sadaparibhuta. That practice is what enabled Shakyamuni to quickly attain enlightenment.

Malcolm wrote:

Well, getting beaten up is a really slow way to attain buddhahood. How do we know this? It took the Buddha three incalculable eons to attain full buddhahood.

Queequeg said:

Someone is right. Presumably, we all agree the Buddha is right. There's the road map.

Malcolm wrote:

The problem is, we Buddhists don't even agree on which Buddha, which sūtra, which map. Whose right, no one knows.

Queequeg said:

Ya see, as you say, its not about the converts.

Malcolm wrote:

That's for sure.

Author: Malcolm

Date: Wednesday, January 9th, 2019 at 1:47 AM

Title: Re: How does the Buddha eat?

Content:

Queequeg said:

Most of us are not qualified to judge. That said, there are some with little dust in the eyes...

To bring this back on point - its possible my son and/or daughter have little dust. If not, teaching them things like cause and effect, dependent origination, etc. can only help them on their way in this world.

Malcolm wrote:

They will learn that in science class.

Author: Malcolm

Date: Wednesday, January 9th, 2019 at 1:48 AM

Title: Re: Non-Duality in Dzogchen vs Advaita Vedanta

Content:

krodha said:

Most who have practiced both paths in a serious manner state that in addition to being conceptually different, they are also experientially different.

Grigoris said:

Of course they would. They are, in both instances, judging a non-conceptual

experience via their currently existing karmic view, after all.

PS My statement was regarding "mystical" experience on any/all paths.

Malcolm wrote:

Nonconceptual experience, for worldly people, leads to rebirth in the formless realms or as an unconscious deva. Not desirable.

Author: Malcolm

Date: Wednesday, January 9th, 2019 at 2:14 AM

Title: Re: Non-Duality in Dzogchen vs Advaita Vedanta

Content:

Grigoris said:

By definition there can be no difference among/between non-conceptual experiences, the idea of difference only exists conceptually/relatively.

Malcolm wrote:

A direct perception (pratyakṣa) by definition is nonconceptual and apprehends an intrinsic characteristic.

Since the intrinsic characteristic of red is different than that of blue, the nonconceptual direct perception of red and blue respectively are both experientially different and substantively different, just as the direct perception of something which is hot and something which is cold is experientially different and substantively different, even though both experiences are nonconceptual. The same applies to tasting salt and sugar.

Author: Malcolm

Date: Wednesday, January 9th, 2019 at 2:16 AM

Title: Re: Non-Duality in Dzogchen vs Advaita Vedanta

Content:

Crazywisdom said:

Oh hell no they don't. Atiyoga is impossible to glimpse by accident.

Grigoris said:

Who said anything about accidents or chance?

On the other hand: What do you think the chances are of having a truly "mystical experience" if you try to have one?

There is only one absolutely essential ingredient necessary to realise one's true nature and EVERY - BODY/THING has that.

Malcolm wrote:

The absolutely essential ingredient necessary to realize one's true nature is the upadeśa

of the guru, and virtually no one has that.

Author: Malcolm

Date: Wednesday, January 9th, 2019 at 2:51 AM

Title: Re: Non-Duality in Dzogchen vs Advaita Vedanta

Content:

Grigoris said:

So are you now saying there is more than one intrinsic characteristic? Does every phenomenon have their own intrinsic characteristic then?

Malcolm wrote:

Yes, every phenomena can have one or more intrinsic characteristics (svalakṣana), for example, water has the intrinsic characteristics of limpidity, coolness, and wetness.

The intrinsic characteristics of a blue vase will be blueness, etc.

You need to go to Shedra, Greg.

Author: Malcolm

Date: Wednesday, January 9th, 2019 at 2:53 AM

Title: Re: Non-Duality in Dzogchen vs Advaita Vedanta

Content:

Grigoris said:

Who said anything about accidents or chance?

On the other hand: What do you think the chances are of having a truly "mystical experience" if you try to have one?

There is only one absolutely essential ingredient necessary to realise one's true nature and EVERY - BODY/THING has that.

Malcolm wrote:

The absolutely essential ingredient necessary to realize one's true nature is the upadeśa of the guru, and virtually no one has that.

Grigoris said:

I would say that the absolutely essential ingredient is one's true nature. It is there even when the Guru is not there.

Malcolm wrote:

That is like the pauper who spends their whole life using a rock as a pillow, who dies not understanding that there is a wishfulfilling gem inside the rock.

Author: Malcolm

Date: Wednesday, January 9th, 2019 at 2:58 AM

Title: Re: The Self-Arisen Vidya Tantra and The Self-Liberated Vidya Tantra A Translation of the Rigpa Rang Shar and Rigpa Rang

Content:

Lukeinaz said:

Hi Malcom, In chapter three is mthong being translated as attachment?

Malcolm wrote:

No.

Author: Malcolm

Date: Wednesday, January 9th, 2019 at 3:01 AM

Title: Re: How does the Buddha eat?

Content:

Queequeg said:

M, thanks for all the constructive input!

How about closing it out with, "Get off my lawn!"

Malcolm wrote:

If you don't accept rebirth, definitely, get off my lawn.

Author: Malcolm

Date: Wednesday, January 9th, 2019 at 3:08 AM

Title: Re: Non-Duality in Dzogchen vs Advaita Vedanta

Content:

Malcolm wrote:

Yes, every phenomena can have one or more intrinsic characteristics (svalakṣana), for example, water has the intrinsic characteristics of limpidity, coolness, and wetness.

The intrinsic characteristics of a blue vase will be blueness, etc.

You need to go to Shedra, Greg.

Grigoris said:

I agree that this is true at the relative level.

Otherwise you are describing Socratic noumena and as a Diogenian Cynic I will have to disagree.

Malcolm wrote:

Intrinsic characteristics are not held to be ultimate. Buddhist epistemology is nominalist, not realist. In other words, so called universals are considered to be conventionally unreal in Buddhadharma, whereas particulars are considered to be

conventionally real.

To understand Dzogchen terminology, one must have a basic grounding in Buddhist epistemology.

Author: Malcolm

Date: Wednesday, January 9th, 2019 at 3:30 AM

Title: Re: Non-Duality in Dzogchen vs Advaita Vedanta

Content:

Crazywisdom said:

Oh hell no they don't. Atiyoga is impossible to glimpse by accident.

Grigoris said:

Who said anything about accidents or chance? There is this thing called past karma/accumulations.

On the other hand: What do you think the chances are of having a truly "mystical experience" if you try to have one?

There is only one absolutely essential ingredient necessary to realise one's true nature and EVERY - BODY/THING has that.

Crazywisdom said:

Afflictions make self discovery impossible. Mystical experience is sort of meaningless.

Author: Malcolm

Date: Wednesday, January 9th, 2019 at 3:32 AM

Title: Re: How does the Buddha eat?

Content:

Malcolm wrote:

Precious human birth is qualified by eighteen conditions which are conducive to meeting the Dharma. If even one of these is lacking, one's human birth is not precious.

...with faculties intact...

If one lacks even one of these 18, one does not have a precious human birth.

Seeker12 said:

I've wondered what is meant exactly by having faculties intact - does that necessarily mean that the senses are all intact, or is it more about basically full intelligence being intact?

Malcolm wrote:

Means generally not being deaf or blind, etc. For example, it is held that if you are blind or deaf, your body mandala is incomplete, and in this life Vajrayāna practice will be of little benefit. I have known of very senior lineages masters who have told people with defects of sight for example, there is no point in their taking this or that empowerment.

Author: Malcolm

Date: Wednesday, January 9th, 2019 at 3:40 AM

Title: Re: The Self-Arisen Vidya Tantra and The Self-Liberated Vidya Tantra A Translation of the Rigpa Rang Shar and Rigpa Rang

Content:

Lukeinaz said:

Hi Malcom, In chapter three is mthong being translated as attachment?

Malcolm wrote:

No.

Lukeinaz said:

Ok, may I ask what word is being translated here and why it did not find a place in the glossary?

Malcolm wrote:

Generally, the word being translated here as attachment is chags pa.

Author: Malcolm

Date: Wednesday, January 9th, 2019 at 4:13 AM

Title: Re: Non-Duality in Dzogchen vs Advaita Vedanta

Content:

Vaktar said:

OK then, it's the moon of non-moon. Analogous to the meditation of non-meditation.

Malcolm wrote:

Not even remotely...

Author: Malcolm

Date: Wednesday, January 9th, 2019 at 4:14 AM

Title: Re: The Nature of Mystical Experience

Content:

Grigoris said:

I reckon (and of course I could be wrong) that a "mystical experience" is a (post-experience) incorrectly defined glimpses of one's true nature. The definition being based on habit (formed via karma, of course).

Malcolm wrote:

Impossible. The consequence of seeing one's true nature is attaining the first bhumi.
You really need to go to Shedra.

Author: Malcolm

Date: Wednesday, January 9th, 2019 at 4:47 AM

Title: Re: The Self-Arisen Vidya Tantra and The Self-Liberated Vidya Tantra A Translation of the Rigpa Rang Shar and Rigpa Rang

Content:

Malcolm wrote:

No.

Lukeinaz said:

Ok, may I ask what word is being translated here and why it did not find a place in the glossary?

Malcolm wrote:

Generally, the word being translated here as attachment is chags pa.
It is not a very interesting word, hence no entry.

Author: Malcolm

Date: Wednesday, January 9th, 2019 at 12:58 PM

Title: Re: Buddhist Text Recommendations for Chapel

Content:

Dorje Shedrub said:

While my local small town hospital the other day translating for someone, I visited the chapel and to my surprise, on the altar found two Christian Bibles the Book of Mormon, a copy of the Jewish Tanakh, and copy of the Koran.

I would like to hear suggestions for a Buddhist text that would be appropriate for a hospital chapel or chaplain. Thanks!

DS

Malcolm wrote:

The most highly revered Sūtra in India was the Perfection of Wisdom in 8000 lines.

Author: Malcolm

Date: Wednesday, January 9th, 2019 at 10:53 PM

Title: Re: The Nature of Mystical Experience

Content:

Malcolm wrote:

Impossible. The consequence of seeing one's true nature is attaining the first bhumi.

Grigoris said:

Are you saying that attaining the first bhumi is impossible?

Malcolm wrote:

No, what I am saying is that anyone who sees the truth has a direct perception of profound emptiness, and is therefore an ārya.

Your proposition amounts to claiming that people see emptiness but don't understand what they've seen-- that is impossible.

Author: Malcolm

Date: Wednesday, January 9th, 2019 at 10:55 PM

Title: Re: The Nature of Mystical Experience

Content:

Grigoris said:

What I am saying is that we fetishise enlightenment and the stages of enlightenment to the point where they become an ideal, rather than an actual possibility.

Malcolm wrote:

The stages measure qualities, paths measure realization. In Vajrayāna, each tradition has a very detailed outline of the experiences one will have on that path.

Author: Malcolm

Date: Wednesday, January 9th, 2019 at 10:57 PM

Title: Re: The Nature of Mystical Experience

Content:

Grigoris said:

I reckon (and of course I could be wrong) that a "mystical experience" is a (post-experience) incorrectly defined glimpses of one's true nature. The definition being based on habit (formed via karma, of course).

Malcolm wrote:

Impossible. The consequence of seeing one's true nature is attaining the first bhumi. You really need to go to Shedra.

Marc said:

Hi Malcom,

Isn't there a difference between recognizing one's rigpa & realizing emptiness / reaching

the first bhumi ?

Thx

Malcolm wrote:

Yes, an ordinary person can confirm vidyā in a direct perception. An ordinary person cannot confirm emptiness in a direct perception, they can only infer emptiness. It is the fact that ordinary persons can conform vidyā in direct perception that makes Dzogchen the highest path, bar none.

Author: Malcolm

Date: Wednesday, January 9th, 2019 at 11:06 PM

Title: Re: The Nature of Mystical Experience

Content:

Dan74 said:

Of course genuine insight is possible even outside formal Buddhadharma.

Malcolm wrote:

Define what you mean by "insight."

Dan74 said:

Whether it's due to past accumulations or present explorations, who can tell, but one has to be blinkered in the extreme to believe that outside formal practice no genuine insight is possible.

Malcolm wrote:

Define what you mean by "genuine insight."

Frankly, speaking, there are six so called abhijñās, or higher knowledges: 1) miraculous powers, 2) the divine eye, 3) the divine ear, 4) recollection of past lives, 5) knowledge of the minds of others, 6) the knowledge the exhaustion of contaminants.

The first five are shared with nonbuddhists. The sixth is reserved for Buddhist āryas and is a result of the direct perception of emptiness, even in Dzogchen.

Author: Malcolm

Date: Wednesday, January 9th, 2019 at 11:14 PM

Title: Re: The Nature of Mystical Experience

Content:

Wayfarer said:

There's only one place I've seen that spelled out, and that is in the book by Traleg Kyabgon Rinpoche, published in some places as Luminous Mind, and others as Mind at Ease:

In Buddhism, we distinguish between spiritual experiences and spiritual realizations. Spiritual experiences are usually more vivid and intense than realizations because they are generally accompanied by physiological and psychological changes. Realizations, on the other hand, may be felt, but the experience is less pronounced. Realization is about acquiring insight. Therefore, while realizations arise out of our spiritual experiences, they are not identical to them. Spiritual realizations are considered vastly more important because they cannot fluctuate.

The distinction between spiritual experiences and realizations is continually emphasized in Buddhist thought. If we avoid excessively fixating on our experiences, we will be under less stress in our practice. Without that stress, we will be better able to cope with whatever arises, the possibility of suffering from psychic disturbances will be greatly reduced, and we will notice a significant shift in the fundamental texture of our experience.

Malcolm wrote:

The best definition of "realization" (rtogs pa, avabodha) I have ever heard is from Lama Karma, presently living at Tara Mandala. He defined realization as the combination of experience (nyams su myong ba, anubhāva) and understanding (go ba, vijñā).

Author: Malcolm

Date: Wednesday, January 9th, 2019 at 11:31 PM

Title: Re: The Nature of Mystical Experience

Content:

Dan74 said:

Of course genuine insight is possible even outside formal Buddhadharma.

Malcolm wrote:

Define what you mean by "insight."

Dan74 said:

Whether it's due to past accumulations or present explorations, who can tell, but one has to be blinkered in the extreme to believe that outside formal practice no genuine insight is possible.

Malcolm wrote:

Define what you mean by "genuine insight."

Frankly, speaking, there are six so called abhijñās, or higher knowledges: 1) miraculous powers, 2) the divine eye, 3) the divine ear, 4) recollection of past lives, 5) knowledge of the minds of others, 6) the knowledge the exhaustion of contaminants.

The first five are shared with nonbuddhists. The sixth is reserved for Buddhist āryas and

is a result of the direct perception of emptiness, even in Dzogchen.

Dan74 said:

Great that you share what you know, Malcolm. But you're not able to sort the wheat from the chaff in your great knowledge? Define define. Look in your heart. The place we all ignore at our peril.

Malcolm wrote:

Your answer is chaff. As such, it will be winnowed out.

Author: Malcolm

Date: Wednesday, January 9th, 2019 at 11:53 PM

Title: Re: The Nature of Mystical Experience

Content:

Dan74 said:

Of course it is. But what about you? What do you do to cloth your answer in armour?

Malcolm wrote:

Dan, you answered with a meaningless fluff. This leads me to believe that you were just typing reactively, without really thinking about the words you were typing.

If you want to define what you mean by "genuine insight," great. If not, I am not interested in what you have to say, at all, on any level, since thus far your responses lack sincerity.

Author: Malcolm

Date: Thursday, January 10th, 2019 at 12:25 AM

Title: Re: The Nature of Mystical Experience

Content:

Malcolm wrote:

The stages measure qualities, paths measure realization. In Vajrayāna, each tradition has a very detailed outline of the experiences one will have on that path.

(and)

Yes, an ordinary person can confirm vidyā in a direct perception. An ordinary person cannot confirm emptiness in a direct perception, they can only infer emptiness. It is the fact that ordinary persons can conform vidyā in direct perception that makes Dzogchen the highest path, bar none.

Seeker12 said:

I combined two posts into one for the sake of ease, just for clarity.

Regarding the first, is that to say that, for example, the realization of a second Bhumi Bodhisattva is the same as that of a 7th Bhumi Bodhisattva, but not of an 8th Bhumi Bodhisattva, given that these are different paths (that is, the paths of meditation and no-more-learning)?

Malcolm wrote:

The Mahāyāna Aśāiksamarge, path of no more learning, is the 11th bhumi. The realization of emptiness of a first stage bodhisattva is the same as that of a buddha. The difference between bhumis is the presence or absence of fetters and the gradual increase of omniscience. These latter are qualities of cultivation, not realizations per se.

Seeker12 said:

Regarding the second, if vidyā is not a direct perception of śūnyatā then what is it? For clarification, vidyā here would be equated with rigpa, correct? I didn't realize that there was a distinction.

Malcolm wrote:

Rig pa can be confirmed in a direct perception because it is not only empty, but it is clear. It's clarity allows it be identified as one's dharmatā in direct perception. There is both a trekcö approach to this and a thögal approach to this. However, if someone does not have a proper inferential understanding of emptiness, one can really go down a wrong road in terms of grasping and reification.

Author: Malcolm

Date: Thursday, January 10th, 2019 at 3:02 AM

Title: Re: The Nature of Mystical Experience

Content:

Seeker12 said:

Thanks. I could have sworn that the Mahayana Paths are sometimes described as being the Path of Seeing = 1st Bhumi, the Path of Meditation = 2-7, and the Path of No-More-Learning being 8-10, though maybe I was thinking of the pure vs impure Bhumis.

Thank you for the clarifications, I'll have to store that away for the moment.

Malcolm wrote:

Path of seeing is the first moment of the first bhumi, the rest of the first bhumi is the path of cultivation.

Path of no more training is the eleventh bhumi.

Author: Malcolm

Date: Thursday, January 10th, 2019 at 3:45 AM

Title: Re: The Nature of Mystical Experience

Content:

Malcolm wrote:

Rig pa can be confirmed in a direct perception because it is not only empty, but it is clear.

Grigoris said:

So are you saying that there is an emptiness that can be directly perceived, that does not have clarity as a characteristic?

Malcolm wrote:

Clarity is a property that only belongs to minds, so yes. The emptiness of rock is insentient, it can be directly perceived by an ārya, but only inferred by a commoner, such as myself.

Grigoris said:

Yes, an ordinary person can confirm vidyā in a direct perception. An ordinary person cannot confirm emptiness in a direct perception, they can only infer emptiness. Are you now saying that "correct knowledge" (vidya) and an insight into emptiness are somehow separate?

Malcolm wrote:

Ordinary people can have a direct perception of vidyā, but not emptiness. In Dzogchen teachings, the realization of emptiness comes about only after vidyā has been confirmed in a direct perception and then cultivated as a path.

Author: Malcolm

Date: Thursday, January 10th, 2019 at 3:49 AM

Title: Re: The Nature of Mystical Experience

Content:

Seeker12 said:

That seems to make sense regarding the first Bhumi.

This may be beyond the scope of this forum, but ... I'm not sure if I can frame/express this right but we'll see.

Generally, at the 8th Bhumi, it seems that the Bodhisattva is beyond birth and death, although there is still sort of a 'show' of it.

Malcolm wrote:

Yes, but since they still have knowledge obscurations they are still on the path of cultivation.

Seeker12 said:

In Dzogchen, there are the various types of attainment, for lack of a better word, such as the body of light/rainbow body, and there are teachings that basically say that one will realize Buddhahood in this lifetime, in the intermediate state, etc.

When discussing 'this lifetime', is it necessarily referring to this particular meat-sack?

Malcolm wrote:

If one attains the result of the Great Perfection in this life, this sack of meat directly reverts into its original nature as the light of pristine consciousness.

Seeker12 said:

When it's said that Buddhahood is realized in that life, is it sort of including all of these emanations which are sort of beyond the realm of birth and death?

Malcolm wrote:

Yes.

Seeker12 said:

In other words, might it be that one realizes the rainbow body at the 8th Bhumi and there still is the sort of 'show' of the pure bhumis, but functionally it's sort of 'one life' given that there really isn't death any more, or birth for that matter?

Malcolm wrote:

No one realizes great transference body on the eighth bhumi. That only happens for those on the highest stage of buddhahood, the 13th bhumi.

Author: Malcolm

Date: Thursday, January 10th, 2019 at 5:22 AM

Title: Re: The Nature of Mystical Experience

Content:

Malcolm wrote:

Clarity is a property that only belongs to minds, so yes. The emptiness of rock is insentient, it can be directly perceived by an ārya, but only inferred by a commoner, such as myself.

Grigoris said:

The rock is only empty when we perceive it as empty. It does not know that it is empty (since it is not sentient). In which case how can there be an instance of emptiness that is not associated with clarity.

Malcolm wrote:

I was under the impression that whatever is dependently originated is empty. So if rocks are dependently originated (they are), they are empty regardless of whether someone perceives them to be empty or not.

Grigoris said:

In Dzogchen teachings...

Malcolm wrote:

Right, in lower yānas there is no means to confirm vidyā or dharmatā at all until after one has realized emptiness.

Author: Malcolm

Date: Thursday, January 10th, 2019 at 5:53 AM

Title: Re: The Nature of Mystical Experience

Content:

Wayfarer said:

The key breakdown in Western thought, was the loss of the idea of 'the uncreated'. (This idea is still represented in Buddhism as 'the unconditioned/unborn'. That is **not** to conflate Western theistic ideas of 'the uncreated' with the Buddhist 'unborn' as the two traditions are very different. But it's that in pre-modern Western philosophy at least the idea of the 'uncreated' was preserved, whereas from late medieval times it has largely become completely forgotten and obscured. Whereas, in Buddhist philosophy, it is still understood.

Note this passage from the SEP entry on Schopenhauer:

It is a perennial philosophical reflection that if one looks deeply enough into oneself, one will discover not only one's own essence, but also the essence of the universe. For as one is a part of the universe as is everything else, the basic energies of the universe flow through oneself, as they flow through everything else. For that reason it is thought that one can come into contact with the nature of the universe if one comes into substantial contact with one's ultimate inner being.

of course, Buddhism doesn't utilise this 'essentialist' terminology, but otherwise, the 'no-nature' of the Universe and the 'no-nature' of the Buddha, signifies a rather similar insight.

Malcolm wrote:

Schopenhauer was deeply influenced by Vedanta. No wonder you like him, he wrote, ""In the whole world there is no study so beneficial and so elevating as that of the Upanishads. It has been the solace of my life, it will be the solace of my death."

There is no way one can equate the anti-substantialism of Buddhadharma with the idealism of Schopenhauer, or Vedanta. It is just intellectually lazy to think they can be equated.

Author: Malcolm

Date: Thursday, January 10th, 2019 at 9:32 AM

Title: Re: Does Mahayana lose its entire validity...

Content:

Thomas Amundsen said:

In my opinion, it would be kind of interesting if the Buddha never spoke ANY of the Mahayana sutras. If not, I believe that means the historical Buddha wasn't actually as enlightened as later Buddhist masters, which is a silly idea.

Malcolm wrote:

Or it means later Buddhist masters were quite deluded about the Muni's intent and fabricated texts.

Author: Malcolm

Date: Thursday, January 10th, 2019 at 10:39 PM

Title: Re: Does Mahayana lose its entire validity...

Content:

Thomas Amundsen said:

This is all hypothetical, of course.

Malcolm wrote:

Yes. My approach is to accept them as Buddhavacana because I find Mahāyāna Sūtras, in general, to be well spoken.

Author: Malcolm

Date: Thursday, January 10th, 2019 at 10:45 PM

Title: Re: The Nature of Mystical Experience

Content:

Malcolm wrote:

Right, in lower yānas there is no means to confirm vidyā or dharmatā at all until after one has realized emptiness.

Grigoris said:

Of course it makes perfect sense that only Dzogchenpa can perceive phenomena that only Dzogchenpa conceptualise.

Malcolm wrote:

The eight lower yānas rely on sems. Atiyoga relies on ye shes. There is a gulf between these two.

Author: Malcolm

Date: Thursday, January 10th, 2019 at 10:47 PM

Title: Re: The Nature of Mystical Experience

Content:

Malcolm wrote:

The Mahāyāna Aśaiksamarga, path of no more learning, is the 11th bhumi. The realization of emptiness of a first stage bodhisattva is the same as that of a buddha. The difference between bhumis is the presence or absence of fetters and the gradual increase of omniscience. These latter are qualities of cultivation.

Seeker12 said:

When you say cultivation, is it correct that the path of cultivation consists basically of volition that is oriented towards actualizing the dharmakaya, and that volition is essentially always simply oriented in that one direction, but the Bhumis are basically what is actualized, which is the progressive unfoldment of the sort of 'manifest' aspect of awakened mind combined with increasingly refined insight into the nature of what is manifest?

So, that volition is different than samsaric volition, which does nothing but shift from 'dream' to dream without integrating this activity with the perception of great emptiness? This also concords with the Ariyamagga Sutta in the distinction between the karma of an Arya vs even samsaric 'good' karma.

Malcolm wrote:

Bhumis are a measure of qualities, paths are a measure of realization. I don't know how to put it more simply.

Author: Malcolm

Date: Thursday, January 10th, 2019 at 10:52 PM

Title: Re: The Nature of Mystical Experience

Content:

Dan74 said:

A genuine insight is one that removes (some) ignorance and delusion. Are you saying that this is impossible outside formal Buddhist practice?

Malcolm wrote:

Of course there is such thing as mundane insight, for example, insight into the workings of a bee colony, the psyche of human beings, etc.

But what we are discussing here is liberative insight, which puts an end to birth in samsara. That does exist outside the pale of Buddhadharma.

Author: Malcolm

Date: Thursday, January 10th, 2019 at 11:00 PM

Title: Re: The Nature of Mystical Experience

Content:

Wayfarer said:

Thought you would say that, as you can only advocate from the perspective of differentiating Buddhism from every other school, philosophy and tradition. However the perspective I'm trying to draw on, is that of comparative religion and philosophy. Like you, I recognise that Buddhism is the superior vehicle, but unlike you, I don't therefore conclude that all other philosophies are hopelessly deluded or wrong-headed. After all we're dealing here with claims about universal truths.

Malcolm wrote:

No, we are dealing with the question, "What ends rebirth, and what does not." There is no other school, apart from Buddhadharma, that deals with this question adequately, or frankly, even asks the question at all.

Wayfarer said:

To chart these ideas as they are expressed in various cultural milieux is not at all to say they're all simply the same, or all saying the same thing. But it can help frame the subject against a broader background.

Malcolm wrote:

Unlike you, I don't believe in universal truths, since I don't hold that there are ultimate positions that can be held to be true for every religion and philosophy. I think there are common ideas amongst the eternalist religions, but those ideas do not apply to Buddhadharma, since Buddhadharma rejects first causes, etc.

Author: Malcolm

Date: Thursday, January 10th, 2019 at 11:58 PM

Title: Re: The Nature of Mystical Experience

Content:

Dan74 said:

A genuine insight is one that removes (some) ignorance and delusion. Are you saying that this is impossible outside formal Buddhist practice?

Malcolm wrote:

Of course there is such thing as mundane insight, for example, insight into the workings of a bee colony, the psyche of human beings, etc.

But what we are discussing here is liberative insight, which puts an end to birth in samsara. That does [not] exist outside the pale of Buddhadharma.

Dan74 said:

Seems that pesky unconscious got the better of you, Malcolm. Ah well, another thing that you hold not to exist, along the insight outside the Buddhadharma. Never mind, back to the regular broadcast.

Malcolm wrote:

Dan, don't be daft. Typos happen and they are not indications of concession.

As I said, there are mundane insights outside of Buddhadharma. But there is NO liberative insight outside Buddhadharma. And yes, there is no such thing as the "unconscious mind."

The problem with your point of view—that there can be insight equivalent to Buddhist insight—is that there is absolutely no evidence of it, anywhere.

Author: Malcolm

Date: Friday, January 11th, 2019 at 12:25 AM

Title: Re: The Nature of Mystical Experience

Content:

Dan74 said:

Evidence is in the eye of the beholder, aka confirmation bias. I see plenty of evidence, including from my immediate family. My own father after accepting Jesus experienced a profound transformation, which all around him saw. A difficult man prone to criticising others and anger outbursts, over a relatively short time became a gentle soul and a thoughtful and kind individual.

Malcolm wrote:

Nice, but not liberative. Accepting Jesus into one's life is not going to end rebirth in the samsara, at all, not even a little bit.

Dan74 said:

These radical changes happen because of liberative insights.

Malcolm wrote:

I guess we have different ideas of what "liberative" entails. Becoming a nicer person does not equal liberation. Such a person has not eradicated the very forces that keep them being reborn in samsara over and over again, i.e., the three afflictions. They may be able to suppress them, refrain from acting them out, but without eliminating them from the root, these very afflictions cause actions which result in suffering, if not in the rest of this life, then in future lives, since they have not been utterly eliminated.

Your suggested insight can be likened to giving a patient with a severe infection a weak antibiotic, which causes the acute symptoms of the infection to vanish, but does not eliminate the disease completely, allowing it to reappear when conditions ripen.

Dan74 said:

How we describe them, the conceptual frameworks, vary, but the deep effect on us is the same. You appear to take the priscptions [sic] a bit too literally - there is only one way. Not sure about complete liberation - may well be that there is only one way, but before the summit, the ground is wider and many paths abound.

Malcolm wrote:

As far as becoming free of samsaric birth is concerned, there is only one way. All other paths are dead ends.

But perhaps you are one of those Zen dudes who does not accept rebirth, transmigration, etc. If this is the case, then I can easily see why you find it hard to differentiate Buddhist insight from the insight of Christianity and so on. I have often opined that if someone does not accept rebirth, they are better off in some other path.

Author: Malcolm

Date: Friday, January 11th, 2019 at 1:22 AM

Title: Re: The Nature of Mystical Experience

Content:

Dan74 said:

This is what I call 'a liberative insight'. It is not awakening, but it is in the right direction, IMO, and for you who proudly believes in rebirth, transmigration, etc. this will surely add to better karma and a better rebirth than continuing to grasp firmly at the self and causing suffering to others.

Malcolm wrote:

The problem, Dan, is that it does not root out the problem. It merely puts off the problem to another life. There are all kinds of secular and religious systems that proffer solutions to such existential problems, but they all fail to address the root of the problem in its entirety, with the sole exception of Buddhadharma. Thus, their solutions are merely bandaids that do not really solve anything.

Author: Malcolm

Date: Friday, January 11th, 2019 at 1:28 AM

Title: Re: Does Mahayana lose its entire validity...

Content:

Astus said:

It is a historical issue whether Mahayana was taught by Shakyamuni or not.

Malcolm wrote:

That very much depends on what one means by "history." All the history books available

to me in Tibetan, for example, assert very strongly Mahāyāna was taught by the Buddha. The only history books that dispute this claim are by western academics, who have no real practical interest in Buddhadharma anyway. For them, it is an intellectual game.

There are also sectarian Theravadins, who have seized the western academic point of view, which is not surprising at all, since Theravada is nearly a wholly reconstructed tradition that owes everything to the Pali Text society and Western colonialism that was given new legs by Protestant scholars searching for an "original Buddhism."

Author: Malcolm

Date: Friday, January 11th, 2019 at 1:53 AM

Title: Re: The Nature of Mystical Experience

Content:

Malcolm wrote:

The problem, Dan, is that it does not root out the problem. It merely puts off the problem to another life. There are all kinds of secular and religious systems that proffer solutions to such existential problems, but they all fail to address the root of the problem in its entirety, with the sole exception of Buddhadharma. Thus, their solutions are merely band-aids that do not really solve anything.

Grigoris said:

So for you a rough, impetuous and unkind Buddhist is in a better position than a gentle, thoughtful and kind Christian?

Malcolm wrote:

Most definitely. The former has met the Dharma, the latter has not. Even worse, the latter has embarked upon a path in which there is no liberation from samsara at all.

Grigoris said:

Is the accumulation of merit a bandaid now?

Malcolm wrote:

Merit can only be accumulated if it is dedicated in such a way that the dedication is free from the three spheres: an object of dedication, the act of dedication, and a dedicating subject. All other merit is exhaustible and does not form part of the merit accumulation.

Author: Malcolm

Date: Friday, January 11th, 2019 at 2:07 AM

Title: Re: The Nature of Mystical Experience

Content:

Jeff H said:

I am extremely grateful to you, Malcolm, for helping usher me into Dzogchen. At the same time, I've argued a number of times on DW that without my sutrayana

preparations, I don't think I would have been able to accept what you offered.

Malcolm wrote:

Sūtrayāna is part of the Dharma. It has the right view, it just not have the most efficacious means.

Jeff H said:

As a staunch believer in rebirth, I also take this back to all the lives that have preceded this one in which something must have been going on to generate the karma I'm enjoying now. What Dan calls "liberative insight" seems to me to be necessary precondition to discovering buddhadharma.

Malcolm wrote:

In the past, you met the Dharma, specifically you met Dzogchen teachings. This is the cause and condition that allowed you to meet the Dharma again, and specifically, Dzogchen teachings.

Jeff H said:

There is a need for band-aids until one is capable of a cure. Just because someone is not on the final path at this time doesn't mean they aren't heading in that direction.

Malcolm wrote:

All samsaric beings without the Dharma are wandering around in the darkness of the ocean of samsara. They are like the proverbial turtle who rises to the surface (human birth) of the ocean (the three lower realms) every one hundred years. It is exceedingly rare that they surface within the golden yoke (the Dharma) floating on the ocean.

Human beings who do not meet the Dharma in this life have no guarantee that they will attain a human birth in the next. Even if they do meet the Dharma in this life, unless they attain at least the level of patience on the path of application (prayogamarga), there is still no guarantee they will take rebirth as human beings in the next life, and not in one of the three lower realms.

Even if the practice of Christian/Muslim/Jewish/Hindu, etc., virtue does lead to birth in various deva realms, so what? Once that merit is exhausted, such beings will fall immediately into lower realms.

When I see people vigorously defending non-buddhist institutions as beneficial and liberative, I think people need to review the four common foundations a bit more, in particular, the faults of samsara and the eighteen freedoms and endowments, not to mention impermanence and death, as well as karma and its result.

This is separate from ecumenical concerns, which have to do with living in diverse human communities where there are people of differing religious orientations. But this is a Buddhist board, so we needn't be concerned with such niceties here.

Author: Malcolm

Date: Friday, January 11th, 2019 at 2:36 AM

Title: Re: The Nature of Mystical Experience

Content:

Malcolm wrote:

Merit can only be accumulated if it is dedicated in such a way that the dedication is free from the three spheres: an object of dedication, the act of dedication, and a dedicating subject. All other merit is exhaustible and does not form part of the merit accumulation.

Grigoris said:

What??? So only merit enacted within the constructs of Buddhism counts as accumulated merit?

Malcolm wrote:

Yes. All other merit is exhausted as soon as it ripens, for example, as birth in the three higher realms. Only merit dedicated properly is inexhaustible merit. In order to dedicate merit properly, it must be free of the three wheels.

Grigoris said:

According to your illogical theory...

Malcolm wrote:

The details of merit accumulation is not something that I invented, it is the teaching of the Buddha.

Author: Malcolm

Date: Friday, January 11th, 2019 at 2:58 AM

Title: Re: The Nature of Mystical Experience

Content:

Seeker12 said:

Similarly, you may have some aspect of the Dharma that manifests in circumstances that are not 'explicitly' Buddhist. For example, you may have a Bodhisattva manifest as a Christian preacher. This preacher may use Christian terminology, but in a sort of indirect way, the net effect may be that seeds of liberation are planted.

Malcolm wrote:

Speculative.

Seeker12 said:

If something leads to liberation it is Dharma, whether or not it's called Dharma.

Malcolm wrote:

Only vipaśyāna leads to liberation, and that is not something random, it is very precise.

Seeker12 said:

In essence, only the Dharma leads to liberation. Everything else leads to other results.

Malcolm wrote:

Correct.

Seeker12 said:

In this sense, you may have something that is called "Christian" or "Scientific" or any number of other things that in fact is connected with awakening.

Malcolm wrote:

Speculative. It also contradicts what the Buddha said in many sūtras, "Outside my Dharma and Vinaya there are no stream entrants, once-returners, never-returners, or arhats."

Author: Malcolm

Date: Friday, January 11th, 2019 at 3:12 AM

Title: Re: The Nature of Mystical Experience

Content:

Malcolm wrote:

The details of merit accumulation is not something that I invented, it is the teaching of the Buddha.

Grigoris said:

Don't move the goal posts.

I will make it simple for you: How can somebody accumulate the merit to practice Dharma (theoretically Buddhists practice Dharma) if they are not already a Buddhist that is practicing Dharma and dedicating the merit?

Malcolm wrote:

The merit a sentient being creates through engaging in contaminated virtue to be reborn a human being with a chance to meet the Dharma is exhaustible merit. Thus it is not part of the merit accumulation.

You seem to be having trouble making a distinction between exhaustible merit and inexhaustible merit (the merit accumulation).

Author: Malcolm

Date: Friday, January 11th, 2019 at 3:47 AM

Title: Re: The Nature of Mystical Experience

Content:

Malcolm wrote:
Speculative.

Seeker12 said:

The Daśabhūmika Sūtra is very clear on this point, that Bodhisattvas will manifest even in the appearance of demons.

Malcolm wrote:

Yes, but it does not mean that this bodhisattva can teach "demons" the Dharma.

Seeker12 said:

It's present in the rest of the Avatamsaka Sutra too in places - for example, here's an excerpt from the chapter "Chief in Goodness".

Some become non-Buddhist mendicants,
Some practice alone in the forest;
Some go naked, without any clothes,
Being teachers and leaders of such groups.

Some show various practices of wrong livelihood,
Practicing incorrect principles as supreme;
Some manifest the postures of brahmin ascetics,
Becoming leaders of such groups.

Some expose themselves to the heat of fire and sun,
Some practice cults imitating animal sounds,
Some put on filthy clothing and worship fire:
In order to transform such cultists, they become their teachers.

Some make a show of visiting various shrines of various deities,
Some make a show of entering the water of the Ganges River,
Some eat roots and fruits, all making a show of these practices,
While always contemplating the truth that transcends them.

Some show themselves kneeling or standing on one foot,
Some lie on thorns or in dust and dirt,
Some lie on pounding stones, seeking release,
And become teachers and leaders of such groups.

Of such followers of heretical paths
They observe the minds and understandings, and they do the same things;
The ascetic practices they demonstrate, worldlings cannot bear:
They cause them to be tamed after seeing them.

Sentient beings are deluded and accept false teachings;

Sticking to wrong views, they suffer many pains:
For them are expediently taught the wonderful principles
To cause them to understand the genuine truth.

The four truths may be explained in local magical language,
Or the four truths may be told in skillful esoteric language,
Or the four truths may be spoken in direct human speech,
Or the four truths may be told in the language of divine mystery;
The four truths are explained through analysis of words,
The four truths are explained through ascertainment of principles,
The four truths are explained skillfully refuting others,
The four truths are explained undisturbed by outsiders;
The four truths may be explained in several languages,
Or they may be explained in all languages.
In whatever languages beings understand
The four truths are explained for them, to liberate them,
All the teachings of all Buddhas
Are thus explained exhaustively,
Knowing the realm of language is inconceivable:
This is called the power of concentration of expounding the truth

Malcolm wrote:

This whole passage shows human beings explicitly teaching human beings the four truths: suffering, its origin, cessation, and the path.

There is no hint here of your assertion:

For example, you may have a Bodhisattva manifest as a Christian preacher. This preacher may use Christian terminology, but in a sort of indirect way, the net effect may be that seeds of liberation are planted.

Author: Malcolm

Date: Friday, January 11th, 2019 at 3:54 AM

Title: Re: The Nature of Mystical Experience

Content:

Malcolm wrote:

The merit a sentient being creates through engaging in contaminated virtue to be reborn a human being with a chance to meet the Dharma is exhaustible merit. Thus it is not part of the merit accumulation.

You seem to be having trouble making a distinction between exhaustible merit and inexhaustible merit (the merit accumulation).

Grigoris said:

In which case being a Buddhist is a reversible trait and being a rough, impetuous and unkind Buddhist does NOT put you in a better position than a gentle, thoughtful and kind Christian.

Malcolm wrote:

Yes, it does put you in a better position [in samsara] than being a Christian, because unlike a Christian, a rough, impetuous, and unkind Buddhist has created traces to meet the Dharma, which a Christian has not done.

The state of being a Buddhist is reversible, I never said it wasn't.

This is part of the teachings on impermanence: just because someone has attained a precious human birth with the eighteen freedoms and endowments does not mean that they will maintain this state unless they attain the third level of the path of application, patience. It is only at this point that one can be assured one will no longer take birth in the three lower realms. But even a rough, impetuous, unkind Buddhist has a better chance of attaining that level than any Christian ever will.

Four common foundations are practiced because the Dharma is the greatest boon in the world.

Author: Malcolm

Date: Friday, January 11th, 2019 at 4:01 AM

Title: Re: Does Mahayana lose its entire validity...

Content:

Wayfarer said:

The religious imagination of the Mahāyāna is of a completely different order to the earlier schools. Such ideas as the three bodies of the Buddha, the Infinite nature of the Cosmos, and other cardinal points of the Mahāyāna, are not stated explicitly in the earlier texts. That doesn't mean that they're fictitious or invented, as the Mahāyāna will say that these were all at least implicitly present in the Buddha's original teaching.

Malcolm wrote:

I guess you cannot get out of that old Western academic mindset.

Wayfarer said:

But recall that Nāgārjuna was said to have 'descended to the realm of the Nagas' at the 'bottom of the ocean' to retrieve the Prajñāpāramitā which had been secreted there until such time as the audience was sufficiently mature to receive it. I wouldn't want to venture an interpretation of what that means, although I'm pretty sure it isn't to be understood literally.

Malcolm wrote:

It is meant to be taken quite literally.

Wayfarer said:

The other point is that in some of the most ancient Gandhari birch-bark manuscripts, there are indications of some prototypical Mahāyānist ideas. I have an article about that, somewhere, 'Whose dharma is it anyway' which I will try and find later.

Malcolm wrote:

This assumes that the text-critical, western academic version of Buddhist history is the correct one.

Author: Malcolm

Date: Friday, January 11th, 2019 at 4:08 AM

Title: Re: The Nature of Mystical Experience

Content:

Crazywisdom said:

You can be a rough unkind impetuous person and still attain Buddhahood in the bardo.

Malcolm wrote:

Yes.

Author: Malcolm

Date: Friday, January 11th, 2019 at 4:21 AM

Title: Re: The Nature of Mystical Experience

Content:

Malcolm wrote:

This whole passage shows human beings explicitly teaching human beings the four truths: suffering, its origin, cessation, and the path.

There is no hint here of your assertion:

For example, you may have a Bodhisattva manifest as a Christian preacher. This preacher may use Christian terminology, but in a sort of indirect way, the net effect may be that seeds of liberation are planted.

Seeker12 said:

I'm not going to argue too hard, but the bottom line is that bodhicitta basically acts like water poured into a cracked rock. The water fills the cracks, and any place where this is space for the water to fill, it will fill.

Malcolm wrote:

Bodhisattvas cannot give the gift of the Dharma to those who have not taken refuge in it. They can benefit beings in other, partial ways, but not in the way that is most beneficial.

Seeker12 said:

This does not manifest always in manners which are Buddhist in name, although it is

Buddhist in essence.

Malcolm wrote:
Speculative.

Seeker12 said:

The four noble truths can be taught in ways that do not involve the words 'the four noble truths'. But in essence, it is the same.

Malcolm wrote:

Speculative. How can there be right view in nonbuddhist schools? They do not even know of dependent origination, let alone emptiness.

Seeker12 said:

For what it's worth, I'm fairly certain that there are various Bodhisattvas or emanations that are politicians, sports figures, actors, etc. At a point, whether or not the 'container' appears to be Buddhist is basically irrelevant.

Malcolm wrote:
Speculative.

Author: Malcolm

Date: Friday, January 11th, 2019 at 5:24 AM

Title: Re: The Nature of Mystical Experience

Content:

Jeff H said:

Am I understanding this correctly?

1. One can only meet the Dharma as a human.

Malcolm wrote:

Check, with one qualification: one can only attain liberation through Dharma in a human body.

Jeff H said:

2. One can obtain a human life as a result of exhaustible merit.

Malcolm wrote:
Check

Jeff H said:

3. If a human fails to attain the necessary level of Dharma, they must start over with no accumulated merit.

Malcolm wrote:

They continue with whatever exhaustible merit they possess.

Jeff H said:

4. Having attained the necessary level of Dharma, one is assured of human rebirth with some accumulated merit.

Malcolm wrote:

One is assured of rebirth in the three higher realms, and never need fear birth in lower realms again.

Jeff H said:

5. Humans with some accumulated merit have an advantage, but no guarantee of liberation.

Malcolm wrote:

Check.

Jeff H said:

6. Those who meet Dzogchen have met it before and are guaranteed liberation (provided they don't renounce it).

Malcolm wrote:

Check.

Jeff H said:

Even if the above is correct, I am still confused by your use of the "past". If I have met Dzogchen because I encountered it in the past, how did that happen? What is the distinction between meeting Dzogchen in this life because of a past life, and meeting it now for the first time?

Malcolm wrote:

Just as one who has taken the bodhisattva vow in this life is merely retaking it on the basis of having taken it before in some past lifetime, likewise, meeting Dzogchen teachings in this lifetime is a sign that one has met Dzogchen teachings in the past.

Author: Malcolm

Date: Friday, January 11th, 2019 at 5:29 AM

Title: Re: The Nature of Mystical Experience

Content:

Malcolm wrote:

Yes, it does put you in a better position [in samsara] than being a Christian, because unlike a Christian, a rough, impetuous, and unkind Buddhist has created traces to meet the Dharma, which a Christian has not done.

Grigoris said:

You just contradicted yourself again.

You said that "expendable" merit leads one to make a connection with the Dharma and being a Buddhist can be a temporary condition.

That means that a "good" Christian can meet the Dharma and a "bad" Buddhist can sever their link with the Dharma.

Malcolm wrote:

No, I did not contradict myself at all.

Expendable merit does not mean that one will necessarily meet the Dharma, I never asserted that it did. All expendable merit ensures is that one will take rebirth either in the three higher realms or as a powerful being in the three lower realms.

As far as Buddhists go, if they do not dedicate their merit properly, it is also part of contaminated, expendable merit. If they dedicate that merit properly it becomes part of the merit accumulation and is never expended or exhausted, and becomes the basis for rebirth in the three higher realms, and specifically, the human realm, and more specifically, human birth with the eighteen freedoms and endowments.

If a good Christian meets the Dharma, this is a sign a) they have met the Dharma in the past and b) that they have abandoned refuge in Jesus and taken refuge in the Buddha, exchanging a wrong path for a right path. If they go on to become a Mahayānist, then they have exchanged a lower path for a higher path. If they then enter secret mantra, they have exchanged a slow path for a quick path. If they enter Dzogchen teachings, they have exchanged a path with effort for a path with no effort.

Author: Malcolm

Date: Friday, January 11th, 2019 at 5:54 AM

Title: Re: The Nature of Mystical Experience

Content:

Seeker12 said:

I'm not going to argue too hard, but the bottom line is that bodhicitta basically acts like water poured into a cracked rock. The water fills the cracks, and any place where this is space for the water to fill, it will fill.

This does not manifest always in manners which are Buddhist in name, although it is Buddhist in essence.

The four noble truths can be taught in ways that do not involve the words 'the four noble truths'. But in essence, it is the same.

For what it's worth, I'm fairly certain that there are various Bodhisattvas or emanations that are politicians, sports figures, actors, etc. At a point, whether or not the 'container' appears to be Buddhist is basically irrelevant.

Nicholas Weeks said:
Correct indeed!

In addition, karma is the mind's will or motive or intent (cetanā). Mind has no sect wherein motive can only be effective if it was cultivated during the dispensation of our most recent Buddha and the person knew that it was a Buddhist motive.

A mystic opening experience can turn a worldly materialistic person away from worthless values & vices and toward virtue. That alone is a small step toward Universal Good or Samantabhadra, from whence came the experience.

Malcolm wrote:
Pretty theistic, and also speculative.

Author: Malcolm
Date: Friday, January 11th, 2019 at 6:12 AM
Title: Re: The Nature of Mystical Experience
Content:

Jeff H said:
However, I must admit I still don't get the last point. If taking bodhisattva vows or encountering Dzogchen teachings is a sign of having done it before, what caused it then?

Malcolm wrote:
Causes and conditions.

Jeff H said:
It seems like there must be a cause for ordinary beings to become bodhisattvas and Dzogchenpas.

Malcolm wrote:
In general, it is held that the ultimate cause for the Buddha becoming the present Buddha was that during the dispensation of a previous Śākyamuni gazillion eons ago, when our Buddha was a hell being, he had that thought that the suffering of the other hell-beings should be taken upon himself, so he asked the hell beings if this was possible. This brief moment of altruism is held to be the seed that allowed the Buddha to eventually cease being reborn in hell, and eventually, take birth in higher realms, and so on, meet the Buddhist path, etc.

Jeff H said:

Otherwise what do we make of a bodhisattva's vow to release all beings and a Dzogchenpa's view that all beings are perfected from the beginning?

Malcolm wrote:

These two things are not in contradiction: sentient beings are suffering from afflictions that are not innate, therefore, the situation can be remedied.

Jeff H said:

It makes it sound like there's select group of beings who are capable of liberation and a much larger group that will never be capable of liberation.

Malcolm wrote:

In the end, all beings must practice Dzogchen teachings to attain final buddhahood.

Author: Malcolm

Date: Friday, January 11th, 2019 at 6:17 AM

Title: Re: The Nature of Mystical Experience

Content:

Nicholas Weeks said:

Seems I recall that Universal Good, whether one thinks of It as impersonal or the Adi Buddha, is a timeless, universal Presence.

Malcolm wrote:

This is a very big error that can only be found in those who do not understand or only partially understand Dzogchen teachings.

Even Buddha Samantabhadra possessed ignorance in the beginning. The difference between Samantabhadra and ourselves, is that he was never deluded by that ignorance; we on the other hand, were. This is why it is said that Samantabhadra attained Buddhahood without engaging in one iota of virtue, while we wander in samsara without having engaged in an iota of nonvirtue.

Nicholas Weeks said:

The source of all buddhas is Samantabhadra, so it seem quite plausible that any facet of Goodness that springs into our minds originated from an emanation of the First Buddha.

Malcolm wrote:

The source of all buddhas, even Buddha Samantabhadra is compassion.

Author: Malcolm

Date: Friday, January 11th, 2019 at 6:35 AM

Title: Re: The Nature of Mystical Experience

Content:

Seeker12 said:

Meeting the dharma conceptually is only part of it. That occurs at a certain point, but that point isn't the beginning, I'd say.

Malcolm wrote:

The story you tell is an intervention story. It does not hold water, to use your metaphor, as a general example. Why? one would have to assume that the millions of beings who live in between every crack in every rock would need some kind of intervention by a bodhisattva.

Thus, your point is at best, speculative.

When it comes to our real situation, if someone does not meet the Dharma, there is no saying if or when they ever will. This is a hard truth.

Since it is more difficult to attain a human birth
from the state of an animal than a tortoise
encountering the ring of a wooden yoke in the great ocean,
that [human birth] is the result of a capable human's practice of Dharma.

-- Nāgārjuna.

Author: Malcolm

Date: Friday, January 11th, 2019 at 6:50 AM

Title: Re: The Nature of Mystical Experience

Content:

Nicholas Weeks said:

[My underlining]

Without moving from this fundamental state of alpha-purity, through the manifestations of spontaneous luminosity and the compassionate display of wisdom, Kuntuzangpo emanates unceasing manifestations that are inconceivable in number. This clearly shows that the emanations we spoke of, the five buddha families and the hundred different manifestations of buddha, are simply one very small part of Kuntuzangpo's activity as buddha. Kuntuzangpo says very clearly that he manifests in billions of universes as whatever serves the purpose of benefiting sentient beings. If a particular manifestation will release beings from their samsaric causes of confusion, then Kuntuzangpo will arise in that form.

Dzogchen Ponlop Rinpoche, from teachings given in the 1990s, p. 88 of Penetrating Wisdom.

Note he does not say 'release from samsara' but only release from some 'samsaric causes of confusion'.

Malcolm wrote:

Samantabhadra also states in second chapter of the tantra from which the Powerful Aspiration is from:

Sentient beings who have not gathered accumulations will not meet my Dharma. They will meet it after gathering accumulations for one hundred thousand eons.

Author: Malcolm

Date: Friday, January 11th, 2019 at 6:53 AM

Title: Re: The Nature of Mystical Experience

Content:

Malcolm wrote:

likewise, meeting Dzogchen teachings in this lifetime is a sign that one has met Dzogchen teachings in the past.

Losal Samten said:

Presumably sans a successful recognition otherwise we'd have woken up in a pure buddhaksetra?

Malcolm wrote:

Yes. We probably heard something, but never gained a clear idea of what the teaching is.

Author: Malcolm

Date: Friday, January 11th, 2019 at 7:50 AM

Title: Re: The Nature of Mystical Experience

Content:

Malcolm wrote:

one would have to assume that the millions of beings who live in between every crack in every rock would need some kind of intervention by a bodhisattva.

Seeker12 said:

Indeed, I am fairly certain, to say the least, that there is never been and never will be a Buddha that has not realized gratitude for the kindness of the Buddhas and Bodhisattvas, because without the gift of Dharma, they would never have become Buddhas. On the relative level, we are indeed in need of the kind intervention of the Buddhas and Bodhisattvas to realize awakening.

Malcolm wrote:

As the Buddha said:

Sins cannot be washed away with water,
suffering cannot be removed with the hand,

I cannot give you liberation,
but I can teach you the path.

Seeker12 said:

And indeed, in the Avatamsaka Sutra, there are passages that basically say that as one progresses towards Buddhahood, one basically emanates forms into all congregations or similar.

Malcolm wrote:

Yes, why bring up things that are not in dispute.

Seeker12 said:

And indeed, I do believe that as we progress the Bodhisattva Path ourselves, we come to realize that we do, indeed, take responsibility for each and every being, basically. Without fail.

Malcolm wrote:

Yes, aspirationally, this is so. It does not mean that we, as bodhisattvas on the path benefit each and every being. We merely wish to, as Śāntideva points out while responding to a qualm concerning the perfection of generosity.

Seeker12 said:

So yes, each and every being that lives in each and every crack does indeed need intervention from the awakened ones. And luckily, they do get it.

Malcolm wrote:

It is comforting to believe this. Unfortunately, one can only attain liberation if one is a human being born with the eight freedoms and ten endowments-- this kind of birth is far more rare than seeing stars during the day. As for the rest, of course we hope they gain whatever solace buddhas can bring them, but I am talking about liberation, not temporary respite from the suffering of suffering or the suffering of change (there is no temporary respite from the suffering of the compounded).

Seeker12 said:

Furthermore, I would basically assert that as we progress the path, we come to realize that it's not like we met "Buddhism" and then at some point, we got to meet the Buddha. Instead, we realize that the Buddha has always, actually, been there.

Padmasambhava is always there for all beings. If we do not know that, that is not because it is not so.

Malcolm wrote:

If we do not know it is just that same as if he is not there. Padmasambhava cannot take away our suffering, cannot remove our sins, and cannot give us liberation. The only way

we are going to be liberated is if we hear the Dharma, and then practice the path ourselves. No one will do this for us.

Seeker12 said:

If a blind man does not see the sun, it does not mean the sun is not present. But when the blind mind finds sight, he might realize that the sun was always shining on him.

Malcolm wrote:

If you do not have eyes, you cannot use its light to find your way. Most sentient beings never achieve sight, at least they won't in our lifetime. So we are left with the fact that virtually (99.999) all of the sentient beings we observe will continue in samsara indefinitely, blind to the fact that there are infinite numbers of awakened being out there waiting to teach them a path.

Author: Malcolm

Date: Friday, January 11th, 2019 at 8:05 AM

Title: Re: The Nature of Mystical Experience

Content:

Malcolm wrote:

Samantabhadra also states in second chapter of the tantra from which the Powerful Aspiration is from:

Sentient beings who have not gathered accumulations will not meet my Dharma. They will meet it after gathering accumulations for one hundred thousand eons.

Nicholas Weeks said:

Then the only way to gather accumulations for 100,000 aeons would be by not meeting "my Dharma." Thus Samantabhadra's emanations inspire beings when there is no Dharma until enough accumulations accrue to allow one to meet His Dharma.

Malcolm wrote:

Huh? You realize that you are taking a speck and imagining it is a world (and please spare me the worlds in a grain of sand business).

I mean, I am glad you like the Aspiration of Great Power, but it is not a sufficient instruction for understanding the meaning of the Great Perfection. It is the last chapter of nineteen chapters, taken from a cycle of four volumes, plus a fifth, all of which I have translated, and time permitting, will someday release. The purpose of this text, principally, is "liberation through hearing," that is one of the six liberations unique to Dzogchen. But liberation through hearing does not mean someone who hears the words of the text wakes up in this life. It means only that a seed has been planted.

Author: Malcolm

Date: Friday, January 11th, 2019 at 8:08 AM

Title: Re: The Nature of Mystical Experience

Content:

Seeker12 said:

I think you are underestimating the incredibly vast, subtle, etc skillful means of Buddhas and bodhisattvas. There is always an in.

Malcolm wrote:

I think you are imagining doctrines where they do not exist, and misconstruing the meaning of what does exist.

Unlike imaginary theistic gods, there are hard limitations on what buddhas and bodhisattvas can and cannot achieve.

Author: Malcolm

Date: Friday, January 11th, 2019 at 8:26 AM

Title: Re: The Nature of Mystical Experience

Content:

Malcolm wrote:

I think you are imagining doctrines where they do not exist, and misconstruing the meaning of what does exist.

Unlike imaginary theistic gods, there are hard limitations on what buddhas and bodhisattvas can and cannot achieve.

Seeker12 said:

On the individual nirmanakaya level, from the perspective of sentient beings, sure.

Nirmanakayas manifest in accordance with the karma of beings, in the perception of beings, and in accord with that karma, there are perceived limitations.

Malcolm wrote:

Just accept it. Buddhas cannot give us liberation. This is a limitation from their own side, not ours. Like it or not, Buddhas have inherent limitations. They are not omnipotent. Buddhas cannot create universes, create sentient beings, etc. They cannot place sentient beings in liberation, or they would have done so.

Author: Malcolm

Date: Friday, January 11th, 2019 at 8:43 AM

Title: Re: Does Mahayana lose its entire validity...

Content:

Wayfarer said:

It's simply one perspective amongst others, and I don't assume it's the only possible correct perspective.

Malcolm wrote:

There is an interesting article on pātālas here:

http://www.thlib.org/static/reprints/jiats/03/dls/mayerJIATS_03_2007.zip

Author: Malcolm

Date: Friday, January 11th, 2019 at 8:40 PM

Title: Re: Does Mahayana lose its entire validity...

Content:

PeterC said:

History is really an exercise in telling stories that make events of the past more readily comprehensible to people in the present. It's a branch of literature. I'm always going to be interested in research on the sources of Dharma texts. However I can't see a situation in which that research is going to change anything about how one practices.

Astus said:

Are people influenced by the various stories of the Buddha, his disciples, and later masters? If yes, then history matters. As for the influence of historical research on practice, it's often found in reform and revivalist movements. Some possible examples: <https://en.wikipedia.org/wiki/H%C5%8Dnen>, https://en.wikipedia.org/wiki/Menzan_Zuih%C5%8D, <https://en.wikipedia.org/wiki/Taixu> & https://en.wikipedia.org/wiki/Yin_Shun, <http://eng.cheontae.org/info/loader.php?hcode=jongjo/joongchangjo>, the https://en.wikipedia.org/wiki/Agon_Shu, https://en.wikipedia.org/wiki/Th%C3%ADch_Thanh_T%E1%BB%AB.

Malcolm wrote:

The question is whether history matters, rather whose history matters. And, Peter points out, history is not science.

Author: Malcolm

Date: Friday, January 11th, 2019 at 9:06 PM

Title: Re: The Nature of Mystical Experience

Content:

Malcolm wrote:

Expendable merit does not mean that one will necessarily meet the Dharma, I never asserted that it did. All expendable merit ensures is that one will take rebirth either in the three higher realms or as a powerful being in the three lower realms.

Grigoris said:

If expendable merit is not the cause for meeting the Dharma, then one can never meet the Dharma, since you have to be practicing the Dharma to generate merit that can be accumulated.

And this gives rise to another issue: If the two accumulations can lead to enlightenment,

that means that liberation can have mind as a cause.

Malcolm wrote:

No. Only the wisdom accumulation leads to awakening, the merit accumulation governs the possession of the major and minor marks.

Author: Malcolm

Date: Friday, January 11th, 2019 at 10:24 PM

Title: Re: The Nature of Mystical Experience

Content:

Malcolm wrote:

No. Only the wisdom accumulation leads to awakening, the merit accumulation governs the possession of the major and minor marks.

Grigoris said:

So you can have the major and minor marks without attaining awakening or you can attain awakening without displaying the major and minor marks?

Malcolm wrote:

Both. Also cakravartins possess the signs of major and minor marks of the mahāpuruṣa.

Author: Malcolm

Date: Friday, January 11th, 2019 at 10:27 PM

Title: Re: Does Mahayana lose its entire validity...

Content:

Malcolm wrote:

The question is [not] whether history matters, rather whose history matters. And, Peter points out, history is not science.

Astus said:

...history should not be viewed any different from fiction.

Malcolm wrote:

As it is said, "History is written by the victors."

Author: Malcolm

Date: Friday, January 11th, 2019 at 10:34 PM

Title: Re: The Nature of Mystical Experience

Content:

Grigoris said:

If expendable merit is not the cause for meeting the Dharma,

Malcolm wrote:

I never said it was not a cause for meeting the Dharma.

To review, merit is a name for positive actions.

There are two kinds of positive actions: contaminated and uncontaminated.

Contaminated merit is exhausted as soon as it ripens, therefore, it cannot be accumulated, per se. It's like cash under your bed. Once you've spent it, it's gone.

Uncontaminated merit is inexhaustible, in that it continues to ripen as positive results. Hence, it can be accumulated. It's like cash in an interest bearing account, it continues to produce value and increase on its own, even though it is being stored away.

Uncontaminated merit comes about from dedicating one's virtuous actions for the benefit of sentient beings, while simultaneously being cognizant there are no sentient beings to whom merit is being dedicated, there is no merit to dedicate, and no one dedicating such merit.

Author: Malcolm

Date: Friday, January 11th, 2019 at 10:38 PM

Title: Re: Does Mahayana lose its entire validity...

Content:

Astus said:

Presenting past events with an ideological bias is certainly a more common approach, especially when it comes to nationalism and religion. One of the main goals of history as an academic discipline (similarly to other scientific studies) is to eliminate such distortions as much as possible.

Malcolm wrote:

Academic disciplines introduce their own distortions.

Astus said:

So far it seems that there is no person or group trying to defend traditional views. Or do you know Tibetans (or others) who attempt to refute the academic history of Buddhism?

Malcolm wrote:

You need to get out more.

Author: Malcolm

Date: Friday, January 11th, 2019 at 10:49 PM

Title: Re: The Nature of Mystical Experience

Content:

Grigoris said:

If expendable merit is not the cause for meeting the Dharma,

Malcolm wrote:

I never said it was not a cause for meeting the Dharma.

To review, merit is a name for positive actions.

There are two kinds of positive actions: contaminated and uncontaminated.

Contaminated merit is exhausted as soon as its ripens, therefore, it cannot be accumulated, per se. It's like cash under your bed. Once you've spent it, its gone.

Uncontaminated merit is inexhaustible, in that it continues to ripen as positive results. Hence, it can be accumulated. It's like cash in an interest bearing account, it continues to produce value and increase on its own, even though it is being stored away.

Uncontaminated merit comes about from dedicating one's virtuous actions for the benefit of sentient beings, while simultaneously being cognizant there are no sentient beings to whom merit is being dedicated, there is no merit to dedicate, and no one dedicating such merit.

Grigoris said:

This (although very clear and informative) does not answer to the question, nor do away with the logic flaw.

Malcolm wrote:

There is no logic flaw.

Author: Malcolm

Date: Saturday, January 12th, 2019 at 12:11 AM

Title: Re: Does Mahayana lose its entire validity...

Content:

Astus said:

Most of such "Mahayana ideas" are present in non-Mahayana sources, like Dharmaguptaka, Mahasamghika, and Sarvastivadin teachings.

Wayfarer said:

For sure, and I did acknowledge that 'the Mahāyāna will say that these were all at least implicitly present in the Buddha's original teaching.' That is part of the genius of the Buddha - so many layers of meaning in the apparently simple teachings of 'the first turning' which could then be interpreted and give rise to whole schools.

Malcolm wrote:

There is no "original teaching of the Buddha." Why? Śākyamuni Buddha is not the original Buddha. There is no original Buddha.

Author: Malcolm

Date: Saturday, January 12th, 2019 at 1:07 AM

Title: Re: Does Mahayana lose its entire validity...

Content:

Wayfarer said:

For sure, and I did acknowledge that 'the Mahāyāna will say that these were all at least implicitly present in the Buddha's original teaching.' That is part of the genius of the Buddha - so many layers of meaning in the apparently simple teachings of 'the first turning' which could then be interpreted and give rise to whole schools.

Malcolm wrote:

There is no "original teaching of the Buddha." Why? Śākyamuni Buddha is not the original Buddha. There is no original Buddha.

Queequeg said:

This is one of those statements that ignores context and in the end just causes heat and sparks.

Malcolm wrote:

Even if we assume there wasn't any previous Buddhas, it is very clearly stated by Maitreyanatha that the three turnings are actually simultaneous, they happen together. Seeing them as sequential gives rise to many misconceptions, some of which, for example, your man Zhiyi suffered from, as well as many Tibetan commentators, including Longchenpa, Rangjung Dorje, and so on.

Author: Malcolm

Date: Saturday, January 12th, 2019 at 1:21 AM

Title: Re: Does Mahayana lose its entire validity...

Content:

Queequeg said:

This is one of those statements that ignores context and in the end just causes heat and sparks.

Malcolm wrote:

Even if we assume there wasn't any previous Buddhas, it is very clearly stated by Maitreyanatha that the three turnings are actually simultaneous, they happen together. Seeing them as sequential gives rise to many misconceptions, some of which, for example, your man Zhiyi suffered from.

Queequeg said:
LOL. Under your skin?

You misunderstand Zhiyi, so I'm just putting that comment aside.

Malcolm wrote:
No, I don't, but that is another matter.

Queequeg said:
Wayfarer and Astus are working within a view that supposes linear course of development.

Malcolm wrote:
This is not a Dharma view.

Queequeg said:
You're responding with particular teachings about the instantaneousness of the teachings. Your response is not actually responding except to implicitly assert that your view is correct and considering Dharma as unconnected to history.

Malcolm wrote:
Dharma is connected to Dharma history.

The putative "history" of the academic study of "Buddhism" is just forensics, and not even very good forensics, at that.

Author: Malcolm
Date: Saturday, January 12th, 2019 at 1:44 AM
Title: Re: Does Mahayana lose its entire validity...
Content:

Queequeg said:
The study of history in the Academy is more than just forensics, and you know that.

Malcolm wrote:
No, it is just forensics.

Author: Malcolm
Date: Saturday, January 12th, 2019 at 5:11 AM
Title: Re: Does Mahayana lose its entire validity...
Content:

Malcolm wrote:
Śākyamuni Buddha is not the original Buddha. There is no original Buddha.

Wayfarer said:

Is there an unborn? An unconditioned? An unmade?

Malcolm wrote:

Ultimately, no.

The unborn, uncompounded, and unmade are precisely defined in the sūtra which addresses them in contrast to the born, the compounded, and the made; that makes the unborn, the uncompounded, and the unmade relative and not ultimate.

Author: Malcolm

Date: Saturday, January 12th, 2019 at 5:25 AM

Title: Re: Does Mahayana lose its entire validity...

Content:

Wayfarer said:

in which sūtra are they precisely defined thus?

There is, monks, an unborn[1] — unbecome — unmade — unfabricated. If there were not that unborn — unbecome — unmade — unfabricated, there would not be the case that escape from the born — become — made — fabricated would be discerned. But precisely because there is an unborn — unbecome — unmade — unfabricated, escape from the born — become — made — fabricated is discerned

Malcolm wrote:

<https://www.accesstoinight.org/tipitaka/kn/ud/ud.8.03.than.html>

Wayfarer said:

And aren't we on the slippery slope to nihilism in saying that?

Malcolm wrote:

Not in the slightest.

Wayfarer said:

That nothing is real whatever?

Malcolm wrote:

If you can show me something real, then you can show me something that is not empty. Since there is nothing that is not empty, how could you ever show me anything that is real? It is all just dependent designation.

Author: Malcolm

Date: Saturday, January 12th, 2019 at 1:53 PM

Title: Re: Does Mahayana lose its entire validity...

Content:

Wayfarer said:

in which sūtra are they precisely defined thus?

There is, monks, an unborn[1] — unbecome — unmade — unfabricated. If there were not that unborn — unbecome — unmade — unfabricated, there would not be the case that escape from the born — become — made — fabricated would be discerned. But precisely because there is an unborn — unbecome — unmade — unfabricated, escape from the born — become — made — fabricated is discerned

Malcolm wrote:

<https://www.accesstoinsight.org/tipitaka/kn/ud/ud.8.03.than.html>

Wayfarer said:

And aren't we on the slippery slope to nihilism in saying that?

Malcolm wrote:

Not in the slightest.

Wayfarer said:

That nothing is real whatever?

Malcolm wrote:

If you can show me something real, then you can show me something that is not empty. Since there is nothing that is not empty, how could you ever show me anything that is real? It is all just dependent designation.

Wayfarer said:

Yes, I am very familiar with that verse - "there is, monks...", which I take to mean, 'there is an unborn, unconditioned'. I don't take that to mean something which is only real as a matter of definition. Can I 'show it to you'? Well, that's a different question; the Buddha says 'the dharmas of which I speak are deep, profound, difficult to fathom, perceivable only by the wise;' that too I take to be a reference to reals, not to verbal distinctions.

With respect to the 'two extreme views' of eternalism and nihilism, what do you take 'nihilism' to mean?

Malcolm wrote:

Annihilationism is the claim that something which now exists becomes nothing.

Author: Malcolm

Date: Sunday, January 13th, 2019 at 12:13 AM

Title: Re: Does Mahayana lose its entire validity...

Content:

smcj said:

The naive are attached to forms;
The mediocre are detached from them.
Those with the highest intelligence understand
The nature of forms, and thus are freed.
I hadn't heard that before. Nice. Thanks.

Seeker12 said:

<https://www.amazon.com/Nagarjunas-Yuktisastika-Candrakirtis-Commentary-Yuktisastikavrrti/dp/0975373420>

Very good and very eclipsed it seems by the MMK in terms of being known/studied. IMO. Some of the language/translational choices are, IMO, maybe not entirely ideal, but the gist gets through.

Malcolm wrote:

These texts such as the Yuktisastika, etc., are important supplements to the MMK. They are quite well known and studied in the Indo Tibetan tradition.

Author: Malcolm

Date: Sunday, January 13th, 2019 at 12:42 AM

Title: Re: Mind essence introduced in advaita and TB

Content:

bhava said:

What are common points and differences in the way mind essence is introduced (how the recognition is further developed) in tibetan buddhism and in advaita vedanta system?

Malcolm wrote:

Advaita and Buddhadharma have nothing in common at all, apart from a shared theory that suffering is a result of afflictions. Their respective solutions to this problem are like the difference between night and day, however.

Vaktar said:

Without Buddhism -- especially without the influence of Nagarjuna and and at least some of the Buddhist logicians, Advaita would never have developed as much as it did. Granted it's just some wierd mold samples in Buddhism's petri dish. But without agar, nothing much grows there. Vedanta is an opportunistic growth in the rich context of Indian Buddhist culture.

So you can't dismiss their commonality out of hand so glibly, without ignoring historical context.

Malcolm wrote:

I pretty well aware of the historical context. Shankara went to great lengths to prophylactically reject the ideas that his POV was derived from Mahāyāna, as anyone who has actually read Shankara will know.

The main claim for Buddhist influence on Shankara comes from the fact that his paramaguru was a guy named Gaudapāda, the fourth chapter of whose Agamaśāstra seems to borrow heavily from Madhyamaka and Yogacāra arguments, somewhat indiscriminately, to refute Samkhya and Vaiśeṣika scholars, and to propose ajativāda. However, given that Shankara does in fact go to great lengths to forestall the criticism of being a crypto-Buddhist, this should perhaps lead us to conclude that he wasn't a crypto-Buddhist,, and that his opponents such as Vijñāna Bhikṣu, Ramanuja, and so on, were all just a bit lazy in their thinking.

Author: Malcolm

Date: Sunday, January 13th, 2019 at 12:49 AM

Title: Re: Mind essence introduced in advaita and TB

Content:

Vaktar said:

In principle, Dzogchen can be introduced by a teacher to a student without relying on any external indication whatsoever, mind-to-mind, as it were.
There's no such notion in Vedanta, as far as I know.

Malcolm wrote:

There is no such idea in Dzogchen either. The transmission of the transcendent state of the victors (rgyal ba dgongs rgyud) is not some telepathic communication.

Vaktar said:

To study Vedanta one must study the scriptures. Dzogchen has its abundance of scriptures as well, but they are not absolutely essential to the transmission, or empowerment of Dzogchen.

Malcolm wrote:

They are pretty essential to the understanding of Dzogchen.

Vaktar said:

Dzogchen requires a teacher (much like Vedanta) to facilitate the process. But unlike Vedanta, there is supposed to be a "Eureka" moment, in one's practice, and/or at the moment of introduction from one's teacher.

Malcolm wrote:

Well, yes and no. Some people like ChNN report such instances, but he also clarifies that not everyone has this same kind of experience that he had.

Further, Dzogchen is beyond mind, therefore, it cannot be proven with verbal formulas and it cannot be refuted by them. Dzogchen also cannot be confirmed with words.

Author: Malcolm

Date: Sunday, January 13th, 2019 at 1:04 AM

Title: Re: Does Mahayana lose its entire validity...

Content:

Malcolm wrote:

These texts such as the Yuktisastika, etc., are important supplements to the MMK. They are quite well known and studied in the Indo Tibetan tradition.

Seeker12 said:

Indeed, I was perhaps unclear in my intent - it seems that for those that undertake self-study outside of a formal Buddhist educational support system, the MMK is very well known compared to things like this, and in my opinion the yuktisastika might be a good one for more people to study is all. I feel like it's generally a bit under-known, but that may just be my perception.

Malcolm wrote:

They are good to study, not only the 60, but also the 70.

Author: Malcolm

Date: Sunday, January 13th, 2019 at 2:35 AM

Title: Re: Romney

Content:

Nicholas Weeks said:

Dennis Prager on new Senator Romney:

<https://www.dailywire.com/news/42100/prager-mitt-romney-fails-again-dennis-prager>
When Donald Trump sought the Republican presidential nomination, I was convinced he had no ideology. And I could not identify any convictions. I therefore opposed his nomination. But I vigorously supported his campaign for president and hoped my original assessment was wrong. Lo and behold, Trump turns out to have the most solid conservative convictions of almost any Republican politician since Ronald Reagan — and an almost preternatural amount of courage to put them into practice.

Malcolm wrote:

What this guy did not understand at first, and has now come to embrace, is Donald J. Trump' completely racist convictions, which pose as conservatism.

Author: Malcolm

Date: Sunday, January 13th, 2019 at 10:53 PM

Title: Re: What are the Undeniables of Dzogchen Practice?

Content:

Crazywisdom said:

What are those facts beyond change of Dzogchen Practice? What are the points that simply cannot be denied, or refuted by anyone?

Malcolm wrote:

Direct perception.

Author: Malcolm

Date: Sunday, January 13th, 2019 at 10:53 PM

Title: Re: Mind essence introduced in advaita and TB

Content:

Malcolm wrote:

Further, Dzogchen is beyond mind, therefore, it cannot be proven with verbal formulas and it cannot be refuted by them. Dzogchen also cannot be confirmed with words.

Sherab said:

Does this mean

(1) that Dzogchen is beyond cause and effect?

Malcolm wrote:

Dzogchen is the result that arose without a cause.

Sherab said:

(2) that Dzogchen is not a phenomenon (where phenomenon is that which exists only in the relative realm of subject and object)?

Malcolm wrote:

Dzogchen is the single state of all relative and ultimate phenomena.

Sherab said:

(3) that Dzogchen is beyond dependent origination?

Malcolm wrote:

Refer to item two.

Sherab said:

(4) that Dzogchen is not a noumenon (where a noumenon is something that is independent of the a non-dual mind, a mind that does not have a subject-object mode of perception)?

Malcolm wrote:

Refer to item two.

Author: Malcolm

Date: Monday, January 14th, 2019 at 12:16 AM

Title: Re: What is Dzogchen?

Content:

smcj said:

Dzogchen is the single state of all relative and ultimate phenomena.

If you were to go to an "Introduction to Western Philosophy 101" class and put on the final exam...

Fill in the blank; _____ is the single state of all relative and ultimate phenomena.

...what would be the correct answer?

Malcolm wrote:

There would be no correct answer since the notion of relative and ultimate phenomena are considered utterly different in Western Philosophy. And, the single state of all relative and ultimate phenomena being referred to here is prajñāpāramita.

Author: Malcolm

Date: Monday, January 14th, 2019 at 12:23 AM

Title: Re: "From the beginning"

Content:

Jeff H said:

Could someone clarify for me why I find the phrase "from the beginning" so often in Dzogchen? In context it seems to mean that such and such has never not been the case. But the word "beginning" seems to imply a first cause and first event. Instead of "[it] has been pure from the beginning", why does not say, "[it] has always been pure"? What's the real meaning of "beginning" here?

Malcolm wrote:

In some Dzogchen texts, "beginning" refers to putative state prior to the separation of samsara and nirvana. But it is not to be taken too literally. The term ye nas generally forms part of a compound past participle phrase of whatever verb is being used in the sentence. Sometimes it needs to be translated as "primordially," when an adjectival use is indicated.

Some phrases, like ka nas dag pa, for example, are also compound past participle phrases. In general, we can understand such compound past participle phrases as indicating that something is innate. In sutras, one does not find ka nas dag pa, but one does find very frequently gzod ma nas dag pa, which is identical in meaning. This "pure from the beginning" just means "innately pure."

Author: Malcolm

Date: Monday, January 14th, 2019 at 12:32 AM

Title: Re: Favorite Sutra?

Content:

Malcolm wrote:

The Ārya-aṣṭasāhasrikā-prajñāpāramitā specifically, and all Prajñāpāramita sūtras in general.

Author: Malcolm

Date: Monday, January 14th, 2019 at 1:10 AM

Title: Re: What is Dzogchen?

Content:

smcj said:

If you were to go to an "Introduction to Western Philosophy 101" class and put on the final exam...

Fill in the blank; _____ is the single state of all relative and ultimate phenomena.

...what would be the correct answer?

Malcolm wrote:

There would be no correct answer since the notion of relative and ultimate phenomena are considered utterly different in Western Philosophy. And, the single state of all relative and ultimate phenomena being referred to here is prajñāpāramita.

smcj said:

The question was asked in the context of a western philosophy 101 class.

Malcolm wrote:

AP students only.

Author: Malcolm

Date: Monday, January 14th, 2019 at 1:20 AM

Title: Re: Important Kagyu texts

Content:

Miroku said:

Hi,

I would like to deepend my understanding and so would like to ask which Kagyu and especially Drikung Kagyu texts are important for a study? Are there some sutras which are improtant for Tibetan Buddhism? Which works that have been translated to english from (Drikung) Kagyu masters are important?

Malcolm wrote:

The three basic texts of the Kagyu school are: the Hevajra Tantra, the Uttarat Tantra, and Gampopa's Ornament of Liberation.

Author: Malcolm

Date: Monday, January 14th, 2019 at 2:32 AM

Title: Re: Tulsi Gabbard

Content:

SonamTashi said:

No matter what happens, I think it is safe to assume 8-9 out of 10 Rupublicans are going

to vote red. So Trump/Republicans certainly have a chance.

However, the reason the Dems lost in 2016 was because of an uninspired base.

Malcolm wrote:

They didn't lose. They won the popular vote by by four million.

SonamTashi said:

They simply couldn't inspire conviction in their candidate.

Malcolm wrote:

No, they lost on a technicality.

SonamTashi said:

This time around, I don't think Democrats need to inspire conviction in any specific candidate. Democratic Party voters are appalled by Trump, and they're going to get out and do all they can to vote him out. So 80-90% of Dems are going to vote blue no matter what happens.

Malcolm wrote:

Everyone who is not a racist is appalled by Trump.

SonamTashi said:

For comparison: average approval rating this far into a first term is 56%, so Trump is 17% lower than average. I doubt he survives that.

Malcolm wrote:

I agree. At this point, he has made such a mess, it seems impossible he could pull off an actual win, like Bush in 2004.

SonamTashi said:

The one thing that would lead to a Trump victory would be if fringe groups like QAnon are not as fringe as they appear.

Malcolm wrote:

Trump can only win the next election through election fraud, IMO.

Author: Malcolm

Date: Monday, January 14th, 2019 at 2:40 AM

Title: Re: Important Kagyu texts

Content:

Miroku said:

Hi,

I would like to deepend my understanding and so would like to ask which Kagyu and

especially Drikung Kagyu texts are important for a study? Are there some sutras which are important for Tibetan Buddhism? Which works that have been translated to English from (Drikung) Kagyu masters are important?

Malcolm wrote:

The three basic texts of the Kagyu school are: the Hevajra Tantra, the Uttaratantra, and Gampopa's Ornament of Liberation.

Miroku said:

Thank you!

Since I don't have Hevajra Empowerment I presume it is out of reach for the moment.

The Uttaratantra do you mean

http://www.rigpawiki.org/index.php?title=Uttaratantra_Shastra? Since it is supposed to be mahayana, it should be available even without lung, right?

What about the Chakrasamvara tantra? Is it also important for the Kagyu, since nowadays Chakrasamvara is now basically THE yidam of Kagyu? Can it be studied if one has received the initiation into Chakrasamvara?

Malcolm wrote:

Despite the fact that Chakrasamvara seems to be one of the main yidams of the Kagyu school, nevertheless, the main tantra they study is Hevajra. You need the wang at minimum to study either scripture.

Author: Malcolm

Date: Monday, January 14th, 2019 at 4:16 AM

Title: Re: What are the Undeniables of Dzogchen Practice?

Content:

Crazywisdom said:

What are those facts beyond change of Dzogchen Practice? What are the points that simply cannot be denied, or refuted by anyone?

Malcolm wrote:

Direct perception.

Crazywisdom said:

Ok what else does this entail?

Malcolm wrote:

It cannot be discussed in an open forum.

Author: Malcolm

Date: Monday, January 14th, 2019 at 4:25 AM

Title: Re: Important Kagyu texts

Content:

Malcolm wrote:

Despite the fact that Cakrasamvara seems to be one of the main yidams of the Kagyu school, nevertheless, the main tantra they study is Hevajra. You need the wang at minimum to study either scripture.

Miroku said:

Just to make it clear, at least wang for either deity is enough. There is no separate thing for the tantras. And the shastra can be studied without anything. Correct?

Malcolm wrote:

Yes, the wang for either deity.

Author: Malcolm

Date: Monday, January 14th, 2019 at 9:28 AM

Title: Re: What are the Undeniables of Dzogchen Practice?

Content:

Crazywisdom said:

Ok what else does this entail?

Malcolm wrote:

It cannot be discussed in an open forum.

Crazywisdom said:

Well for one, you've mentioned rebirth in a Pure Land just from this direct perception. Not discussable?

Malcolm wrote:

It's better not to discuss these things in detail. They won't have faith in them, and they will slander the Dharma in their ignorance.

Author: Malcolm

Date: Tuesday, January 15th, 2019 at 10:52 PM

Title: Re: Mind essence introduced in advaita and TB

Content:

Wayfarer said:

But I now realise that Buddhists traditionally saw the Hindu sages as heretics and adversaries, to be defeated in debate and generally viewed with disdain. I was a bit shocked when I first encountered that. Now that I understand the historical context a little better, I can understand it, kind of. But the world is a global village, and a very different context for the discussion. I remember the cross-cultural Christian Advaitin, Bede Griffith, remarking once that the real adversary of any spiritual philosophy today is the scientific materialism which rules the secular west, which sees all consciousness

as a mere adaption, and that devotees of all traditions would do well to remember it.

Malcolm wrote:

I would much rather live in a world where scientific materialism rules the secular west, than a world in which the west becomes taken over by the batshit crazy evangelical Christians, who are in fact no different in their thinking that ISIS, the Taliban, etc. At least, scientific materialism operates from an evidence-based perspective, even if it is not complete picture. Candrakīrti observes that Buddhists in reality are very similar to Carvakas, ancient Indian materialists, with the exception that Buddhists accept the dependent origination of individual consciousness, whereas Carvakas asserted that "things just happen."

The issue at hand is the incompatibility of Theism in any of its forms, with Buddhism. Even Advaita is, in the end, a substantialist metaphysical system. Only Buddhism can claim to be free of substantialist metaphysics. What substantialist ideas there are in Buddhism in the Nikāya schools are arguably the result of the influence of Western ideas that came to India through the conquest of Bactria by Alexander. But where they are present in lower schools, they are negated in Mahāyāna.

Author: Malcolm

Date: Tuesday, January 15th, 2019 at 10:54 PM

Title: Re: Mind essence introduced in advaita and TB

Content:

Wayfarer said:

But I now realise that Buddhists traditionally saw the Hindu sages as heretics and adversaries, to be defeated in debate and generally viewed with disdain.

tatpurusa said:

Though I am aware that historically there have been a lot of debate between Buddhist and Hindu scholars, I am nevertheless not sure that this has been the general attitude of high practitioners.

Malcolm wrote:

Have you read Buddhist history? The stories of Āryadeva, Dharmakīrti, Virupa, Tilopa, etc., defeating Hindus in both debate and magical battles?

Author: Malcolm

Date: Tuesday, January 15th, 2019 at 11:02 PM

Title: Re: Mind essence introduced in advaita and TB

Content:

Sherab said:

What is the difference between stating that "Dzogchen is the result that arose without a cause" and "Dzogchen has no cause and therefore is not a result?"

...

If there is a difference, what then is the difference?

Malcolm wrote:

The result has always been there to be realized.

Sherab said:

What is the meaning of ultimate in "ultimate phenomena"?

Malcolm wrote:

The limit of analysis, that is all ultimate (paramārtha) means.

Author: Malcolm

Date: Tuesday, January 15th, 2019 at 11:08 PM

Title: Re: What is Dzogchen?

Content:

Malcolm wrote:

I once forced Khenpo Tsultrim Gyatso to admit (I have a witness, incidentally) that there was no substantial difference between Advaita Vedanta and Gzhan stong in terms of how they presented their view.

smcj said:

<https://dharmawheel.net/viewtopic.php?f=48&t=8318&p=102251&hilit=advaita%20greg#p102251>

I think it important to acknowledge how epic Malcolm's accomplishment is in that boast. Khenpo Tsultrim would be loathe to admit that his personal view was equivalent to a tirthika heresy. Khenpo Tsultrim doesn't speak English, so Malcolm had to best him in Tibetan. And Khenpo Tsultrim is one of the top Kagyu Khenpos. That's freaking amazing. And I believe Malcolm. I have confidence he is capable of such a thing. I do not believe he just make that up.

PeterC said:

With no disrespect meant to either Malcolm or KTG, I would need a bit more context on the nature of the similarity/difference before concluding that Shentong was monistic

Malcolm wrote:

There are structural similarities in the way gzhan stong and Advaita articulate the distinction between ultimate and relative. According to gzhan stong, the ultimate (parinispāna) is empty of all relative phenomena (paratantra and parikalpita), and is utterly distinct from it. Likewise, nirguṇa brahmin is devoid of māyā. In this respect they are structurally similar. KTG admitted this structural similarity, and protested, that nevertheless, there is no buddhahood in Advaita. This conversation was conducted with

his translator, Jim Scott, it happened in 1992, so I doubt Scott would remember.

However, this does not make gzhan stong monistic. My point was quite different.

Author: Malcolm

Date: Tuesday, January 15th, 2019 at 11:12 PM

Title: Re: What is Dzogchen?

Content:

smcj said:

BTW, just for the record, these days I personally am gravitating away from Shentong and towards what I think Situ R. calls "rongtong ma yin gag" (?). From what I could make of his explanation, it is basically Madhyamaka with the positive qualities of Buddha Nature naturally occurring. That way emptiness can be presented as the tetra lemma, but also having spontaneous positive qualities, without the whole problem of positing an unmanifest sub-stratum, etc. It splits the difference.

Malcolm wrote:

In other words, you are leaning towards a true Madhyamaka understanding of the buddhanature doctrine, more like Longchenpa and less like Dolbupa.

This is a good thing. Tathāgatagarbha is not necessarily in conflict with the view of Nāgārjuna and Candrakīrti, though it still remains a provisional doctrine that requires some interpretation.

Author: Malcolm

Date: Tuesday, January 15th, 2019 at 11:39 PM

Title: Re: Mind essence introduced in advaita and TB

Content:

tatpurusa said:

Though I am aware that historically there have been a lot of debate between Buddhist and Hindu scholars, I am nevertheless not sure that this has been the general attitude of high practitioners.

Malcolm wrote:

Have you read Buddhist history? The stories of Āryadeva, Dharmakīrti, Virupa, Tilopa, etc., defeating Hindus in both debate and magical battles?

tatpurusa said:

Yes.

But I have also read about Mahasiddhas who initiated both Buddhist and Hindu Lineages.

Malcolm wrote:

Umm, Gorakshanātha is rather the exception than the rule.

Author: Malcolm

Date: Wednesday, January 16th, 2019 at 12:58 AM

Title: Re: Mind essence introduced in advaita and TB

Content:

tatpuruṣa said:

And also Mīna/Matsyendra/Luipa

Grigoris said:

There is no mention in Luipa's biography that he held a Hindu lineage. Just that his teacher was Savaripa.

You are right about Mīnapa though. He is supposed to have received his practice directly from Mahadeva himself.

Malcolm wrote:

Goraksanātha was his disciple.

Author: Malcolm

Date: Wednesday, January 16th, 2019 at 1:01 AM

Title: Re: Mind essence introduced in advaita and TB

Content:

Grigoris said:

There are four Nath Siddhas mentioned among the 84 Mahasiddhas: Goraksha, Caurangipa, Kantalipa and Carbaripa.

Malcolm wrote:

Still exceptions, not the rule.

Author: Malcolm

Date: Wednesday, January 16th, 2019 at 1:36 AM

Title: Re: Mind essence introduced in advaita and TB

Content:

Grigoris said:

There are four Nath Siddhas mentioned among the 84 Mahasiddhas: Goraksha, Caurangipa, Kantalipa and Carbaripa.

Malcolm wrote:

Still exceptions, not the rule.

tatpuruṣa said:

Sure, a minority of 5 (with Minapa) among 84.

My original point was that contrary to scholars who during Buddhist history consistently argued against Hinduism I am not sure that this was the general attitude among the highest practitioners (like Mahasiddhas) too.

Malcolm wrote:

it most definitely was the attitude -- just look at the origin story of Heruka. Look at the accounts of Virupa, Guru Rinpoche, Tilopa, etc. subjugating Hindus, and it continues in Tibet with many stories of Buddhists defeating Bonpos both in debate and in contests of magic.

Author: Malcolm

Date: Wednesday, January 16th, 2019 at 1:41 AM

Title: Re: Interesting excerpt from the (Hindu) Mahanirvana Tantra

Content:

Pero said:

Not really. We aren't all part of a tathagatagarbha.

Grigoris said:

I think you are being overly literal in the interpretation of the passage.

The Tathagatagarbha is also referred to as the Dharmadhatu in some traditions, where the Dharmadhatu is the ground/space of all existence.

Malcolm wrote:

Tathāgatagarbha is also referred to in the Lanka as the all-basis consciousness and as a term for those who are afraid of emptiness.

Author: Malcolm

Date: Wednesday, January 16th, 2019 at 1:47 AM

Title: Re: Interesting excerpt from the (Hindu) Mahanirvana Tantra

Content:

tatpurusa said:

The nature of mind is ultimate reality and can never be obscured nor is it latent. It is simply as it is.

Malcolm wrote:

What do you mean by the nature of the mind? Its emptiness?

tatpurusa said:

All possible phenomena are latent within the infinite potentiality of emptiness, not the

nature of mind.

Malcolm wrote:

The nature of the mind is not empty?

tatpuruṣa said:

Avidyā is the incapacity of the conditioned ordinary mind to operate outside its concepts and categories.

Malcolm wrote:

Thus it obscures the nature of the mind, just as clouds cover the sun, from the perspective of someone standing on the ground in a rainstorm. It does not mean the sun as has ceased shining. But the sun is obscured for such a person.

Author: Malcolm

Date: Wednesday, January 16th, 2019 at 2:08 AM

Title: Re: Mind essence introduced in advaita and TB

Content:

Malcolm wrote:

it most definitely was the attitude -- just look at the origin story of Heruka. Look at the accounts of Virupa, Guru Rinpoche, Tilopa, etc. subjugating Hindus, and it continues in Tibet with many stories of Buddhists defeating Bonpos both in debate and in contests of magic.

tatpuruṣa said:

And those "subjugations" had utterly political reasons ...

Malcolm wrote:

The point is that it contradicts your assertion that Mahāsiddhas were somehow above entering into the fray. In fact the opposite is true. The usual story is that once a Hindu [or a Bonpo] would lose in debate, they would resort to sorcery, and would be defeated.

Author: Malcolm

Date: Wednesday, January 16th, 2019 at 2:19 AM

Title: Re: Open call for Moderator suggestions

Content:

Admin_PC said:

We're looking to back-fill 2, preferably 3 moderator positions.

Would appreciate any serious suggestions or volunteers.

It would be nice to have at least one candidate with a background in Vajrayana.

Malcolm wrote:

Rotating moderation staff to prevent concentration of authority and burnout.

Author: Malcolm

Date: Wednesday, January 16th, 2019 at 2:44 AM

Title: Re: Interesting excerpt from the (Hindu) Mahanirvana Tantra

Content:

tatpuruṣa said:

The nature of mind is ultimate reality and can never be obscured nor is it latent. It is simply as it is.

Malcolm wrote:

What do you mean by the nature of the mind? Its emptiness?

tatpuruṣa said:

Emptiness, clarity and their inseparability is nature of mind.

Malcolm wrote:

So here you mean clarity is ultimate? How can the nature of mind be ultimate if it is held to have parts?

What you said above is, "All possible phenomena are latent within the infinite potentiality of emptiness, not the nature of mind."

So are you saying that all phenomena are not possible within the nature of mind? Or is there some typo here?

tatpuruṣa said:

It [avidyā] does not obscure anything.

We are just looking with the wrong instrument.

The ordinary conditioned mind being just another sense organ; we could say it is like trying to smell with our eyes.

Malcolm wrote:

With what faculty does one see the nature of the mind, if not with the mind itself?

Author: Malcolm

Date: Wednesday, January 16th, 2019 at 3:49 AM

Title: Re: Interesting excerpt from the (Hindu) Mahanirvana Tantra

Content:

tatpuruṣa said:

Emptiness, clarity and their inseparability is nature of mind.

Malcolm wrote:

So here you mean clarity is ultimate? How can the nature of mind be ultimate if it is held to have parts?

tatpuruṣa said:

Nature of mind has no parts. These are aspects of the nature, not parts. And they are not different from one another.

Even so, being concepts they are just attempts by the masters to express the inexpressible experience.

They are just meant as a help to recognize it.

Malcolm wrote:

So, since you hold clarity as ultimate, how can it cognize or be aware of anything, including itself?

tatpuruṣa said:

The nature of mind is not latent (referring to krodha's saying "latent and unrecognized nature of mind") and not contained in anything.

Malcolm wrote:

When krodha says the nature of the mind is "latent," he means it is not something which is obvious to everyone. For example, like a crocodile under the water.

tatpuruṣa said:

Because the nature is not an object, not a phenomenon, not a concept but emptiness which is infinite potentiality.

All possible phenomena appear from the nature, within the nature and liberate back to the nature.

They have no separate, inherent existence.

Malcolm wrote:

So you are claiming a nonphenomena as a source of phenomena? How does that happen?

tatpuruṣa said:

The ordinary conditioned mind operates only with objects, categories, concepts. That is all.

The nature of mind is not an object, not a concept, not a phenomenon.

So the ordinary mind cannot perceive it, because it is looking for an object outside or inside of itself.

It can of course make a concept and an object out of the nature of mind through abstraction, but this is not real experience.

This is why it will never be able to perceive it

Malcolm wrote:

So here, you are absolutely claiming that the mind can never see its own nature. Right?

tatpurusa said:

The clarity of the nature of mind means it is self-aware.

Malcolm wrote:

What do you mean by self-aware? Is this clarity of the nature of the mind part of the mind or something different than the mind?

If it is not different than the mind, why claim the mind cannot see its own nature?

If it is different than the mind, why call it the nature of the mind since it is other than the mind?

tatpurusa said:

The way of recognizing nature is direct perception, not through the conceptual mind.

Malcolm wrote:

Direct perception with what instrument of perception?

Author: Malcolm

Date: Wednesday, January 16th, 2019 at 3:53 AM

Title: Re: Tulsi Gabbard

Content:

MiphamFan said:

They should get a genuine left-leaning candidate willing to fight the banks, the military-industrial complex, and to develop American industry to inspire the flyover states.

Malcolm wrote:

No, we should just eliminate the electoral college so that the progressive west coast and the east coast (where most of the population is) cease to be held hostage by the regressive politics of the middle.

Author: Malcolm

Date: Wednesday, January 16th, 2019 at 3:57 AM

Title: Re: Tulsi Gabbard

Content:

PeterC said:

The democrat candidate who would be most likely to beat trump is probably Sanders.

Malcolm wrote:
Bernie 2020.

Author: Malcolm
Date: Wednesday, January 16th, 2019 at 3:57 AM
Title: Re: Tulsi Gabbard
Content:
Queequeg said:
I've been a fan of Gabbard for a while.

She's retired Navy.

Malcolm wrote:
No, she active in the Hawaii Army National Guard, with the rank of major.

Author: Malcolm
Date: Wednesday, January 16th, 2019 at 9:20 AM
Title: Re: Mind essence introduced in advaita and TB
Content:
Adamantine said:
How does all of this history of Buddhist tantrikas battling Hindus or Bonpos in debate, winning and apparently humiliating them.. jive with the 12th root downfall of the 14? "To cause those beings who have faith To grow disillusioned is the twelfth.", as I was taught this applies to those with faith in other traditions, not just other Buddhists...

Malcolm wrote:
It does not in fact apply, since these Hindus and Bonpos actively sought to harm Buddhadharma, or so it is told.

Author: Malcolm
Date: Wednesday, January 16th, 2019 at 10:50 PM
Title: Re: The Nature of Mystical Experience
Content:
Nicholas Weeks said:
Does the buddhadharma have one and only one definition of nirvana?

Malcolm wrote:
Pretty much.

Author: Malcolm
Date: Wednesday, January 16th, 2019 at 10:53 PM
Title: Re: Tulsi Gabbard

Content:

Nemo said:

The irony about Gabbard is her antiwar views...that makes her so unpalatable to the elites.

Malcolm wrote:

I don't think that's it. It might have a little to do with the Assad thing...

Author: Malcolm

Date: Wednesday, January 16th, 2019 at 10:56 PM

Title: Re: Mind essence introduced in advaita and TB

Content:

Adamantine said:

How does all of this history of Buddhist tantrikas battling Hindus or Bonpos in debate, winning and apparently humiliating them.. jive with the 12th root downfall of the 14? "To cause those beings who have faith

To grow disillusioned is the twelfth.", as I was taught this applies to those with faith in other traditions, not just other Buddhists...

Malcolm wrote:

It does not in fact apply, since these Hindus and Bonpos actively sought to harm Buddhadharma, or so it is told.

Adamantine said:

I see. So that's a context for one type of exception..

Malcolm wrote:

Aside from that, there is the fact that 12th samaya only applies to Buddhists. It has nothing to do with nonbuddhists at all, despite what you may have been told.

Author: Malcolm

Date: Wednesday, January 16th, 2019 at 11:06 PM

Title: What is the nature of mind?

Content:

Malcolm wrote:

So, since you hold clarity as ultimate, how can it cognize or be aware of anything, including itself?

tatpurusa said:

So you say nature of mind is not self-aware? How do you reconcile this with Dzogchen?

Malcolm wrote:

This kind of self-awareness is rejected in Dzogchen teachings, since it does not go beyond the level of yogacāra and leads to the formless realms.

With respect to this: Phenomena are created by avidya and are illusion by definition. They originate from the incapacity of the conceptual mind to perceive reality as it is. This contradicts your assertion that phenomena are created by the nature of the mind:

tatpuruṣa said:

All possible phenomena appear from the nature, within the nature and liberate back to the nature.

Malcolm wrote:

With respect to this statement:

Maybe you think "nature of mind" (not nature of "the" mind!) is a possession or a part of the mind.

If it isn't an aspect of mind, it is stupid to call it "nature of mind," or "nature of the mind" since it is something different from "mind" or "the mind." (The presence or absence of the article "the" does not change the meaning at all).

tatpuruṣa said:

Why would you need an instrument to perceive something that is not dualistically separate from the perceiver?

Malcolm wrote:

Direct perceptions require subject apprehenders and apprehended objects. If you claim the nature of the mind needs to be directly perceived, you have to define both the means of perception as well as the object being perceived.

Author: Malcolm

Date: Thursday, January 17th, 2019 at 12:16 AM

Title: Re: Interesting excerpt from the (Hindu) Mahanirvana Tantra

Content:

Malcolm wrote:

This kind of self-awareness is rejected in Dzogchen teachings, since it does not go beyond the level of yogacāra and leads to the formless realms.

Grigoris said:

So, are you saying that Yogachara is not a valid path of liberation and that it only leads to rebirth in the formless realms?

Malcolm wrote:

In terms of philosophical positions, this assertion (that self-aware clarity is ultimate) does not go beyond Yogacāra. As a consequence, meditating from a perspective that

holds that such self-aware clarity is ultimate leads to rebirth in the formless realms at best.

And yes, the Yogacāra position will not lead to the path of seeing, since it is realist position, and is refuted in detail by such Mādhyamika authors as Āryavimuktisena, Candrakīrti, Bhāva, Śāntideva, Śāntarakṣita, Atisha, and so on

Author: Malcolm

Date: Thursday, January 17th, 2019 at 12:24 AM

Title: Re: The Nature of Mystical Experience

Content:

Nicholas Weeks said:

Does the buddhadharma have one and only one definition of nirvana?

Malcolm wrote:

Pretty much.

Grigoris said:

Really? So the Nirvana of an Arhat is the same as the Nirvana of a Samyak-Sambuddha?

Malcolm wrote:

Yes.

Author: Malcolm

Date: Thursday, January 17th, 2019 at 12:25 AM

Title: Re: The Nature of Mystical Experience

Content:

Nicholas Weeks said:

The Xtian Dean Inge gives some definitions,

Malcolm wrote:

everyone of which is irrelevant is this forum.

Author: Malcolm

Date: Thursday, January 17th, 2019 at 12:30 AM

Title: Re: Tulsi Gabbard

Content:

Queequeg said:

I want someone who at a gut level cares about people, stands with middle and working classes, understands the gravity of environmental issues, and is ready to go toe-to-toe for the full fight, not just built for quick knockouts. We've got a generational fight, literally for survival on our hands, and we need someone who understands that. Bernie

Malcolm wrote:
No need to tip toe...

Bernie 2020.

Author: Malcolm
Date: Thursday, January 17th, 2019 at 12:45 AM
Title: Re: The Nature of Mystical Experience
Content:
Grigoris said:
Really? So the Nirvana of an Arhat is the same as the Nirvana of a Samyak-Sambuddha?

Malcolm wrote:
Yes.

Grigoris said:
Then why then, according to some discourses, does an Arhat need to "awaken" from their Nirvana to achieve Samyak-Sambuddhahood if their Nirvana is the same?

Malcolm wrote:
Nirvana refers to the state of cessation. Cessation of what? one has to ask. Cessation of birth in samsara. By what is rebirth in samsara caused? It is caused by the afflictions that lead to karma, which in turn ripen as suffering.

Arhats, pratyekabuddhas, bodhisattvas on the three pure stages, and buddhas are not subject to rebirth in samsara. Why? Because they have eliminated the afflictive obscuration.

However, in order to attain full buddhahood, one must gather the two accumulations. Arhats and pratyekabuddhas do not gather the full two accumulations, and therefore, have obscurations to omniscience, and also do not bear the major and minor marks (bodhisattvas on the three pure stages also have obscurations to omniscience). Thus, according to the Lanka and other sūtras, they are roused from their samadhis of cessation, encouraged to complete their two accumulations and eliminate their two obscurations, beginning with the Mahāyāna path of accumulation. Even Arhats and pratyekabuddhas do not get a short cut to buddhahood.

Author: Malcolm
Date: Thursday, January 17th, 2019 at 12:49 AM
Title: Re: Interesting excerpt from the (Hindu) Mahanirvana Tantra
Content:
Malcolm wrote:
In terms of philosophical positions, this assertion (that self-aware clarity is ultimate) does not go beyond Yogacāra. As a consequence, meditating from a perspective that

holds that such self-aware clarity is ultimate leads to rebirth in the formless realms at best.

Grigoris said:

So East Asian Chan and Zen practices (which tend to be based on the Yogachara view) lead to, at best, rebirth in the formless realms?

Malcolm wrote:

According to all Indian Mādhyamikas, if someone's practice is based on the Yogacāra view, the latter will not achieve the path of seeing.

Author: Malcolm

Date: Thursday, January 17th, 2019 at 12:55 AM

Title: Re: The Nature of Mystical Experience

Content:

Malcolm wrote:

Nirvana refers to the state of cessation. Cessation of what? one has to ask. Cessation of birth in samsara. By what is rebirth in samsara caused? It is caused by the afflictions that lead to karma, which in turn ripen as suffering.

Arhats, pratyekabuddhas, bodhisattvas on the three pure stages, and buddhas are not subject to rebirth in samsara. Why? Because they have eliminated the afflictive obscuration.

However, in order to attain full buddhahood, one must gather the two accumulations. Arhats and pratyekabuddhas do not gather the full two accumulations, and therefore, have obscurations to omniscience, and also do not bear the major and minor marks (bodhisattvas on the three pure stages also have obscurations to omniscience). Thus, according to the Lanka and other sūtras, they are roused from their samadhis of cessation, encouraged to complete their two accumulations and eliminate their two obscurations, beginning with the Mahāyāna path of accumulation. Even Arhats and pratyekabuddhas do not get a short cut to buddhahood.

Grigoris said:

In which case you are talking about two types of Nirvana: a partial and a complete Nirvana.

Malcolm wrote:

No. By definition, nirvana is the cessation of defilements that lead to samsaric rebirth. Arhats and pratyekabuddhas are not subject to samsaric birth, but they do need to accumulate the two accumulations in order to attain full buddhahood. Some assert arhats enter the path of cultivation on the seventh bhumi. But this is a difficult point and is not agreed upon by all.

Author: Malcolm

Date: Thursday, January 17th, 2019 at 1:02 AM

Title: Re: The Nature of Mystical Experience

Content:

Dan74 said:

[J]ust how important are the conceptual frameworks?

Malcolm wrote:

According to Āryadeva, very important as he asserts liberation arises from the view.

Dan74 said:

For instance, a Theravada Buddhist may couch her experience of a great relinquishing of the obsession with "me" and "mine" in terms of anatta, emptiness of Self, etc while a Xtian mystic may describe a very similar insight as a getting out of the way of Divine Light.

Malcolm wrote:

No. These two are in no way related.

The vipaśyāna of the Buddhist you describe above results in the destruction of afflictions that cause rebirth.

The insight of the Christian you describe above does not destroy anything and does not release this person from grasping to self, lead to the realization of emptiness, or anything remotely similar.

Author: Malcolm

Date: Thursday, January 17th, 2019 at 1:04 AM

Title: Re: The Nature of Mystical Experience

Content:

Malcolm wrote:

But this is a difficult point and is not agreed upon by all.

Grigoris said:

Probably because it makes no sense: Something is either extinguished/quenched or it isn't.

Malcolm wrote:

Arhats and pratyekabuddhas have extinguished all of their afflictions and fetters. If there were no intervention on the part of the Buddhas, they would just continue in their samadhi of cessation, free of the aggregates, forever and ever.

While there is no difference between the nirvanas of arhats and pratyekabuddhas on the one hand, and the nirvana of a buddha on the other, there is one importance

difference between arhats and pratyekabuddhas on the one hand and bodhisattvas on the pure stages and buddhas on the other, the bodhisattvas on the pure stages and buddhas do not remain in nirvana. This is sometimes called "nonabiding nirvana." The difference is not in content, i.e., the nirvana is the same; the difference is in whether or not the ārya in question abides or does not abide in that cessation. Arhats and pratyekabuddhas do abide in that cessation, buddhas and bodhisattvas do not.

Author: Malcolm

Date: Thursday, January 17th, 2019 at 2:24 AM

Title: Re: Interesting excerpt from the (Hindu) Mahanirvana Tantra

Content:

Malcolm wrote:

According to all Indian Mādhyamikas, if someone's practice is based on the Yogacāra view, the latter will not achieve the path of seeing.

Grigoris said:

That is an opinion, not a fact.

An opinion that proved rather dangerous for the Jonangpa.

Malcolm wrote:

No, it is not merely an opinion. There is an entire Madhyamaka literature which definitively refutes the Yogācāra school in terms of citations and reasoning. Not to mention many mentions in the tantras where Yogacāra is relegated to an inferior position.

With respect to the Jonangpas, they were not banned because of gzhan stong. Jonang was suppressed because they supported the King of Tsang during the war between the King of Tsang and the Ganden Phodrang of the Great Fifth.

Also, it is an error to assert that east Asian Buddhists are "Yogacārins." Yogācāra is a well understood school in East Asian Buddhism, thanks to Hsuan Tsang, and no one really follows his school. Yogacāra is definitely not considered a definitive position by native Huayen scholars, Tiantai scholars, Chan scholars, and so on.

Interestingly enough, the idea that East Asian Buddhism is unduly influenced by Yogacāra is basically a Gelgupa idea advanced by Thuken and taken up by some western scholars.

Author: Malcolm

Date: Thursday, January 17th, 2019 at 2:32 AM

Title: Re: The Nature of Mystical Experience

Content:

Dan74 said:

[J]ust how important are the conceptual frameworks?

Malcolm wrote:

According to Āryadeva, very important as he asserts liberation arises from the view.

Grigoris said:

Given that conceptual frameworks are intellectual, how does this square with the fact that in other threads you have stated repeatedly that liberation is not a product of mind?

Malcolm wrote:

Context is everything.

Author: Malcolm

Date: Thursday, January 17th, 2019 at 2:33 AM

Title: Re: Interesting excerpt from the (Hindu) Mahanirvana Tantra

Content:

Malcolm wrote:

No, it is not merely an opinion. There is an entire Madhyamaka literature which definitively refutes the Yogācāra school in terms of citations and reasoning.

Grigoris said:

And the Catholics have a few things to say about Protestant and Orthodox Christians...

Malcolm wrote:

Greg, you are not conversing in good faith.

Now, if you have arguments which prove Mādhyamika scholars are incorrect in their refutations of Yogācāra, please present them or assent to the point.

Otherwise, it looks very much as if you are advocating a position which declares all religious positions to be valid on their own terms, immune from the refutations of others.

Author: Malcolm

Date: Thursday, January 17th, 2019 at 2:38 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

billy hudson said:

Would it be improper to add the Dogpa from the Short Tun to the Guru Yoga of the White A (w/ Garap Dorje) after the last Song of the Vajra and before the Dedication?

thanx!

Malcolm wrote:

One must transform into a deity in order to do this. But, this is not a problem, per se,

since the short thun is actually an abbreviated form of Guru Yoga of the White A.

Author: Malcolm

Date: Thursday, January 17th, 2019 at 2:43 AM

Title: Re: The Nature of Mystical Experience

Content:

Dan74 said:

Likewise some need precise instructions and some do better when guided as little as necessary and allowed to find their own way.

Malcolm wrote:

Most beings just remain hopelessly lost in samsara.

Author: Malcolm

Date: Thursday, January 17th, 2019 at 2:54 AM

Title: Re: Interesting excerpt from the (Hindu) Mahanirvana Tantra

Content:

Grigoris said:

I may agree with one over the other, but that is just my conceptualising and dualising mind playing games.

Malcolm wrote:

I will keep that in mind and ignore all of your comments then, since they are just the random mutterings of your mind and are not to be taken seriously on any level.

Author: Malcolm

Date: Thursday, January 17th, 2019 at 3:39 AM

Title: Re: The Nature of Mystical Experience

Content:

Dan74 said:

Likewise some need precise instructions and some do better when guided as little as necessary and allowed to find their own way.

Malcolm wrote:

Most beings just remain hopelessly lost in samsara.

Dan74 said:

Indeed. And some also lost in the maps out of it. It takes all sorts...

Malcolm wrote:

I'd still rather have the the Buddhist map. At least it was written by a Buddha.

Author: Malcolm

Date: Thursday, January 17th, 2019 at 4:49 AM

Title: Re: What is Dzogchen?

Content:

Malcolm wrote:

According to gzhan stong, the ultimate (parinispanna) is empty of all relative phenomena (paratantra and parikalpita), and is utterly distinct from it.

Seeker12 said:

Is there a basis for this view in any scripture?

Malcolm wrote:

No, in fact.

Author: Malcolm

Date: Thursday, January 17th, 2019 at 5:59 AM

Title: Re: What is Dzogchen?

Content:

Seeker12 said:

Is there a basis for this view in any scripture?

Malcolm wrote:

No, in fact.

Seeker12 said:

That's what I thought, and seems to be really a pretty basic mistake if I'm understanding correctly, because any phenomenon whatsoever arises via dependent origination. It's not about finding something 'outside' of this process, but rather realizing the nature of the process itself. Do you know how the gzhan stong view like this got started - who started it, based on what, etc? Was it a reaction against a sort of nihilistic interpretation of Madhyamaka?

If you don't know offhand certainly don't look it up - I could do that - but if you know I'd be curious. And for any feedback otherwise.

Malcolm wrote:

It arose out of the experience of an early 11th century Tibetan named Tsen Kawoche, who was a disciple of a Kashmiri master, Sajjana, who taught the five treatises of Maitreya to a group of Tibetans, of which Tsen was a part. Unfortunately, it is recorded that Tsen did not understand Sanskrit well. Nevertheless, when he returned to Tibet, he began a school of exegesis on the five treatises. These days some gzhan stong pas claim his school is the experiential transmission of the Uttaratantra, as opposed to Ngog Lotsawa's school of exegetical transmission (Ngog is the translator of the five

treatises and was present during these same teachings).

The next person of import is an 11-12th century fellow named Yumo Mikyo Dorje, a master in the Bro lineage of Kalacakra. He is the one who is considered to have elaborated a so called "tantric gzhan stong." In fact, Yumo asserts both forms of Madhyamaka as well as Dzogchen advance a nihilistic emptiness. This is funny if one considers that some Nyingmapas, perhaps unaware of the intellectual history of gzhan stong, have embraced it.

Dolbuwa combined both of these masters views into a comprehensive system labeled gzhan stong.

Author: Malcolm

Date: Thursday, January 17th, 2019 at 6:06 AM

Title: Re: Mind essence introduced in advaita and TB

Content:

Sherab said:

Dzogpa Chenpo is always there to be realized isn't it? So why is there a difference?

Malcolm wrote:

When Dzogchen is not realized, it is the basis.

Sherab said:

So ultimate phenomena is the phenomena at the limit of analysis? What is this limit?

Malcolm wrote:

When you find it, report back to us.

Sherab said:

Let me guess: the limit of analysis is that there is nothing to be found. Therefore the statement that Dzogchen is the single state of relative and ultimate phenomena means that at the limit of analysis there is nothing that can be found.

In other words, at the limit of analysis nothing is found. The ultimate phenomena is therefore nothing. Since the ultimate is nothing, the relative phenomena is also nothing.

Since both relative and ultimate phenomena is nothing, they can only be illusions. They are not even illusion-like as the Gelugpas tended to argue.

Malcolm wrote:

I would not say that such phenomena are nothing, since they appear. They cannot be found on analysis, but since their existence cannot be found, also their nonexistence cannot be found either.

You must have seen that I have introduced elsewhere Rongzom's assertion that only in Dzogchen are the full implications of illusion spelled out: with the consequence that everything, including buddhahood, is absolutely equivalent with an illusion.

Sherab said:

If the argument is correct, then natural follow-on question would be how do illusions arise when there is nothing for any senses to perceive?

Malcolm wrote:

Illusory senses of illusory sentient beings perceive illusory appearances, which arise just like phantasms in the sky, and so on. This is the meaning of arising from conditions.

Author: Malcolm

Date: Thursday, January 17th, 2019 at 6:12 AM

Title: Re: The Nature of Mystical Experience

Content:

Seeker12 said:

It seems to me that many 'Buddhists' often have a tendency to fairly strongly denigrate such paths, which to me is mistaken.

Malcolm wrote:

Ummm, yeah, because there is a four thousand year history of violence and ethnic cleansing, still going strong, when it comes to the Abrahamic religions. Has any seen the way Africans are treated by Israelis. Disgusting, not to mention they way they treat Palestinians.

Indian Nonbuddhist religion fares little better in this respect. After all, the bible of Hinduism, the Bhagavad Gita, is a religious dialogue set in the midst of a brutal internecine between relatives. Then, of course, there is the racism of the varna system.

Author: Malcolm

Date: Thursday, January 17th, 2019 at 6:19 AM

Title: Re: The Nature of Mystical Experience

Content:

Nicholas Weeks said:

No attention is being paid to the vast majority of humanity who do not seek nor understand liberation from samsara. All they want is less suffering and more happiness. This is provided by any spiritual path when one intends to put less attention to personal vices and more attention to virtues.

Seeker12 said:

Dudjom Rinpoche is very clear in saying that the Path of Gods and Men/Path of Brahma is basically the foundation for the Buddhist path(s). He says that if one is well established on such a path, one is very close to liberation - I believe that may be a Sutra

quote but I don't have it handy at the moment.

Malcolm wrote:

Lets be very clear what that path entails: it entails practicing loving kindness, compassion, joy, and equanimity and avoiding the ten nonvirtues. It seems to me that since not even Buddhists are very good at this, why should we expect much from those who belong to other faiths.

My observation is that age and maturity are more telling factors in governing moral and ethical behavior than religious background, actually. And quite frankly, in terms of ethical thought, all the religious systems of the world, including Buddhism, are pretty poor in terms of well-developed and articulated theories of moral sentiment and ethics.

Author: Malcolm

Date: Thursday, January 17th, 2019 at 6:41 AM

Title: Re: What is Dzogchen?

Content:

smcj said:

The next person of import is an 11-12th century fellow named Yumo Mikyo Dorje, a master in the Bro lineage of Kalacakra. He is the one who is considered to have elaborated a so called "tantric gzhan stong."

What is the difference between "tantric Shentong" and "sutra Shentong"? I've not been able to find anything on that.

Malcolm wrote:

Tantric gzhan stong is Yumo's perspective on the six limb yoga and Vajrayāna in general, which is heavily informed by the Uttaratantra. As I mentioned, he rejects both Sautantrika and Prasanga Madhyamaka, and Dzogchen in addition, as being annihilationist.

Author: Malcolm

Date: Thursday, January 17th, 2019 at 6:52 AM

Title: Re: Mind essence introduced in advaita and TB

Content:

Sherab said:

It is the basis for what? Relative phenomena or ultimate phenomena or both?

Malcolm wrote:

It is the basis. You can call it the nature of the mind, if you like, thought that is not perfectly accurate.

Sherab said:

Appearance is Nothing in the final analysis.

But Appearance is not Nothing.

Therefore, Nothing is Not Nothing
See the problem in the logic?

Malcolm wrote:
Your logic, not mine.

I said appearances were not found, I never said they were nothing. You keep saying that. If appearances were nothing, there would be nothing to search or examine. But if they are not found, there is no basis for asserting them to be nothing, since one could not find them to be something.

Sherab said:
Whether you use the adjective "illusory" or not to describe senses and sentient beings, it still does not answer my question.

Malcolm wrote:
As usual, according to you, I never answer your questions satisfactorily. It makes me wonder why you bother asking.

Sherab said:
"Arising from conditions" too does not answer my question because it is an answer that makes sense only to relative phenomena.

Malcolm wrote:
I never said that ultimate phenomena arise. I also never said there were any ultimate phenomena, apart from including "ultimate" to indicate there if there were such phenomena, they would be included in the state of Dzogchen.

Sherab said:
Also since in the final analysis, relative phenomena are nothing, causes and conditions are also nothing.

Malcolm wrote:
Again, your language, not mine. I would never said causes and conditions are nothing, since they appear.

Sherab said:
Therefore, there are no relative phenomena. Therefore, relative phenomena are illusions.

Malcolm wrote:
This is an error in your logic. If you assert there are no relative phenomena, they cannot be illusions since they are nothing. But I never said relative phenomena were nothing. You did.

Sherab said:
Therefore, the question remains, namely, how do illusions arise when there is nothing

for any senses (illusory senses if you like) to perceive?

Malcolm wrote:

I already answered this question.

Author: Malcolm

Date: Thursday, January 17th, 2019 at 7:13 AM

Title: Re: Tulsi Gabbard

Content:

ford_truckin said:

Norwegian,

The sheer ignorance and vitriol you display regarding Trump is what's sad. See the things he's accomplished and re-evaluate yourself.

► Move the U.S. Embassy in Israel to Jerusalem.

Malcolm wrote:

This is not a win.

ford_truckin said:

► Pull the United States out of the Iranian nuclear deal.

Malcolm wrote:

This is not a win.

ford_truckin said:

► Stand up to NATO countries for not ponying up enough money to cover the organization's expenses and their own defense costs.

Malcolm wrote:

Um, this is a huge misconception about the nature of NATO. NATO exists primarily for US security, not for EU security. Study some history.

ford_truckin said:

► Take on the news media and not back down, exposing bias and agenda-driven journalism intended to run him out of office.

Malcolm wrote:

He definitely exposed bias, his own blatant racism.

ford_truckin said:

► Put an intense focus on immigration, the importance of border security and the cost of illegal immigration, including U.S. citizens killed by the undocumented.

Malcolm wrote:

Actually, he really hasn't done any of this.

ford_truckin said:

► Target the ruthless Salvadoran street gang MS-13.

Malcolm wrote:

Hahahahaha. Hardly. He does not understand anything at all about MS13.

ford_truckin said:

► Picking James Mattis as Defense secretary, Nikki Haley as ambassador to the United Nations, John Kelly as White House chief of staff and Kellyanne Conway as senior adviser.

Malcolm wrote:

Hahahaha, oh, you mean the guy who resigned from being Secretary of Defense because he completely disagrees with Trump. Or the guy who left being Chief of Staff, because Trump has absolutely no discipline? Or the lady who left being UN ambassador, because she got tired of being blindsided by Trumps tweets? Kellyanne is the biggest liar in DC, second only to her boss.

ford_truckin said:

► Begin a dialogue with North Korea about ending its nuclear weapons program.

Malcolm wrote:

Dude, we have been in a dialogue with NK about this for some decades now.

ford_truckin said:

► Focus attention on Rust Belt states and give respect to white working-class voters, overlooked by the elites on both coasts.

Malcolm wrote:

Yes, that is why coal is coming back strong (hint, it isn't, it is dying despite Trumps' best efforts).

ford_truckin said:

► Challenge elitism and question what it means to be "elite."

Malcolm wrote:

Yes, he'd like elite to mean "white" again. Him and his racist buddy, Steve King.

ford_truckin said:

► Create millions of new jobs (the White House claims as many as 3 million) and bring unemployment down to 3.9 percent, the lowest since 2000.

Malcolm wrote:

Um no, that was Obama, actually. Right not Trump is destroying the economy that Obama carefully nurtured with a ridiculous trade war and now, the shutdown.

ford_truckin said:

► Focus national attention on the opiod crisis, including a look at doctors who overprescribe pain pills.

Malcolm wrote:

No, he did not do this. The news media did this.

ford_truckin said:

► Nominate impressive Supreme Court candidates Neil Gorsuch and Brett Kavanaugh.

Malcolm wrote:

Not impressive, especially the beer guy.

ford_truckin said:

► Propose and help pass a tax cut and cut federal regulations.

Malcolm wrote:

Both huge mistakes that only help rich people get richer and poor people get poorer and sicker.

ford_truckin said:

► Renegotiate unfair trade deals in search of better terms.

Malcolm wrote:

No, try disrupt relations with important allies, roil the markets, then claim his new deal, which did not actually pass through Congress yet and does not change anything, "an improvement."

ford_truckin said:

► Target racial preferences at colleges and universities, which often hurt intended beneficiaries by lowering standards.

Malcolm wrote:

The lawsuit to which you refer has nothing to do with Trump, and in any event, has not worked its way through the courts.

ford_truckin said:

► Refocus immigration debate by ending DACA (Deferred Action for Childhood Arrivals) and trying to force Congress to confront the thorny issue of what to do with "Dreamers," who were brought to the USA illegally when they were kids.

Malcolm wrote:

One of the more cruel things Trump has done.

ford_truckin said:

► Shake up both the Republican and Democratic establishments and remain independent from the Washington cartel.

Malcolm wrote:

Under Trump the swamp is deeper than ever. He didn't drain it, he filled it.

ford_truckin said:

► Make politics more accessible to people who have rarely voted or cared about it, and widen the door of civic engagement.

Malcolm wrote:

This is true, because we must get this disaster out of office, as soon as possible, by whatever expedient we can.

Author: Malcolm

Date: Thursday, January 17th, 2019 at 7:18 AM

Title: Re: The Nature of Mystical Experience

Content:

Seeker12 said:

And in general, I personally wouldn't necessarily assert that a 'Buddhist' in name that can't even follow these paths is 'superior' somehow to a 'non-Buddhist' in name that can. If a 'Buddhist' can't even follow these, they aren't really Buddhist anyway, I think you could argue.

Malcolm wrote:

I would argue, as does Āryadeva, that given a choice between following virtue or emptiness, follow emptiness.

Author: Malcolm

Date: Thursday, January 17th, 2019 at 9:55 AM

Title: Re: Mind essence introduced in advaita and TB

Content:

Sherab said:

It is the basis for what? Relative phenomena or ultimate phenomena or both?

Malcolm wrote:

It is the basis. You can call it the nature of the mind, if you like, thought that is not perfectly accurate.

Sherab said:

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But Appearance is not Nothing.
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Malcolm wrote:
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Sherab said:
Whether you use the adjective "illusory" or not to describe senses and sentient beings, it still does not answer my question.

Malcolm wrote:
As usual, according to you, I never answer your questions satisfactorily. It makes me wonder why you bother asking.

Sherab said:
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Malcolm wrote:
I never said that ultimate phenomena arise. I also never said there were any ultimate phenomena, apart from including "ultimate" to indicate there if there were such phenomena, they would be included in the state of Dzogchen.

Sherab said:
Also since in the final analysis, relative phenomena are nothing, causes and conditions are also nothing.

Malcolm wrote:
Again, your language, not mine. I would never said causes and conditions are nothing, since they appear.

Sherab said:
Therefore, there are no relative phenomena. Therefore, relative phenomena are illusions.

Malcolm wrote:
This is an error in your logic. If you assert there are no relative phenomena, they cannot be illusions since they are nothing. But I never said relative phenomena were nothing. You did.

Sherab said:

Therefore, the question remains, namely, how do illusions arise when there is nothing for any senses (illusory senses if you like) to perceive?

Malcolm wrote:

I already answered this question.

Sherab said:

Nothing that appears in the relative can be found in the final analysis, including the causes and conditions themselves. Agree? It is the causes and conditions that give rise to appearances. Since the causes and conditions themselves cannot be found, therefore it is accurate to say that there is nothing, truly nothing. Disagree?

Malcolm wrote:

Disagree.

Author: Malcolm

Date: Thursday, January 17th, 2019 at 11:25 AM

Title: Re: Tulsi Gabbard

Content:

Yuren said:

Malcolm: you said every Trump supporter is "racist" in this thread?

Malcolm wrote:

No. I said "Everyone who is not a racist is appalled by Trump." There are many Republicans who are appalled by Trump, but support his policies. On the other hand, all Trump supporters that I personally know are racists and admit it.

Author: Malcolm

Date: Thursday, January 17th, 2019 at 9:15 PM

Title: Re: Mind essence introduced in advaita and TB

Content:

Sherab said:

Nothing that appears in the relative can be found in the final analysis, including the causes and conditions themselves. Agree? It is the causes and conditions that give rise to appearances. Since the causes and conditions themselves cannot be found, therefore it is accurate to say that there is nothing, truly nothing. Disagree?

Malcolm wrote:

Disagree.

Sherab said:

Since you disagree that in the final analysis

Malcolm wrote:

Thus is why it is pointless to discuss anything with you, you run off half-cocked and don't really pay attention to what is actually being said. The corrrc response would have been "why."

Author: Malcolm

Date: Thursday, January 17th, 2019 at 9:16 PM

Title: Re: What is Dzogchen?

Content:

smcj said:

That's the problem with Madhyamaka.

Yet appearances do appear.

Hence the need for Yogacara.

Pema Rigdzin said:

I don't think Madhyamaka denies appearances. If I'm not mistaken, it just prefers not to make much in the way of positive assertions about them, sticking instead to reductive statements about them. Maybe we need the yogacara element of yogacara-madhyamaka if we want to be able to speak more positively about the rich qualities of the true nature in the context of the sutra level.

PeterC said:

The problems that our friend Sherab is encountering in this discussion seem to arise from trying to take madhyamaka as a position, rather than a method. It is hard to find inconsistencies in argumentation that makes no positive assertions.

Malcolm wrote:

Yes. This is Sherab's error.

Author: Malcolm

Date: Thursday, January 17th, 2019 at 10:33 PM

Title: Re: Mind essence introduced in advaita and TB

Content:

Sherab said:

Since you disagree that in the final analysis, causes and conditions themselves cannot be found, therefore you are holding the position that in the final analysis that causes and conditions themselves can be found. Therefore causes and conditions are real, not illusions. And because you say that causes and conditions can be found, appearances are therefore not nothing and also not illusions.

Malcolm wrote:

This is what I am disagreeing with:

Sherab said:

...therefore it is accurate to say that there is nothing, truly nothing. Disagree?

Malcolm wrote:

I disagree with your conclusion that there IS truly nothing as a consequence of causes and conditions being unfindable upon analysis. All we can say is that causes and conditions appear, when that appearance is subject to analysis, it cannot be found. It does not mean one has destroyed the appearance of causes and conditions. Therefore, it is as wrong to say that "causes and conditions are nothing because they cannot be found on analysis" as it is to say that "causes and conditions are something because there is an appearance to investigate."

Author: Malcolm

Date: Thursday, January 17th, 2019 at 10:37 PM

Title: Re: 51 Mental factors vs 80 Indicative Conceptions

Content:

cyberkaya said:

Can anyone shed some light on the differences between the Abhidharma's grouping of the 51 mental factors (sems byung) and the 80 indicative conceptions (rang bzhin brgyad cu'i kun rtog) which are referenced in Dzogchen texts? Are they completely different systems, are they related? Any reading recommendations for more information? Thanks!

Malcolm wrote:

The eighty natural concepts are to be found in the Guhyasāmaja literature, and therefore, they are common to all inner tantras. They refer to eighty concepts that are divided by three groups depending on whether they belong to desire, hatred, or ignorance.

Author: Malcolm

Date: Thursday, January 17th, 2019 at 11:19 PM

Title: Re: Garab Dorje

Content:

mechashivaz said:

Do all schools of Tibetan Vajrayana view Garab Dorje as a Nirmanakaya? If not, who doesn't and why? Thanks!

Malcolm wrote:

Anyone who accepts Dzogchen teachings does. Those who do not, don't.

Author: Malcolm

Date: Thursday, January 17th, 2019 at 11:44 PM

Title: Re: Garab Dorje

Content:

mechashivaz said:

Do all schools of Tibetan Vajrayana view Garab Dorje as a Nirmanakaya? If not, who doesn't and why? Thanks!

Malcolm wrote:

Anyone who accepts Dzogchen teachings does. Those who do not, don't.

Seeker12 said:

Both the 3rd Karmapa and 5th Dalai Lama are known as being Dzogchen adepts. Does that mean that these schools accept Garab Dorje or is that more particular to individual Karmapas/Dalai Lamas/etc?

Malcolm wrote:

The third Karmapa and the Great Fifth would, can't speak for the rest of the Kagyus or Gelugpas, or Sakyapas for that matter.

Author: Malcolm

Date: Thursday, January 17th, 2019 at 11:46 PM

Title: Re: 51 Mental factors vs 80 Indicative Conceptions

Content:

cyberkaya said:

Can anyone shed some light on the differences between the Abhidharma's grouping of the 51 mental factors (sems byung) and the 80 indicative conceptions (rang bzhin brgyad cu'i kun rtog) which are referenced in Dzogchen texts? Are they completely different systems, are they related? Any reading recommendations for more information? Thanks!

Malcolm wrote:

The eighty natural concepts are to be found in the Guhyasāmaja literature, and therefore, they are common to all inner tantras. They refer to eighty concepts that are divided by three groups depending on whether they belong to desire, hatred, or ignorance.

cyberkaya said:

Thank you Malcolm for citing the source. Are a completely separate separate system of describing the workings of ordinary mind? Do these two systems relate?

Malcolm wrote:

They have no overt relationship. They are completely separate systems. You can see some discussion of these in Wedemeyer's Āryadeva's Lamp that Integrates the Practices.

Author: Malcolm

Date: Friday, January 18th, 2019 at 12:01 AM

Title: Re: Interesting excerpt from the (Hindu) Mahanirvana Tantra

Content:

Grigoris said:

But if the Hindu Tantric path is so mistaken then how is it that there are 4 Nath Siddhas (5 if you include the kapala siddha Kapalaka) included in the list of 84 Mahasiddhas?

Malcolm wrote:

The Naths are very late. The first mention of Goraksha is by the Indian Buddhist Pandita, Vibhūticandra in the early 13th century.

There is no evidence that the siddhas you mention were Naths, since the earliest mention of all these figures is in Buddhist texts.

Dr. James Mallinson, an excellent Yoga scholar and Sanskritist of my acquaintance, writes about them here:

<https://eprints.soas.ac.uk/17972/1/Nath%20Sampradaya.FP.pdf>

This is a pretty exhaustive article.

Author: Malcolm

Date: Friday, January 18th, 2019 at 12:10 AM

Title: Re: Garab Dorje

Content:

Seeker12 said:

So does that make all of the Karmapas emanations of Guru Rinpoche?

Malcolm wrote:

That's the idea.

Seeker12 said:

I can't think of distinct examples otherwise right now, but similar things would be like saying that such-and-such is an emanation of Ananda, or of Vimalamitra, etc, and then the subsequent incarnation of the Tulku line isn't necessarily discussed in the same way.

Malcolm wrote:

Vimalamitra, in the Nyinthig literatures, promises to return to Tibet every one hundred years to correct deviations in Dzogchen teachings.

Seeker12 said:

Can it be that in a particular Tulku line (assuming it's legit), one incarnation is an emanation of so-and-so and the next isn't?

Malcolm wrote:

The criteria by which Tibetans identify this one and that one as an emanation of this one or that one seem to be pretty opaque and lacking a real system. Since this system of

recognitions is really not mentioned in any tantra, etc., I consider it culture, not Dharma, and pretty much ignore the entire tulku system as an anachronism that won't function well in the West, and will constantly present problems for Tibetans as much as it solves issues for them.

Author: Malcolm

Date: Friday, January 18th, 2019 at 1:29 AM

Title: Re: Interesting excerpt from the (Hindu) Mahanirvana Tantra

Content:

Malcolm wrote:

The Naths are very late. The first mention of Goraksha is by the Indian Buddhist Pandita, Vibhūticandra in the early 13th century.

There is no evidence that the siddhas you mention were Naths, since the earliest mention of all these figures is in Buddhist texts.

Grigoris said:

I am going by the hagiographies and titles in Dowman's book *Masters of Mahamudra*. Are you saying that he took liberties?

Malcolm wrote:

It has been thirty-two years since that book was published, and that we have much better informational resources available to us now than we did in 1986, in all areas of historical research on India and Tibet. Dowman's book, in light of modern scholarship, suffers from some anachronisms. It is not a completely reliable guide and one would be wise not to base hard and fast conclusions about the nature of the Mahāsiddhas and their religious affiliations viz. embracing Buddhism and Hinduism together upon his book. Mallinson, as I mentioned, is someone who has spent decades in India studying and practicing yoga, is expert in Sanskrit, and has researched the historical roots of the Naths based on primary material, with reference to the 84 siddhas, and so on.

For example, in his article, *The Original Gorakṣaśataka*, he notes that there is no use of the term "Nath" to refer to an order of yogis prior to the 18th century. Thus, there are serious problems with the claim that the mahāsiddhas you mention are "naths."

Author: Malcolm

Date: Friday, January 18th, 2019 at 2:03 AM

Title: Re: Interesting excerpt from the (Hindu) Mahanirvana Tantra

Content:

Varis said:

Regardless, the point still stands; if Hindu tantra is wrong how did Minapa attain Buddhahood if his guru was Shiva and he presumably would have practiced Saiva tantra?

Malcolm wrote:

The Tibetan text of Mīnapa's story begins by stating that his caste was fisherfolk, his guru was Mahādeva, and his siddhis were mundane siddhis. When you read the story carefully, though it is said he eventually traversed the paths and stages, it does not say that he does so with respect to the instructions he received from Mahādeva. The story is basically charming in its elements. A fisherman gets pulled into the water by a huge fish, and swallowed. Meanwhile, Umadevi is requesting a Dharma teaching from Mahādeva (who as we know, is by now a Buddhist, having been converted by Avalokiteśvara in the Karandavyuha Sūtra, etc. and tamed by Cakrasamvara). Mahādeva says he has a very secret teaching, but it should be taught under the ocean, so no one can hear. They repair to their house in the depths of the ocean, meanwhile, the fish that has swallowed the fisherman has come to rest below this house, and therefore, the fisherman can hear all that Mahādeva is teaching to Umadevi, who unfortunately falls asleep during the teaching. When Mahādeva realizes that Umadevi was sleeping through the teaching, he looks with the clairvoyance and understands that in the belly of the fish below his house, there is a man. He confers empowerment upon the fish [to empower the man inside it], and the man practices for 12 years in the belly of the fish. The fish is eventually caught, the fisherman is released, and everyone is amazed. The name of the teaching is not mentioned. It is stated Mīnapa, aka Vajrapāda, aka Acinta, works for the benefit of beings for five hundred years.

In the empowerment text composed by one of the Drukchen's on the basis of the empowerment text by Tārānātha, when Mīnapa, aka Acinta, teaches Gorakṣanātha, the name of a text is mentioned, and it is the text Amṛtasiddhi, which was composed by Brahmin Virupa, who in turn is a disciple of Lakṣminkara. According to Mallinson, Amṛtasiddhi is the Buddhist source text upon which all Hathayoga manuals depend.

So, all we really can know, from the earliest text we have on the 84 mahāsiddhas, is that Mīnapa achieved mundane siddhis under the tutelage of Mahādeva, and he eventually attained the state of Khecari, and that according to Tārānātha, the text he taught Gorakṣa is the Buddhist ancestor of Hathayoga.

I should add, there are other instances of Buddhist Vajrayāna traditions that are attributed to Shiva, in Lamdre, for example, where it is clarified that Mahādeva is a disciple of Vajradhara in one specific instructional cycle.

Author: Malcolm

Date: Friday, January 18th, 2019 at 5:05 AM

Title: Re: Interesting excerpt from the (Hindu) Mahanirvana Tantra

Content:

PSM said:

To what extent is Shiva seen as having any level of realisation in this literature/lineages?

Grigoris said:

Tibetan Buddhist Shiva practices range from him being a mundane protector, to a Yidam.

Malcolm wrote:

I know of no legitimate practice of Shiva as a Buddhist yidam, but in the Nyingma School Siva is an important dharmapala.

Author: Malcolm

Date: Friday, January 18th, 2019 at 5:48 AM

Title: Re: Interesting excerpt from the (Hindu) Mahanirvana Tantra

Content:

Malcolm wrote:

I know of no legitimate practice of Shiva as a Buddhist yidam...

Grigoris said:

I do.

Malcolm wrote:

In what Buddhist tantra was it taught?

Author: Malcolm

Date: Friday, January 18th, 2019 at 7:56 AM

Title: Re: Mind essence introduced in advaita and TB

Content:

Sherab said:

Yes, but why when causes and conditions are not found (and therefore appearances are not found as well since there are appearances only because of causes and conditions) they are not "destroyed"?

Malcolm wrote:

Because unlike shattering a pot with a hammer, the appearance under analysis do not vanish.

Sherab said:

For you, since you have in the past argued that the relative is the ultimate and vice versa...

Malcolm wrote:

I have never made such a silly argument in my life.

Sherab said:

The regime that is beyond the two extremes...

Malcolm wrote:

Whoever argues there is something beyond freedom from extremes is arguing for an

extreme.

Author: Malcolm

Date: Friday, January 18th, 2019 at 11:42 PM

Title: Re: Mind essence introduced in advaita and TB

Content:

Sherab said:

What then is your definition of the relative and your definition of the ultimate?

Malcolm wrote:

Consult Candrakirti. But in brief, an ultimate truth is the object of a veridical cognition; a relative truth is the object of a nonveridical cognition.

Sherab said:

I misspoke. It should have been "The regime that avoids the two extremes..."

Malcolm wrote:

How can there be something, no matter what noun you want to use, that avoids the two extremes? If there is something that avoids the two extremes, it is an extreme.

Your use here is an affirming negation. But freedom from extremes is by design a nonaffirming negation. In other words, when one negates existence, nonexistence is not being confirmed. When one negates nonexistence, existence is not being confirmed, and likewise, the same applies to the remaining two extremes. This is the reason why all four extremes are to be negated, not just the first two, otherwise, the fault of being an affirming negation also applies.

Author: Malcolm

Date: Friday, January 18th, 2019 at 11:43 PM

Title: Re: What is Dzogchen?

Content:

haha said:

Isn't the appearance the aggregate?

Malcolm wrote:

There are all kinds of appearances: internal, external, pure, impure, nonafflicted, afflicted, and so on.

Author: Malcolm

Date: Friday, January 18th, 2019 at 11:49 PM

Title: Re: Buddhist Poker Player Donates Winnings-600K!!

Content:

Malcolm wrote:

Clearly, the result of Gesar practice.

Author: Malcolm

Date: Saturday, January 19th, 2019 at 2:28 AM

Title: Re: Interesting excerpt from the (Hindu) Mahanirvana Tantra

Content:

Grigoris said:

So the Buddhist accounts define them as Buddhists, and the Nath accounts define them as Nath.

Malcolm wrote:

The Buddhist accounts predate the Nath accounts by some centuries, and this is irrefutable.

Author: Malcolm

Date: Saturday, January 19th, 2019 at 2:55 AM

Title: Re: Interesting excerpt from the (Hindu) Mahanirvana Tantra

Content:

Grigoris said:

So the Buddhist accounts define them as Buddhists, and the Nath accounts define them as Nath.

Malcolm wrote:

The Buddhist accounts predate the Nath accounts by some centuries, and this is irrefutable.

Grigoris said:

The written accounts. The oral accounts?

Yes, I know this is speculative.

Malcolm wrote:

The oral accounts are originally Buddhist.

Author: Malcolm

Date: Saturday, January 19th, 2019 at 7:48 AM

Title: Re: Mind essence introduced in advaita and TB

Content:

Sherab said:

What then is your definition of the relative and your definition of the ultimate?

Malcolm wrote:

Consult Candrakīrti. But in brief, an ultimate truth is the object of a veridical cognition; a relative truth is the object of a nonveridical cognition.

Sherab said:

What is this object?

Malcolm wrote:

Any given object has two natures, according to Candrakīrti possesses two natures: one ultimate, one relative. If you are not happy with this, take it up with Candrakīrti.

Sherab said:

I am using the concepts of sets.

One set is the set of all objects that are eternal, namely permanent and unchanging. The other is the set of all objects that cannot be a continuum because they are annihilated. The set that avoid the two extremes is merely that set for any object that don't fall into either of the two other sets.

Malcolm wrote:

As I said, it does not matter whether you use this noun or that noun. Your proposed set is just another extreme: neither existent and nonexistent. This is just the fault of the fourth extreme, which is why it also needs to be negated. It is not enough to negate two extremes. You must negate all four.

Author: Malcolm

Date: Saturday, January 19th, 2019 at 7:50 AM

Title: Re: What is Dzogchen?

Content:

Wayfarer said:

One question that often occurs to me in these debates is, from whence arises the 'energy of bodhicitta' in all of this? After all bodhicitta-compassion is the fundamental driving motivation of the bodhisattva. But it's not something that can be intellectually contrived, in my experience, nor is it necessarily something under one's control. So how does bodhicitta emerge or fit into this understanding of the 'negation of appearances'?

Malcolm wrote:

We don't negate appearances.

Author: Malcolm

Date: Saturday, January 19th, 2019 at 11:18 PM

Title: Re: What is Dzogchen?

Content:

Wayfarer said:
well, perhaps not, but the question stands.

Malcolm wrote:
In Dzogchen teachings, bodhicitta, the aspiration for full buddhahood in order to benefit sentient beings, arises from seeing that sentient beings suffer because they have not seen the truth.

Given that Dzogchen is part of uncommon Mahāyāna Secret Mantra, its presentation of aspirational and engaged bodhicitta is not actually different than that of common Mahāyāna. Bodhicitta is also fundamental to the path of the Great Perfection.

Author: Malcolm
Date: Sunday, January 20th, 2019 at 12:39 AM
Title: Re: Agency
Content:
Rick said:

Who or what is the doer, that which does things: types this sentence, intends to learn the dharma, digests breakfast, has a thought, drives a car?

Malcolm wrote:
There is no typing typer, no learning learner, no digesting digester, thinking tinker, or driving driver.

Author: Malcolm
Date: Sunday, January 20th, 2019 at 1:13 AM
Title: Re: DOUBLE ENDED PHURBA?
Content:
Mantrik said:

What is the symbolism behind the double end? I have lots of information on phurbas but don't recall any explanation of this type. I'll have a stab (awful pun) and guess it is to do with destroying internal and external obstructions?
Some describe them as a dorje - but with phurba blades?

Malcolm wrote:
It is not a double ended phurba, it is a single pointed vajra, used in Shingon.

<https://www.ebay.com/i/202387033709?chn=ps>

Author: Malcolm
Date: Sunday, January 20th, 2019 at 1:36 AM
Title: Re: Agency

Content:
Rick said:
Is it like the weather:

There is no snowfall agent/doer/entity that causes snow to fall (which it is doing quite nicely today).

?

Malcolm wrote:
No, a falling faller does not make any sense. As Nāgārjuna would put it, apart from snow that has fallen or has not fallen, presently there is no falling.

Author: Malcolm
Date: Sunday, January 20th, 2019 at 2:13 AM
Title: Re: Interesting excerpt from the (Hindu) Mahanirvana Tantra
Content:

Malcolm wrote:
The Buddhist accounts predate the Nath accounts by some centuries, and this is irrefutable.

Grigoris said:
The written accounts. The oral accounts?

Yes, I know this is speculative.

Malcolm wrote:
The oral accounts are originally Buddhist.
To add to this, I am not sure if Dowman's book mentions this, but the context of the history composed by Abhayadatta, as described in the empowerment text and the commentary on the vajra songs (vajraḡiti), is that these 84 mahāsiddha gathered together for a grand ganacakra and the songs described therein are their realization declarations uttered during the feast.

Author: Malcolm
Date: Sunday, January 20th, 2019 at 2:20 AM
Title: Re: Agency
Content:
Rick said:
So, just as there is ultimately no cause-ality per the Madhyamaka, there is no do-ality.
(Sorry, couldn't resist.)

Ferdinand never does X. X is never done, by anyone or anything, period. X simply is, or isn't ... end of story.

?

Malcolm wrote:

It is best if you consult the investigation into movement in the MMK, chapter two. This is where it is shown that agents are mere conventions. If one claims there is agent with agency, one is claiming the agent and the agency are separate. But if you claim that agency is merely a characteristic of an agent, when agent does not exercise agency, it isn't an agent since an agent that is not exercising agency is in fact a non-agent.

Therefore, rather than agency being dependent on an agent, an agent is predicated upon exercising agency. For example, take movement. If there is an agent there has to be a moving mover. But there is no mover when there is no moving. Apart from moving, how could there be a mover? But when there is moving, there isn't a mover which is separate from moving. Even movement itself cannot be ascertained until there has been a movement. When there is no movement, there is no agent of movement. When there is moving, there is no agent of moving that can be ascertained to be separate from the moving. And since even moving cannot be ascertained without there either having been movement or not, moving itself cannot be established. Since moving cannot be established, a moving mover cannot be established. If a moving mover cannot be established, an agent cannot be established.

Author: Malcolm

Date: Sunday, January 20th, 2019 at 2:23 AM

Title: Re: DOUBLE ENDED PHURBA?

Content:

lelopa said:

there are thanngkas of the 84 mahasiddhas where lakshminkara has a one-pointed vajra in her hand..... so maybe used not only in shingon!

i think you can find it at himalayan- art ressources

Malcolm wrote:

One even finds one pointed vajras in Tibetan Buddhism, but they are most commonly seen in Shingon and Tendai rites.

Author: Malcolm

Date: Sunday, January 20th, 2019 at 3:06 AM

Title: Re: Agency

Content:

Grigoris said:

Conventionally/Relatively speaking: the skandha. Except that they are not you. You just think they are you.

Malcolm wrote:

If one claims the skandhas are agents, which one is the agent?

Author: Malcolm

Date: Sunday, January 20th, 2019 at 6:35 AM

Title: Re: Agency

Content:

Malcolm wrote:

Apart from moving, how could there be a mover?

Wayfarer said:

I can see the logic, but in everyday experience it is not hard to envisage an object that is at rest, that has been moving. A stone is thrown through the window, evidence of movement is provided by the breakage of the glass and the presence of the stone, which, although now at rest, was previously in motion. But then I suppose the question arises as to the sense in which the stone is an agent, because whatever action it performs is a consequence of some external force imparted to it. So the stone is not an originating actor, and perhaps not 'an agent' in that sense.

Another reference I think ought to be mentioned is the

<https://www.accesstoinight.org/tipitaka/an/an06/an06.038.niza.html#fn-1>, 'no self-doer, no other-doer'. This seems to argue strongly for the existence of agents, or 'self-doers'. The commentary on this sutta says

Although the Buddha taught that there is no permanent, eternal, immutable, independently-existing core "self" (attā), he also taught that there is "action" or "doing", and that it is therefore meaningful to speak of one who intends, initiates, sustains and completes actions and deeds, and who is therefore an ethically responsible and culpable being.

I do have some trouble reconciling that argument with the MMK, or the way it is often interpreted, anyway.

Malcolm wrote:

Hi Wayfarer:

The key to understanding everything is the term "dependent designation." We don't question the statement "I am going to town." In this there are three appearances, for convenience's sake, a person, a road, and a destination.

A person is designated on the basis of the aggregates, but there is no person in the aggregates, in one of the aggregates, or separate from the aggregates. Agreed? A road is designated in dependence on its parts, agreed? A town is designated upon its parts. Agreed?

If you agree to this, then you should have no problem with the following teaching of the Buddha in the Vimalakīrtinirdeśa Sūtra:

This body arises from various conditions, but lacks a self. This body is like the earth,

lacking an agent. This body is like water, lacking a self. This body is like fire, lacking a living being. This body is like the wind, lacking a person. This body is like space, lacking a nature. This body is the place of the four elements, but is not real. This body that is not a self nor pertains to a self is empty.

In other words, when it comes to the conventional use of language, Buddha never rejected statements like "When I was a so and so in a past life, I did so and so, and served such and such a Buddha." Etc. But when it comes to what one can discern on analysis, if there is no person, no self, etc., that exists as more than a mere designation, the fact that agents cannot be discerned on analysis should cause no one any concern. It is merely a question of distinguishing between conventional use of language versus the insight into the nature of phenomena that results from ultimate analysis.

Author: Malcolm

Date: Sunday, January 20th, 2019 at 6:48 AM

Title: Re: Interesting excerpt from the (Hindu) Mahanirvana Tantra

Content:

Malcolm wrote:

In what Buddhist tantra was it taught?

treehuggingoctopus said:

Is Achi Chokyi Drolma yidam practice taught in a tantra? Or, for that matter, our Gomadevi?

Malcolm wrote:

Gomadevi, like Mandarava and Yeshe Tsogyal, is a realized historical personage. In her case, she is a realized Dzogchen master who attained the highest realization. Therefore, there can be no questioning the validity of her practice, especially given her association with Guhyajñāna.

Achi Chokyi Drolma, Sakya Pandita, Lonchenpa, Marpa, Mila, Gampopa, Karma Pakshi, etc. are realized historical personages, they all have guru sadhanas, etc.. There is no tantra, per se, that recommends Śakyamuni Buddha as a yidam or Bhaisajyaguru as a Yidam, but indeed, we have kriya tantra practices of these figures, which can be practiced as self-generations by those who have received HYT initiations. The procedures for this are very clearly explained in the tantras.

For all of these practices, precedent can be found in the tantras for the elaboration of their practices. For those practices like Krodhakālī, one, she is a form of Vajravārāhi, whose practice is fully explained in mother tantras; 2) her sadhana was received from a ḍākinī in Oddiyāna by Mahāsiddha Virupa and transmitted to Tibet by Padampa Sangye, and so on.

But there are no practices involving mundane protectors like Indra, Vaiśravaṇa, and so

on, as yidams. And we know what HH Dalai Lama says about relying on mundane protectors as enlightened. He could not have been more clear.

Author: Malcolm

Date: Sunday, January 20th, 2019 at 7:37 AM

Title: Re: Mind essence introduced in advaita and TB

Content:

Malcolm wrote:

It's not that I can't answer your questions, it's that I have already done so multiple times and have no interest in repeating myself ad nauseum.

Sherab said:

What is this object?

Malcolm wrote:

Any given object has two natures, according to Candrakīrti possesses two natures: one ultimate, one relative. If you are not happy with this, take it up with Candrakīrti.

Sherab said:

I went through the possibilities of what the objects of cognition could be for a table and an example and you clearly could not reply my question directly. Why?

If you bother to try to answer my question directly instead of evading, you will notice that the object of cognition for a relative truth and an ultimate truth for a table can never be the same object until you drill down to the final parts that made up the object.

For the same reason, you will also notice that the object of cognition necessarily has to be a mental image rather than the object itself for a relative truth until you come to the final parts that made up the object.

I am using the concepts of sets.

One set is the set of all objects that are eternal, namely permanent and unchanging. The other is the set of all objects that cannot be a continuum because they are annihilated. The set that avoid the two extremes is merely that set for any object that don't fall into either of the two other sets.

Malcolm wrote:

As I said, it does not matter whether you use this noun or that noun. Your proposed set is just another extreme: neither existent and nonexistent. This is just the fault of the fourth extreme, which is why it also needs to be negated. It is not enough to negate two extremes. You must negate all four.

Sherab said:

Why I give my reply to your response, I gave my reason.

However your reply to my response is merely an assertion. Is your assertion based on mere authority or reason? If it is the latter, why don't you spill it out?

Author: Malcolm

Date: Sunday, January 20th, 2019 at 8:44 AM

Title: Re: Mind essence introduced in advaita and TB

Content:

Malcolm wrote:

It's not that I can't answer your questions, it's that I have already done so multiple times and have no interest in repeating myself ad nauseum.

Sherab said:

I feel tired having to read the similar explanation multiple times, references to authority without giving the reasoning that backed the authority and the frustrating evasions. I remain engaged in the thread because I wanted to show my reasons, step by step (to ensure clarity), as to why I think your arguments are not satisfactory because they don't address certain issues within them. I'll leave it anyway since you expressed your desire to discontinue the discussion.

Malcolm wrote:

I understand your point of view, but I consider your objections quixotic at best.

Author: Malcolm

Date: Sunday, January 20th, 2019 at 8:50 AM

Title: Re: Agency

Content:

Malcolm wrote:

It is merely a question of distinguishing between conventional use of language versus the insight into the nature of phenomena that results from ultimate analysis.

Wayfarer said:

So Two Truths, right? Truth of conventional designation, *saṃvṛti-satya*, and ultimate truth, *paramārtha-satya*. Is that about the gist of it?

Malcolm wrote:

Yes. It's convenient to differentiate the perception of sentient beings in this way.

Author: Malcolm

Date: Sunday, January 20th, 2019 at 8:52 AM

Title: Re: Dharmadhātu and gzhi

Content:

mechashivaz said:

What is the relationship between the two?

Malcolm wrote:
In Dzogchen, they are the same thing.

Author: Malcolm
Date: Monday, January 21st, 2019 at 12:50 AM
Title: Re: The Sambhogakaya and the mind made body
Content:

jhanapeacock said:
Are they the same?

Malcolm wrote:
No.

Author: Malcolm
Date: Monday, January 21st, 2019 at 1:09 AM
Title: Re: China issue death sentence against Canadian
Content:
Malcolm wrote:
The stupid thing about all this is, this kind of punishment never causes anyone to stop.

Legalize everything, coke, heroin, etc., tax it, pay for treatment programs.

Author: Malcolm
Date: Monday, January 21st, 2019 at 1:11 AM
Title: Re: Lama Tsultrim Allione - Open Webcast Transmission - January 20, 2019
Content:
Mantrik said:
She seems to be advertising Chöd practice of Chögyal Namkha'i Norbu Rinpoche quite heavily as a course, and if you're quick you can get a discount on the price.
Whether or not she has permission to give this empowerment, it is pretty crass IMHO to be advertising it commercially at this time and even more crass for it to be discounted like Black Friday deal.

Sherab Rigdrol said:
She most certainly has permission to teach this and for quite some time now. This is how it has been advertised even when Rinpoche was alive.

Malcolm wrote:
One, it is not an empowerment, it is four lungs. Second, SR is correct, there is no problem here.

Author: Malcolm

Date: Monday, January 21st, 2019 at 2:22 AM

Title: Re: Lama Tsultrim Allione - Open Webcast Transmission - January 20, 2019

Content:

Sherab Rigdrol said:

She most certainly has permission to teach this and for quite some time now. This is how it has been advertised even when Rinpoche was alive.

Malcolm wrote:

One, it is not an empowerment, it is four lungs. Second, SR is correct, there is no problem here.

Mantrik said:

I am aware of her history with ChNN and that she was selling courses whilst he was alive.

However, when a Lama peddles practices like the latest flat screen TV on Black Friday I have a problem with it, but I accept I am out of step here.

Malcolm wrote:

Just accept that you don't want to receive these transmissions from her. You know, I remember when the issue of advertising the transmission days first came up. Everyone was against it, until I wrote to Rinpoche and asked him, "what do you think?" He thought it was great. So we did advertise in the major Buddhist rags.

Likewise, one student had problems with the webcasts and said, "Rinpoche, we should not be doing webcasts because this is all secret." To which the boss replied, "Who told you that my teachings were secret?"

Lama Tsultrim has brought more people to Dzogchen community than perhaps anyone else, apart from Rinpoche himself.

Author: Malcolm

Date: Monday, January 21st, 2019 at 6:42 AM

Title: Re: Lama Tsultrim Allione - Open Webcast Transmission - January 20, 2019

Content:

Lukeinaz said:

Is the Green Tara she gave the same as ChNN would transmit?

Malcolm wrote:

Identical.

Author: Malcolm
Date: Monday, January 21st, 2019 at 6:42 AM
Title: Re: Dharmadhātu and gzhi
Content:

Malcolm wrote:
In Dzogchen, they are the same thing.

mechashivaz said:
I thought so but couldn't find any confirmation. Thanks!

Vaktar said:
Not so fast, fellers. Is gzhi-snang also Dharmadhātu, or not?

Malcolm wrote:
The basis is the basis is the basis, whether it "rises up" or not. Anyway, here the basis is just the mind essence, one's unfabricated consciousness.

Author: Malcolm
Date: Monday, January 21st, 2019 at 7:07 AM
Title: Re: Mind essence introduced in advaita and TB
Content:

Sherab said:
For consistency, then, object of cognition in Malcolm statement has to be a mental representation. But if that is the case, then what is understood ultimately cannot be accurate and cannot be a basis for explaining how Siddhas can have the ability to affect their physical objects such as leaving footprints on rocks.

Malcolm wrote:
No, the object of cognition is not "representation only," (vijñāptimātra) for if it were, there would be no difference between Cittamātra and general Madhyamaka.

I get a little tired of repeating myself, but here it goes again:

Because all entities can be perceived veridically,
it is found that all entities can be apprehended with two natures.
When some object that is perceived veridically, that is true.
All [objects] perceived falsely are said to be relative truths.

Candra continues:

"The buddhas that know with correct wisdom the intrinsic nature of the two truths have taught that all external entities such as formations, sprouts, and so on, have two intrinsic natures. These [natures] are relative and ultimate.

This excludes your contention that what is being referred to are mental representations.

He continues:

The ultimate is the acquisition of the essential identity of the specific object of the wisdom (jñāna) that sees the truth, but is not established through its own nature. This is the first nature. The other is all the mental eyes of ordinary people that are obscured with opthalmia and cataracts, which find an existent self from the power of false perception. Whatever becomes the object of the perception of children, such a nature is not intrinsically established. Therefore, the nature of all entities are apprehended in these two ways.

Frankly, the frustrating thing about you is that you don't do your homework, and don't seem to bother to educate yourself about these things. This is the main reason why I have no interest in your exercises in logic. It is a waste of time, for me, because your logic is not grounded in citation. Time and again, in order to even have a discussion, I define terms, which you consistently ignore, based on some personal criteria which is opaque at best. We have wasted the better part of thread supposedly devoted to Dzogchen to just running on the same hamster wheel. So am I out.

Author: Malcolm

Date: Monday, January 21st, 2019 at 7:41 AM

Title: Signing Off

Content:

Malcolm wrote:

Dear Dharma Wheel:

The Buddha advised that when groups of practitioners come to a point where they cannot agree, it is better to separate, resulting in the eighteen schools. This is where we are at now. My relationship with the moderating board has become too fraught for a number of reasons. I am personally sorry that it is has come to this point, but I have done nothing wrong, and have at heart only the interest of people learning and progressing in the true Dharma that exists in the nine yānas the Buddha taught in correspondence with each person's individual inclinations. To that end, I have introduced scores of people to qualified teachers, and answered thousands of questions about all aspects of Dharma to the best of my ability. Now, my sojourn in these waters must come to an end. In the interest of comity, I am permanently signing off. I will not be looking at this board again, so I will see no further personal messages. Those of you who have need to reach me can find me on Facebook.

Thanks for all the fish,

Malcolm

Author: Malcolm

Date: Thursday, December 12th, 2019 at 10:23 PM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Mantrik said:

For the time being, though, it does seem that he is not offering to lead those who had transmission from ChNN.

Malcolm wrote:

People seem to forget that Yeshe already has a large base of students in the DC. As far as I can tell, he is merely creating an official way for people who are interested in the DC to participate fully in Yantra Yoga, Vajra Dance, and so forth, who have not received transmission from Rinpoche. I, for one, am happy that he is stepping up and taking this role.

Author: Malcolm

Date: Friday, December 27th, 2019 at 11:25 PM

Title: Re: termas found outside of asia?

Content:

Miroku said:

Brings up a question what about Europe?

I just know that HH. Chetsang Rinpoche discovered some Vajradakini cave in the USA and founded a nunnery near the place. The cave was and still is a holy grounds for native americans around there. But not sure if my info is correct, but more can be found in his biography.

Sonam Wangchug said:

He had quite a bit of obstacles in discovering the cave (someone slammed his hand in the car door) and had to descend dangerously down a rope with his injured hand. He said it was Local spirit/s making obstacles.

I believe there was also Sindhura found in that cave.

I also heard that the late Kunzang Dechen Lingpa described an important cave shaped like a Phurba? In VT I think he saw it in his dream.

Malcolm wrote:

The so called Vajrayoginī cave in the Wild River, in Bristol, VT. is right here:

<https://goo.gl/maps/Cve4gvc8mMw6UBFc8>. It is a very popular swimming spot frequented by thousands of people every year in the summer. The bank from the road down to the river is quite steep, and the cave can only be entered by wading through the manmade pool in front of its entrance. I have been in this cave, which is located behind the waterfall in the picture, many times, and yes, this is the cave that HH Chetsang Rinpoche allegedly identified as a source of sindhura. The original source of this story is David Arndt. When asked about it, Kunzang Dechen Lingpa did not agree, and thought it was just an ordinary place with ordinary clay, not sindhura at all. David was very disappointed to hear this, and chooses still to advertise this location as a Vajrayogini place. For him and the Drigung faithful, it is such a place. For others, not so much.

As for the "cave" on Deer Leap Rock (http://obscurevermont.com/wp-content/uploads/2014/04/dsc_0159_pe1.jpg), KDL did not have a dream about it, he just thought there was a cave up there, and when Pema Wangdi and David went up to investigate, sure enough there was a rock overhang that might serve as a cave with some improvements. I was in Lincoln the day they reported discovering a cave up there, though did not walk up there myself, as I was busy attending KDL. KDL thought that if there was a cave up there, as he suspected, it would be a good place to do retreat, having spent many years as a wandering mendicant before finally settling down in Rangapara, Assam. Also, I was in the car with KDL when he first noticed the rock face and opined it might have a cave. It was a result of his yogi's eye, and not a dream, that led to the discovery of that cave. He never mentioned anything about phurpas in relationship to that cave in my hearing. But I was not with him 24/7/365.

As far as Lincoln, VT. itself goes, however, it is the first place in the US where Kalu Rinpoche had a place, and has hosted many lamas over the years, principally Kagyu and Nyingma Lamas. It is a very special town, one of the most impressive towns in VT, from the point of view of its views and location. Some places one can look right down the valley and see Lake Champlain. The mountain range behind it has the appearance of a women lying on her side in repose, and Mt. Abe has the distinct shape of a breast. On eastern side of these mountains are a number of ski resorts, like Mad River Glen, etc. I am actually looking at Mt. Abe as I write this to you. So, sindhura or not, Lincoln VT. is a special place, where I have received many wonderful teachings from fantastic gurus, and that is really the main point.

Author: Malcolm

Date: Friday, December 27th, 2019 at 11:39 PM

Title: Re: termas found outside of asia?

Content:

Sonam Wangchug said:

These days, I am sure Terma are still being revealed, as some have even mentioned in this thread, but who will validate it? and would everyone accept the validation? in these dregs of time where many people lack devotion.

Malcolm wrote:

KDL, when asked, said that anyone can be a tertön, provided they have total devotion to Guru Rinpoche.

Author: Malcolm

Date: Saturday, December 28th, 2019 at 3:36 AM

Title: Re: tertons found outside of asia?

Content:

Fortyeightvows said:

Malcolm, your back ?

Malcolm wrote:

From time to time.

Author: Malcolm

Date: Monday, December 30th, 2019 at 5:41 AM

Title: Re: Ram Dass Died

Content:

Queequeg said:

What's the rationale behind refraining from saying that one's lama has died? How does that belittle one's connection?

Malcolm wrote:

It's just a rude way to put it, from a Tibetan Buddhist point of view. It implies one's relationship with that guru has ceased. One's guru does not die, one's guru dissolves his or her continuum into the dharmadhātu, demonstrates parinirvana, and so on. But they never simply "die." Now, as far as Ram Dass goes, I am sure he could care less what people call his death.

Author: Malcolm

Date: Tuesday, December 31st, 2019 at 1:23 AM

Title: Re: Ram Dass Died

Content:

Queequeg said:

What's the rationale behind refraining from saying that one's lama has died? How does that belittle one's connection?

Malcolm wrote:

It's just a rude way to put it, from a Tibetan Buddhist point of view. It implies one's relationship with that guru has ceased. One's guru does not die, one's guru dissolves his

or her continuum into the dharmadhātu, demonstrates parinirvana, and so on. But they never simply "die." Now, as far as Ram Dass goes, I am sure he could care less what people call his death.

Queequeg said:

Is this rooted in Tibetan language or idioms? Would one refrain from saying any person died or just eminent people like one's guru? Is this directed at English speakers in particular whose ideas of "died" is culturally informed by a materialist view?

Malcolm wrote:

The words, "kill," "slay," "death," and so on, are all culturally inauspicious words in Tibetan. In particular, the word for death in Tibetan, 'chi ba, means "to be destroyed." Likewise, the word for body, "lus," means "left over." So we never refer to our guru's body as "lus," we refer to it as "sku," the honorific for body. This has nothing to do with Buddhism, since the word for lus and sku in Sanskrit is kāya. For example, we never call the body of our guru a corpse (phung po or ro). We call it a sku gdung, which means, literally, "body and bones," gdung being the honorific for bones, as sku is the honorific for body. All of this likely comes from pre-Buddhist usages for dealing with the remains of kings.

This is not aimed at speakers of other language groups.

When referring to enemies, animals, and so on, these words are not so fraught; but with family members, important people, one's gurus, etc., it is considered impolite to refer directly to their deaths as "death." So Tibetans use euphemisms. Likewise, if a member of a family dies, or one's guru, one observes a period of mourning which precludes the next new year's celebration, generally a celebration of good fortune. So for example, after ChNN passed away, I did not celebrate the Tibetan new year at all, etc. Tibetan concepts around death are complicated, combining Tibetan cultural assumptions with Buddhist assumptions. But they have very little to do with trying to forestall physicalist interpretations of the death process.

Author: Malcolm

Date: Tuesday, December 31st, 2019 at 2:58 AM

Title: Re: Why Greta Thunberg Should Be Time's Person of the Year

Content:

Simon E. said:

So, and this is a serious and non rhetorical question to which I have no pat answers...

Can events occur which lie outside the vipaka associated with individual karma?

Malcolm wrote:

According to Sarvastivadin Abhidharma, no. Since both Mahāyāna and Vajrayāna are largely grounded in this system, the answer you will generally receive is that any and all results one experiences, including the creation and dissolution of the universe are all results of individual karma.

Theravada has a different idea.

Author: Malcolm

Date: Tuesday, December 31st, 2019 at 3:57 AM

Title: Re: Why Greta Thunberg Should Be Time's Person of the Year

Content:

Simon E. said:

So, and this is a serious and non rhetorical question to which I have no pat answers...

Can events occur which lie outside the vipaka associated with individual karma?

Malcolm wrote:

According to Sarvastivadin Abhidharma, no. Since both Mahāyāna and Vajrayāna are largely grounded in this system, the answer you will generally receive is that any and all results one experiences, including the creation and dissolution of the universe are all results of individual karma.

Theravada has a different idea.

Simon E. said:

In terms of the subjects being explored in this thread Malcolm, could you unpack that a little more?

Malcolm wrote:

Well, for example, it is said the retributive result of killing is that plants, the sun, and so on have diminished vitality; by stealing beings are crushed by stones, or dust storms and acid rain; sexual misconduct results in being covered with dust or caustic materials; lying causes one to smell bad or be in a place with bad odors; malicious speech causes one to be inhabit holes and hilly regions; harsh speech causes one to live in a place where the soil is either contaminated with salt or infertile, and the plants are pernicious and so on; gossip results the seasons being out of order; greed results in small fruits; hatred result in sour fruit; wrong view results in few fruits, if any. There are many such descriptions one can read in various places.

The basic idea is that every action has a result which must be experienced providing its cause has not been cut off either through rebirth into a realm where such negative results cannot come to fruition or the elimination of the karmic obscuration.

Theravadins have a diffent idea in so far as they understand some things to merely be a manifestation of conditions, such as plane crashes, etc., not necessarily tied to a specific act on one's part.

Author: Malcolm

Date: Tuesday, December 31st, 2019 at 4:28 AM

Title: Re: Why Greta Thunberg Should Be Time's Person of the Year

Content:

Simon E. said:

So we are seeing the Vipaka. What in addition to those measures that could limit greenhouse gases and so on, can we do to ensure a more positive environment for future Dharma practitioners..including ourselves?

Malcolm wrote:

Simple answer: avoid the ten nonvirtuous deeds and practice the ten virtuous deeds, and encourage everyone else to do the same.

Author: Malcolm

Date: Tuesday, December 31st, 2019 at 6:04 AM

Title: Re: Concise Guide to Conservatism

Content:

Nicholas Weeks said:

Which movement is more destructive of this US culture?

Malcolm wrote:

Trumpism.

Author: Malcolm

Date: Tuesday, December 31st, 2019 at 7:47 AM

Title: Re: Concise Guide to Conservatism

Content:

Nicholas Weeks said:

Which movement is more destructive of this US culture?

Malcolm wrote:

Trumpism.

Nicholas Weeks said:

Flapdoodle. Go back to translating.

Trump is not & will not produce any 'ism'. He is simply noticing the Silent Deplorables being ignored and is responding to that group's need for help and attention. He also is contrary enough & has a big enough ego to like breaking up the elitist 'system' that has been running things for decades. After he is gone in 2020 or 2024, the powers that be will reassert themselves.

So you lefties have nothing to worry about. As Whittaker Chambers said, after leaving the Commies, "I left the winning side."

Malcolm wrote:

I wrote a response, and then deleted it. If you cannot see how much this man is

damaging the country, you are beyond reach, stuck in an ideological mire.

Author: Malcolm

Date: Wednesday, January 1st, 2020 at 2:52 AM

Title: Re: Concise Guide to Conservatism

Content:

Nicholas Weeks said:

No more than Malcolm is dismissive of my political views, nor my small part in helping varied translation projects.

Malcolm wrote:

I am critical of your vote for Trump. But it's your karma you've created, not mine.

I am not critical of any effort support authentic Buddhadharma.

Author: Malcolm

Date: Wednesday, January 1st, 2020 at 3:51 AM

Title: Re: Concise Guide to Conservatism

Content:

Malcolm wrote:

]

I am critical of your vote for Trump. But it's your karma you've created, not mine.

Nicholas Weeks said:

Is the karmic effect of any vote based mainly on the action of voting or is it the cetanā, intent, will or motive?

I am not critical of anyone's vote.

Malcolm wrote:

As you know, a perfect karma requires four things: the object, the intent, the deed, and satisfaction with the deed.

As you also know, when a soldier in army approves of an act of killing in battle, for example, with all four limbs above complete, that nonvirtue is multiplied by the number of people who approve of that act of killing by that army. So if your army is one hundred people, and you all approve of an act of killing, the karmic result for you is multiplied by 100 times. See Pruden, Abidharmakośabhaṣyaṃ, pg. 649.

For example, while I indeed voted for Obama 2008, I did not approve of any of his military policies, etc., and thus, I did not vote for him in 2012. But unlike many other liberals in the US, I was never convinced that Obama was all that. But at least he is

intelligent, well-educated, polite, and not a malignantly narcissistic, ignorant, womanizing, sexually-abusive racist (and very likely, a rapist as well), like the present occupant of the White House.

Author: Malcolm

Date: Wednesday, January 1st, 2020 at 4:48 AM

Title: Re: Concise Guide to Conservatism

Content:

Malcolm wrote:

Why American conservatism failed

Fareed Zakaria

Jul 4, 2019

Today's crisis of conservatism has produced surprisingly few books that try to understand what exactly has happened to the venerable creed. For decades, conservatism was a dominant ideology in the Western world, championed by Margaret Thatcher and Ronald Reagan. Now, it has quietly collapsed. President Trump's populism has taken over the Republican Party, and Brexit fever has consumed Britain's Conservative leaders.

Into this muddle comes George F. Will's "The Conservative Sensibility." I have long admired Will, who embodies the ideal of thoughtful, learned conservatism. When I was in college, he was already a fixture of U.S. political and intellectual life — a columnist for The Post, a regular commentator on Sunday morning television and the author of several books. As the editor of an undergraduate publication, I summoned the courage to write to Will asking for an interview, to which he agreed. That was 35 years ago, and since then my admiration and respect have remained undimmed. Thus, I picked up "The Conservative Sensibility" with great anticipation.

The book, as one might expect, is deeply erudite, filled with examples from history and illuminating quotations from politicians and poets. Will has attempted to outline the basic features of his creed. American conservatism, Will announces, has almost nothing to do with European conservatism, "which is descended from, and often is still tainted by, throne-and-altar, blood-and-soil nostalgia, irrationality, and tribalism." He paraphrases Thatcher in observing that "European nations were made by history, the United States was made by philosophy." American conservatism, then, is a project that seeks to defend the original philosophy of the Founding Fathers: classical liberalism, which promotes limited government and the veneration of individual liberty.

The counterpoint to this tradition, Will argues, is progressivism, the philosophy articulated by Woodrow Wilson and most capably enacted by Franklin D. Roosevelt. Born during the industrialization of the country after the Civil War, progressivism sees society as requiring collective action undertaken by government, which can best enable individuals to flourish economically, politically and morally. This tradition, for Will, has eroded the ideals of the American founding, enervated the spirit of America and created a country that is less free, less self-reliant and poised for economic stagnation.

But the problem for Will and for modern conservatism is that, as progressivism rose in the 20th century, the United States became the most powerful, productive and dynamic nation in the world. Indeed, after the New Deal came the astonishing American boom of the 1950s and 1960s. After the Great Society came the information revolution, which the United States has dominated more than any other nation. The fact remains that in 2019, the United States is one of the most free, dynamic and innovative countries on the planet. If that is the result of a century of progressive policies, maybe we need more?

The fundamental flaw of modern conservatism is that it is unsure whether America today is a fallen republic or an astonishing success story. This confusion has produced a political crisis among conservatives, which might help explain the rise of Trump.

Ever since the 1930s, conservatives have been promising their flock the rollback of the progressive agenda. They have warned about the dangers of leaving the welfare state intact and pilloried conservative leaders for failing in this crucial task. Yet, despite the Reagan revolution, the Newt Gingrich revolution and the tea party revolution, the welfare state is still standing as strong as ever. Republicans dominate almost every arena of U.S. politics — and the state is bigger than ever. Should we chalk this up to incompetence? More likely, conservatives know that the public actually wants the welfare state and that a modern country could not function today under some libertarian fantasy experiment. Of course, they will never admit this.

In any case, the result is that conservative leaders left their base permanently aggrieved, feeling betrayed and distrustful of any new campaign promises. In recent years, as the fever grew, conservative voters became desperate for someone who had not played this game of bait-and-switch with them. And into this rage walked Trump, who easily toppled the old conservative establishment and rode the frustration with elites all the way to the White House.

Will has written a fascinating book. But at its heart is the same saga of a lost utopia that has crippled modern conservatism and damaged U.S. politics. Will describes himself as “an amiable, low-voltage atheist.” Well, then he surely knows that there never really was a Garden of Eden.

Author: Malcolm

Date: Wednesday, January 1st, 2020 at 5:17 AM

Title: Re: Concise Guide to Conservatism

Content:

Malcolm wrote:

"How could I bring myself to be a Conservative? They offer me neither food nor drink — neither intellectual nor spiritual consolation. I should not be amused or excited or edified. That which is common to the atmosphere, the mentality, the view of life of — well, I will not mention names — promotes neither my self-interest nor the public good. It leads nowhere; it satisfies no ideal; it conforms to no intellectual standard; it is not even safe, or calculated to preserve from spoilers that degree of civilisation which we have already attained."

--- from Am I a Liberal? John Maynard Keynes, 1925.

Author: Malcolm

Date: Thursday, January 2nd, 2020 at 12:40 AM

Title: Re: Concise Guide to Conservatism

Content:

Nicholas Weeks said:

We in USA were mainly influenced by secular or nominal values, attitudes & views.

Malcolm wrote:

Indeed, we are a secular state, founded on secular principles since the very founding of our republic. The purpose of the establishment clause of the US Constitution is the promotion of secular values. Our society must be predicated upon secular values. HH Dalai Lama agrees: [E]ach individual's survival or future depends on society. We need these human values. I call these secular ethics, secular beliefs. There's no relationship with any particular religion. Even without religion, even as nonbelievers, we have the capacity to promote these things." Not only is it the case that the US Govt. is the first national Govt. in human history where the transfer of power from one leader to another was not occasioned by death or violence, it is the first purely secular state. We ought to keep it that way.

Until 1956, the official motto of the United States was "E pluribus unum;" however, since 1956, it has been "In God we trust." The latter is a clear violation of the establishment clause, should be removed, and our old motto reinstated.

As to the argument that we are a Christian nation, the Treaty of Tripoli stipulates that, "As the Government of the United States of America is not, in any sense, founded on the Christian religion; as it has in itself no character of enmity against the laws, religion, or tranquility, of Mussulmen (Muslims); and as the said States never entered into any war or act of hostility against any Mahometan (Mohammedan) nation, it is declared by the parties that no pretext arising from religious opinions shall ever produce an interruption of the harmony existing between the two countries."

Russel Kirk's point of view is grounded not only in the conservatism of Adams and Hamilton, it is also grounded in the pernicious proto-liberatarianism of the slaveholder and political theorist, John C. Calhoun. Indeed, Kirk's arguments against federalism are grounded in the same principles through which Calhoun defended slavery, and spend his life trying to weaken the sphere of power of the federal government (when it suited his interests to do so, much as modern day Republicans are quite happy to use regulatory capture when it suits them, but complain bitterly about it nevertheless).

Kirk's notions that we must believe in a transcendent order is nonsense; his belief that society requires classes to emphasize natural distinctions is fundamentally racist. He

writes, "For the preservation of a healthy diversity in any civilization, there must survive orders and classes, differences in material condition, and many sorts of inequality." In the USA, race is class. White people on top; black and latin people below them, with native people at the bottom. His argument is an argument for permanent ghettos and slums, absent a social safety net.

The intellectual poverty at the core of modern conservatism is striking. Taken together, as Keynes observed, it has no coherent set of principles, but instead appeals to sentiment, nostalgia, and narcissism as its core values.

Author: Malcolm

Date: Friday, January 3rd, 2020 at 12:16 AM

Title: Re: Concise Guide to Conservatism

Content:

Malcolm wrote:

Indeed, we are a secular state, founded on secular principles since the very founding of our republic. ...

Until 1956, the official motto of the United States was "E pluribus unum;" however, since 1956, it has been "In God we trust." The latter is a clear violation of the establishment clause, should be removed, and our old motto reinstated.

PeterC said:

Agree. However when we say that the US is a secular state, to what extent is that still true when the entrenched ruling party, and the large minority that support it, believe and act as if it should be a theocracy?

Malcolm wrote:

This is just racist idealism posing as religion. The "conservative" reaction to Obama was and is fundamentally racist.

PeterC said:

How many actual atheists can you think of who hold office in government, elected or appointed? Is atheism really acceptable in public life? The establishment cause still stands, no small thanks to organizations such as the ACLU, but it has been under siege for decades.

Malcolm wrote:

There are plenty of federal employees who are atheists, etc., especially in Washington DC. You might not have noticed, but Virginia has for decades been turning into a blue state. Maryland is already reasonably liberal in its policies. Bernie Sanders, my guy, is most definitely an atheist. Pelosi is a Buddhist. Most people in US political life who are "religious" are just using attendance at this or that church as a kind of virtue signaling, but no one really believes it is sincere.

PeterC said:

In the USA, race is class. White people on top; black and latin people below them, with native people at the bottom. His argument is an argument for permanent ghettos and slums, absent a social safety net.

I think it's important to recognize that mainstream opinion in the US has always considered this to be perfectly acceptable.

Malcolm wrote:

Yes, this is left over from our twin original sins as a nation: genocide and slavery.

Author: Malcolm

Date: Friday, January 3rd, 2020 at 12:18 AM

Title: Re: Concise Guide to Conservatism

Content:

tkp67 said:

As individuals we have the capacity to challenge of aspects conservative and liberal ideology that runs counter intuitive to dharma practice.

.....

As I see it our own desires delight in ideologies such as conservative or libertarian but is either boundless, empty or pure in regards to sentient consciousness?

Malcolm wrote:

Did you mean "libertarian" in your first sentence? It is unclear.

Author: Malcolm

Date: Friday, January 3rd, 2020 at 12:29 AM

Title: Re: Concise Guide to Conservatism

Content:

Nicholas Weeks said:

Kirk explained in 1952 to Henry Regnery, the publisher of The Conservative Mind, it was imperative to

“recognize the great importance, in literature as in life, of religion, ethics, and beauty.”

Politics, he

snapped, “is the diversion of the quarter-educated, and I do try to transcend pure politics in my book.”

Malcolm wrote:

[/quote]

Kirk is, fundamentally, a romantic, like all conservatives. As I mentioned before, conservatism, as you as much admit, is not a coherent philosophical system. It is politically incoherent, as we see again and again, from the kind of policies conservative

politicians consistently put forward under the guise of wishing people to be "self-reliant" and so on, but actually serve merely to marginalize and condemn millions to poor health care, educational, and social outcomes, and which actually cost far more in terms of actual resources expended in addressing the social issues caused by conservative policies than would have been otherwise spent.

Author: Malcolm

Date: Friday, January 3rd, 2020 at 12:46 AM

Title: Re: Why Greta Thunberg Should Be Time's Person of the Year

Content:

futerko said:

...to put it another way - the agencies which can act at a global level are corporations, which are considered as individuals before the eyes of the law, and which the corporate global news is primarily aimed at... but when actually considered as an individual, a corporation is bound to appear psychotic.

Malcolm wrote:

Oligarchies are generally sociopathic, and as such, since corporations are nothing more than private oligarchies, it is not surprising that, for all intents and purposes, they are sociopaths too.

Author: Malcolm

Date: Friday, January 3rd, 2020 at 2:30 AM

Title: Re: Concise Guide to Conservatism

Content:

Nicholas Weeks said:

Let us face it, whether we call it hypocrisy, lack of will-power, stupidity, original sin, poor in merit or good karma, etcetera - spiritual practice or living up to our ideal is not there. Some small or tiny percentage of humanity are 'good' Xtians, Muslims, Buddhists, Hindus or Humanists.

Malcolm wrote:

Afflictions and ideals have nothing to do with one another. Ideals are just intellectual concepts. Afflictions are what motivate sentient beings. Of course, the state of being afflicted is able to be transcended individually, but not en masse.

Nicholas Weeks said:

Even secular idealists of atheistic or political stripes treat their hobby as just that. To their fellow travelers they signal as ardent, dedicated and will die for the cause. Yet when personal benefit comes their way, they suck it up greedily.

Malcolm wrote:

See above.

Nicholas Weeks said:

Thus conservatives in temperament have a more realistic, even grim view of human potential.

Malcolm wrote:

Conservative ideologies are not consistent with transcendent dharma, since they take selfishness as the a priori state of sentient beings. As John Kenneth Galbraith puts it, "The modern conservative is engaged in one of man's oldest exercises in moral philosophy; that is, the search for a superior moral justification for selfishness."

But Buddhadharma does not assert that an afflicted state is the original state of sentient beings; quite the contrary, Buddhadharma holds, unlike conservatism, that afflictions are not innate. Conservatism holds generally that human beings are not perfectible. Buddhadharma on the other hand maintains that human beings are inherently perfectible, this is the consequence of holding that human beings are not inherently afflicted. Buddhadharma has never expressed skepticism of state-sponsored welfare enterprises, as a quick read of Nāgārjuna's Ratnavali reveals, nor does it hold kingship in particularly high esteem, as Āryadeva's satirical presentation of royal paternity shows. Unlike Kirk, who maintains that class comes from natural order and inequality is necessary; Buddha himself directly negated the burgeoning caste system in India, while at the same time pointing out that class, beauty, health, fame, and other mundane desiderata were a function of one's positive or negative karma. However, the Buddha also negated that birth into this or that station in life was in any way a meaningful indicator of the moral and social worth of a person. Modern conservatives, echoing the old Calvinist doctrine, measure moral worth in terms of wealth, power, and status, and encourage the fable that ability to achieve wealth, power, and status results from a person's intrinsic ability, rather than a set of social conditions and luck, over which none of us have much, if any control.

There is no case that can be advanced that Buddhadharma can be reconciled with conservatism, whether of Burkean kind or the modern conservative trend. Conservatism is not egalitarian; it concerns itself principally with the preservation of established orders, no matter that they are founded on inequality and oppression. It is a species of self-interested moral fatalism. As such, it is utterly incompatible with Buddhadharma. We can see this within Buddhadharma itself — conservative movements in Buddha inevitably fail because conservatism is fundamentally at odds with the radical and transformational nature of Buddhadharma's vision of a perfectible humanity. In a conservative Buddhadharma, one cannot have a Guru Rinpoche or a Dudjom Lingpa, neither a Bodhidharma nor a Huineng. A conservative Buddhadharma is just a kind of phariseism, the establishment of a political class in religious garb, with goals divorced from the very principles those robes are supposed to represent. From the point of view of Buddhadharma, there is no daylight between conservatives, the pharisees, and the brahmins.

The conservative view of human potential is utterly at odds with Buddhadharma, in toto.

Author: Malcolm

Date: Friday, January 3rd, 2020 at 3:20 AM

Title: Re: Concise Guide to Conservatism

Content:

Simon E. said:

But alas not at odds with the interpretations of Dharma disseminated by certain conservative teachers of what purports to be Buddhadharma who teach rigid gender roles, homophobia, and a kind of prosperity gospel translated into Buddhist terminology.

Malcolm wrote:

Pharisees, in other words, hence at odds with Buddhadharma.

Author: Malcolm

Date: Friday, January 3rd, 2020 at 3:52 AM

Title: Re: Concise Guide to Conservatism

Content:

Nicholas Weeks said:

Malcolm just does not get it or want to get it.

Criticism without even reading the Concise text is easy, perhaps mandatory for some.

"Conservative ideologies" is a non sequitur and an affliction just like any other ideal or intellectual concept.

Malcolm wrote:

I read it, and my late father was a conservative, a lawyer, and a philosophy professor -- I expect I have read a good deal more conservative thought than have you.

Merely because Kirk claims there is no conservative ideology does mean he is not advancing a conservative ideology. What is an ideology? OED: "a system of ideas and ideals, especially one which forms the basis of economic or political theory and policy." Are you really trying to tell us that the incoherent mess you call "conservatism" isn't a set of ideals concerned with economics, politics, and policy?

Author: Malcolm

Date: Friday, January 3rd, 2020 at 5:44 AM

Title: Re: Concise Guide to Conservatism

Content:

Nicholas Weeks said:

Malcolm typo - Kirk claims there is no conservative ideology does NOT mean he is not advancing a conservative ideology.

Revealing retort - You have read more, your Dad was a conservative, a dictionary definition plus the ability to see that the so-called 'incoherent mess' does not fit your requirements.

One out of four is only so so... Leaving you the required last word...

Malcolm wrote:
Huh?

Author: Malcolm
Date: Friday, January 3rd, 2020 at 7:07 AM
Title: Re: Concise Guide to Conservatism
Content:

Nicholas Weeks said:
2) Of the four points you made only the last one was worthy of note - compared to the first three.

Malcolm wrote:
You continually accuse your fellow discussants of not having read, and not being familiar with conservative writers. That is demonstrably false. The first three points bear on that point. My late father, while not a famous philosopher, was of some note in his specific area, ethics and philosophy of law. You can look him up, Malcolm Barry Estes Smith.

Do you care to respond to the last point?

M

Author: Malcolm
Date: Friday, January 3rd, 2020 at 11:29 PM
Title: Re: Why Greta Thunberg Should Be Time's Person of the Year
Content:

tkp67 said:
Non entities (corporations/oligarchies) have no personality or proclivity as such, they are simply descriptive terms.

Not everyone exploits the corporate veil to marginalize humanity.

Malcolm wrote:
Until it is a given corporation's interest do so (for example, the petroleum industry, the tobacco industry, shall I continue?), then corporations act without compunction to preserve their own interests, humanity be damned.

tkp67 said:
Imagine if an institution, organization or mantra could force human behavior so

succinctly that everyone described them behaved accordingly without deviation.

Malcolm wrote:

Deviations are punished, usually through dismissal.

tkp67 said:

Anyone who became buddhist would be perfected by proxy simply because they fell within that fold and all corporate executives would marginalize others without synergy or symbiosis.

Malcolm wrote:

Here, your reason has nothing do with the predicate of your argument. Your conclusion is therefore invalid.

All corporate executives are beholden to maximizing the profits of shareholders, it is their fiduciary duty to act this way, even if it is involves activity which is demonstrably harmful to humanity in general: for example, the arms industry.

Corporations are legal persons, it is therefore appropriate to treat them as independent persons since this is how they are treated in law.

Author: Malcolm

Date: Friday, January 3rd, 2020 at 11:37 PM

Title: Re: The Self-Arisen Vidya Tantra and The Self-Liberated Vidya Tantra A Translation of the Rigpa Rang Shar and Rigpa Rang

Content:

Passing By said:

Does the chapter on empowerments imply that Vajrayana deity empowerments given by a Dzogchen master count as Dzogchen transmission even if there is no Dzogchen style direct introduction per se?

Malcolm wrote:

No. It is not implying that at all. The chapter on empowerments is strictly referring the four empowerments common to Dzogchen snying thig: elaborate, unelaborate, and so on.

Author: Malcolm

Date: Friday, January 3rd, 2020 at 11:43 PM

Title: Re: Great Vegan Debate

Content:

PeterC said:

The deeper problem, though, is yields. People overlook just how much modern farming

has increased yields in the past century. This is why we can't go back to small-scale agriculture - it's simply not productive enough to feed everyone.

Malcolm wrote:

Modern farming creates higher yields because of petroleum inputs into farming in the form of fertilizer, pesticides, etc. It is not sustainable if one wishes to reduce nitrogen poisoning of the ocean, etc.

Intensive small-scale farming is more fruitful than large scale monocropping, actually, and it restores soil, which brings us to our next point:

<https://ourworldindata.org/crop-yields>

Compounding that is the problem that we are losing farmland at a worrying rate, in part due to the practices that caused yields to go up in the first place
Precisely.

PeterC said:

Even if we go all-out for plant protein now...

Malcolm wrote:

It won't happen. People in the developing world are eating meat at higher rates than ever before.

PeterC said:

Things may well self-correct much earlier. There are very good odds that global population will be culled by drug-resistant bacteria. Increasing urbanization makes this more likely to happen and much harder to stop.

Malcolm wrote:

There will be water wars long before that happens.

Author: Malcolm

Date: Saturday, January 4th, 2020 at 1:20 AM

Title: Re: The Self-Arisen Vidya Tantra and The Self-Liberated Vidya Tantra A Translation of the Rigpa Rang Shar and Rigpa Rang

Content:

Passing By said:

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Malcolm wrote:

No. It is not implying that at all. The chapter on empowerments is strictly referring the

four empowerments common to Dzogchen snying thig: elaborate, unelaborate, and so on.

Passing By said:

So the empowerment of colored powders would be the elaborate one? Where would a word empowerment done by the lama giving a teaching on a certain Dzogchen text fit in this scheme? Thanks

Malcolm wrote:

The four snying thig empowerments are subdivisions of the fourth empowerment, actually. Basically, if you are interested in Dzogchen, you need to find someone you believe is a real Dzogchen practitioner to receive teachings from. Right now, I think Khenpo Namdrol is the best teacher available to westerners from whom to learn Dzogchen, due to the depth and length of his explanations. But it is not so easy to meet him. There are many other qualified teachers out there as well. But choose wisely, many Tibetan Lamas hold up a deer's tail, but sell horse meat instead. Thus, caveat emptor.

Author: Malcolm

Date: Saturday, January 4th, 2020 at 4:11 AM

Title: Re: The Self-Arisen Vidya Tantra and The Self-Liberated Vidya Tantra A Translation of the Rigpa Rang Shar and Rigpa Rang

Content:

Passing By said:

So the empowerment of colored powders would be the elaborate one? Where would a word empowerment done by the lama giving a teaching on a certain Dzogchen text fit in this scheme? Thanks

Malcolm wrote:

The four snying thig empowerments are subdivisions of the fourth empowerment, actually. Basically, if you are interested in Dzogchen, you need to find someone you believe is a real Dzogchen practitioner to receive teachings from. Right now, I think Khenpo Namdrol is the best teacher available to westerners from whom to learn Dzogchen, due to the depth and length of his explanations. But it is not so easy to meet him. There are many other qualified teachers out there as well. But choose wisely, many Tibetan Lamas hold up a deer's tail, but sell horse meat instead. Thus, caveat emptor.

Passing By said:

Thanks. I'm based in East Asia actually although English is my primary language. One thing I do not understand though. In Nyingma practices generally, the view is Dzogchen based.

Malcolm wrote:

Not necessarily.

Passing By said:

For example one of the Four Phurbas in Vajrakilaya is the primordial wisdom phurba which, as I understand, is the state of Dzogchen. So how is one supposed to actually practise such a sadhana if the empowerment for that practice does not include direct introduction? I mean, the empowerment is the foundation for any practice no?

Malcolm wrote:

The fourth empowerment common to gsar ma and snying ma is a kind of introduction, but it is not sufficient for practicing Dzogchen, so to answer your question directly, the empowerment is not foundation for any practice. One also needs to also have further introductions and liberating instructions. And there are further introductions one will need beyond that. For example, the Meteoric Razor (gnam lcags spu gri) Vajrakilaya tradition of Dudjom Lingpa, even after one has received the empowerment in a proper way, it is assumed one will have practiced in some detail the preliminaries, creation and completion stage, then the special Dzogchen preliminaries. Nevertheless, one needs specific further introductions in order to practice the main practices of Dzogchen.

Likewise, in the Jonang tradition, merely receiving the outer four empowerments is not sufficient for practicing the six limb yoga; or in Lamdre, merely receiving the cause empowerment, which has all four empowerments, is not sufficient for practicing the practices associated with the three inner empowerments, one needs also the path empowerment and the blessing empowerment of Vajrayogini/Nairatma.

Author: Malcolm

Date: Saturday, January 4th, 2020 at 5:53 AM

Title: Re: Why Greta Thunberg Should Be Time's Person of the Year

Content:

tkp67 said:

My reasoning has everything to do with my argument. No organization, institution or teaching (not even buddhas) has such dominion over mankind that it can force someone to a behavioral constant. I believe it is arguably incongruent with the teaching of impermanence.

Malcolm wrote:

Your argument is quixotic at best. Why bring up things I never said or implied? Well, fight your own sheets if you must.

tkp67 said:

FWIW the definition of oligarchy includes the bias of educational acumen. However I don't think expecting everyone of a higher education to be negatively biased by it completely unreasonable so I personally don't project a lack of faith in this regard. For

reference.

<https://en.wikipedia.org/wiki/Oligarchy>

Malcolm wrote:

You should read your own definitions more carefully. This "includes the bias of educational acumen" is not necessary to the definition of the term "oligarchy."

For reference, OED: "a small group of people having control of a country, organization, or institution." This matches the definition of a "corporation" quite precisely.

tkp67 said:

HOWEVER I do not argue that the corporate vehicle (must like technology) has been used to facilitate greed and corruption but that constant is reflective of the human condition which expresses this way in all things. These organization. institutions and teachings do not create or enforce a dynamic. It already existed in us and it simply expresses in all that we do.

Malcolm wrote:

On the contrary, institutions and teachings can indeed create and enforce all kinds of dynamics, we see it every day. It is for this reason that we should not accept this idea you are promulgating that corporations are merely neutral instruments of a person. A hammer sees everything as a nail, and if the only tool one has is a hammer...

Author: Malcolm

Date: Saturday, January 4th, 2020 at 6:41 AM

Title: Re: Call for prayers for peace

Content:

Malcolm wrote:

At this very moment, for the people and the nations of the earth,
may not even the words disease, famine, war and sufferings be heard;
but rather may their moral conduct, merit, wealth and prosperity increase
and may supreme good fortune and well-being always arise for them.

-- His Holiness Dudjom Rinpoche

Author: Malcolm

Date: Saturday, January 4th, 2020 at 10:05 PM

Title: Re: Great Vegan Debate

Content:

PeterC said:

The idea that this can all be avoided if we take fewer flights and eat fewer steaks is fantasy, unfortunately.

seeker242 said:

Sure, the world does and will have too many people. But what is the solution? Convince the people of the world to stop having babies? One could argue that convincing the people of the world to stop having sex and thus children, is also a fantasy and a much bigger one at that.

PeterC said:

There is no solution. Lots of people will die. The only issue is how.

It's interesting how people will readily accept that we are in the Kali Yuga, that there is nothing but suffering in samsara, etc. But they still cling onto hope that somehow society's problems can be solved.

Malcolm wrote:

It would be morally irresponsible not to act, that's why.

Author: Malcolm

Date: Sunday, January 5th, 2020 at 12:24 AM

Title: Re: RealWorldPolitik

Content:

Rick said:

What does Buddhism have to teach us about ending the suffering that arises from living in such a violently divided political/cultural time?

Malcolm wrote:

Put on shoes instead of trying to cover the world with leather.

Author: Malcolm

Date: Sunday, January 5th, 2020 at 12:38 AM

Title: Re: Why Greta Thunberg Should Be Time's Person of the Year

Content:

tkp67 said:

PROVE the bolded and there is no argument from me. Please establish that all corporations are oligarchies. I would settle with a accurate accounting of the 20 million plus American corporations. If there was but one person per corporation that still isn't a "small" demographic. How many of them are really Oligarchies? How many of them are quantifiably sociopathic?

Malcolm wrote:

All corporations must have at least three officers (even if they are one person): a president, a treasurer, and a secretary. They may or may not have boards of directors. By definition, then, corporations are oligarchic structures. The specifics of how a given corporation may be governed is determined in its bylaws, but in no way are these

entities democratic. Unless written into its bylaws, the average employee of a given corporation has no say at all in how that corporation is governed, what kinds of decisions the corporate body makes.

tkp67 said:

Your promulgation is that I am stating corporations are neutral. I never made such a statement. My accurate description of our reality is that corporations are mental framework created by our own sentient minds. Corporations do not create sentience nor to they command. We do. As individuals and as a collective.

Malcolm wrote:

"Corporation" is a name for a specific type of collective. If you admit that collectives can command, then you admit corporations can command.

Of course, we are discussing nothing more than a convention. But this is why we have the term "conventional truth." Unfortunately for your argument, conventions do not bring entities in being. Entities appear, and are then given conventional designations. We also do not create sentience. From the point of view of Buddhadharmā, a given stream of consciousness has no start point, no creator. I also stated that corporations were merely legal persons; but as legal persons they are given rights, have agency, and so on. So-called "individuals" are no more immune to deconstructive analysis than any other composite entity— hence the five aggregates, twelve sense bases, and eighteen sense elements.

Author: Malcolm

Date: Sunday, January 5th, 2020 at 12:41 AM

Title: Re: Great Vegan Debate

Content:

PeterC said:

There is no solution. Lots of people will die. The only issue is how.

It's interesting how people will readily accept that we are in the Kali Yuga, that there is nothing but suffering in samsara, etc. But they still cling onto hope that somehow society's problems can be solved.

Malcolm wrote:

It would be morally irresponsible not to act, that's why.

PeterC said:

Of course we should do what we can, just as we should make a terminal patient comfortable to limit their suffering. I just don't see a happy ending coming.

Malcolm wrote:

There are no happy endings in samsara at all, ever.

Author: Malcolm

Date: Sunday, January 5th, 2020 at 12:57 AM

Title: Re: Why Greta Thunberg Should Be Time's Person of the Year

Content:

futerko said:

Yes, perhaps more specifically, I tend to be in agreement with Plato's ranking of the five forms of government in contrast to the current notion that anything undemocratic is necessarily worse.

Malcolm wrote:

Pretty much necessarily. Democracies are governments of laws, not humans. Every other form of government mentioned by Plato is a government of humans, not laws. Thankfully, political thinking has considerably evolved since Plato, and equally thankfully, in the US, our system of government owes more to Epicurus than it does Plato or Aristotle, e.g. Life, Liberty, and the Pursuit of Happiness, as the Declaration of Independence loudly proclaims.

Author: Malcolm

Date: Sunday, January 5th, 2020 at 1:21 AM

Title: Re: Sealing merit

Content:

cjdevries said:

I have been dedicating the merit after dharma activities, usually saying something like "I dedicate this merit to liberation." Is that enough to seal the merit, so that the merit generated does not run out and continues to go toward enlightenment for all beings? Or are there more elaborate dedication prayers that should be followed in order to dedicate the merit properly?

Malcolm wrote:

What you need to do is to seal that dedication with the insight that there is no one dedicating merit, no person to whom merit is dedicated, and no merit to dedicate. In this way, that merit is rendered imperishable. Merit dedicated otherwise is perishable.

Author: Malcolm

Date: Sunday, January 5th, 2020 at 1:22 AM

Title: Re: Karmic vision is just a forced visualization

Content:

Viach said:

Karmic vision is just a forced visualization. You begin to understand it by doing a voluntary tantric visualization.

Malcolm wrote:

What do you mean by "forced."

Author: Malcolm

Date: Sunday, January 5th, 2020 at 1:25 AM

Title: Re: History of tantra

Content:

Johnny Dangerous said:

The meaning of "Buddha" is entirely different within those two methods of investigation, the first assumes that the Buddha could only teach others through a physical body in time and space...

Malcolm wrote:

This is not the case. Even in the Pali canon the Buddha is reported to have said that he taught with mind-generated bodies, and adopted the guise of various persons, such as brahmins, to give teachings to brahmins, and so on.

Author: Malcolm

Date: Sunday, January 5th, 2020 at 2:10 AM

Title: Re: Why Greta Thunberg Should Be Time's Person of the Year

Content:

WesleyP said:

Wanting Nothing

Possessing Nothing

He has found the Way

Malcolm wrote:

While true, not exactly Buddha's advice for lay people. Sigollavada sutta is more the ticket.

Author: Malcolm

Date: Sunday, January 5th, 2020 at 3:23 AM

Title: Re: Oldest Mahayana sutra

Content:

Nicholas Weeks said:

I believe it was the Sutra in 42 Sections.

In the year of 67 C.E., at the special invitation by Emperor Ming of the Later Han Dynasty, two Indian Buddhist masters from India,

Kashyapa-matanga and Gobharana, arrived at Luoyang (洛陽), China.

Five years before their arrival, in 62 C.E., Emperor Ming had dreamed that a golden man flew into his palace. The next day he consulted his advisor who told the emperor that must be the sage Buddha. In 64 C.E. a delegation was sent to India to seek the Buddhadharma.

Kashyapa-matanga and Gobharana came with white horses, bearing precious sutras, Buddha statues, and relics. The emperor built them a monastery - the very first Buddhist monastery in all of China, aptly named The White Horse Monastery (白馬寺). There they undertook the great task of translating The Sutra of Forty-Two Chapters - the first Buddhist text translated into the Chinese language.

In the Sutra there are aspects of Theravada and Mahayana; expedient means and ultimate reality; gradual cultivation and sudden enlightenment. Even more importantly, all of the various teachings in the Sutra of Forty-Two Chapters are ultimately one single vehicle pointing to one single goal – enlightenment.
From the Introduction to the Chung Tai Translation Committee version of 2009.

Malcolm wrote:

Not the oldest Mahāyāna Sūtra, and not even an Indic text, truth be told. It is a digest of sayings of the Buddha. Lewis Lancaster, in expresses the opinion that the PP In 8000 Lines is likely the oldest extant Mahāyāna Sūtra.

See:

The Oldest Mahāyāna Sūtra: Its Significance for the Study of Buddhist Development

Lewis R. Lancaster
The Eastern Buddhist
NEW SERIES, Vol. 8, No. 1 (May, 1975), pp. 30-41

The oldest Mahāyāna sūtra which is extant again appears to be fragments of the above mentioned sūtra found in Gandhari.
<https://www.academia.edu/3561115/prajnaparamita-5>

Author: Malcolm

Date: Sunday, January 5th, 2020 at 3:31 AM

Title: Re: RealWorldPolitik

Content:

Rick said:

Where can I get these lovely shoes? My current ones don't work all that well, they've got holes and The World keeps seeping in.

(Welcome back to the forum, Malcolm. It's nice to have you inna house.)

Malcolm wrote:

Goretex.

Author: Malcolm

Date: Sunday, January 5th, 2020 at 4:00 AM

Title: Re: Oldest Mahayana sutra

Content:

Nicholas Weeks said:

Here are some more candidates:

<https://buddhism.stackexchange.com/questions/1628/what-is-the-oldest-text-sutra-of-the-mahayana-tradition>

Malcolm wrote:

Suffice it to say, we do not know exactly which Mahāyāna sūtra is the oldest; but we do have some idea which ones may precede the common era. One positive argument for the PP in 8000 lines is its universal popularity in India and its role as an object of devotion, not really accorded to other sūtras even in the same class. I have always personally wanted to have a copy inscribed in precious ink, in my book it is the single most important Mahāyana sūtra there is. YMMV.

Author: Malcolm

Date: Sunday, January 5th, 2020 at 4:17 AM

Title: Re: Oldest Mahayana sutra

Content:

dolphin_color said:

Thanks.

The Sutra of Forty-two Chapters (also called the Sutra of Forty-two Sections, Chinese: 四十二章經) is often regarded as the first Indian Buddhist sutra translated into Chinese. I wonder, for what it's worth, when the first Indian Buddhist sutra that we know of was written...

Malcolm wrote:

As mentioned above, the earliest Mahāyāna sūtras were set down around the same time the Pali canon as being committed to writing.

Author: Malcolm

Date: Sunday, January 5th, 2020 at 4:31 AM

Title: Re: Oldest Mahayana sutra

Content:

dolphin_color said:

As mentioned above, the earliest Mahāyāna sūtras were set down around the same time the Pali canon as being committed to writing.

Looking for the specific date of the first one we know of.

Malcolm wrote:

This has been answered already. There is no specific date. The earliest extant fragments of a Mahāyāna sūtra are carbon dated to 47-147 CE.

Author: Malcolm

Date: Sunday, January 5th, 2020 at 4:33 AM

Title: Re: Oldest Mahayana sutra

Content:

dolphin_color said:

Let me put it this way: There's a canon called the Taisho Tripitaka. We can consider it a Mahayana canon. It has Jataka and Agama material in it. Aside from those sections (which I assume are going to overall be the oldest, as they're closest to the Pali), which text can be identified to be the oldest?

Oh, it seems Malcolm has answered it:

PP In 8000 Lines, assuming that scholar is correct. I'll have to investigate his paper.

Malcolm wrote:

Pali is not the original language of the Buddha, and it is not the "original canon." There is no such thing.

<https://tricycle.org/magazine/whose-buddhism-truest/>

"It is now clear that none of the existing Buddhist collections of early Indian scriptures—not the Pali, Sanskrit, Chinese, nor even the Gandhari—"can be privileged as the most authentic or original words of the Buddha."

And:

"Pali tradition reports that Buddhist monks in the Theravada tradition started writing down texts in about the first century B.C.E. The manuscript record in Pali, however, doesn't begin until about 800 C.E. But the Gandhari manuscripts date from as early as the first century B.C.E. If monks were writing in one part of India, they could likely have been writing in other parts of India as well—so this would seem to add credence to the Pali claims."

Author: Malcolm

Date: Sunday, January 5th, 2020 at 4:38 AM

Title: Re: Oldest Mahayana sutra

Content:

dolphin_color said:

Pali is not the original language of the Buddha, and it is not the "original canon." There is no such thing.

How fortunate I didn't say that then!

Malcolm wrote:

Best guess has it that traditions began to diverge during the Buddha's lifetime. He taught

in many different places, to many different groups, Ananda was only his attendant in the latter part of the Buddha's life, and so on. Every Indic text we have is a translation out of one Indic language into another, whether Pali, Gandhari, or Sanskrit.

Author: Malcolm

Date: Sunday, January 5th, 2020 at 10:06 AM

Title: Re: History of tantra

Content:

Johnny Dangerous said:

The meaning of "Buddha" is entirely different within those two methods of investigation, the first assumes that the Buddha could only teach others through a physical body in time and space...

Malcolm wrote:

This is not the case. Even in the Pali canon the Buddha is reported to have said that he taught with mind-generated bodies, and adopted the guise of various persons, such as brahmins, to give teachings to brahmins, and so on.

Johnny Dangerous said:

IIRC those mentions are pretty few and far between - at least incidents relevant to Tantric transmission, I do remember the one sutta with 'mind-made bodies', but that's hardly proof of the existence of Tantra within the Pali Canon, if one is looking for such historical documentation. Which again is my main point, the teachings recorded in Pali don't need to make mention of it to legitimize Tantra.

Anyway modern Theravada doesn't have a bunch of teachings about the Buddha teaching in Sambhogakaya form, and I feel like going by texts alone it's a stretch to find it in the Pali stuff.

But, it's not as if I'm familiar with all of it, got a specific citation etc. to recommend?

Malcolm wrote:

Mind-made bodies, manomayakayas, are not sambhogakayas. There are numerous passages in the Pali canon concerning them.

Author: Malcolm

Date: Monday, January 6th, 2020 at 1:22 AM

Title: Re: Why Greta Thunberg Should Be Time's Person of the Year

Content:

tkp67 said:

Here is the simple difficulty for me Malcolm. Oligarchic structures an oligarchy does not make, nor do they change the fabric of samsara or our ability to transcend it.

Malcolm wrote:

But that is not what we were talking about. I merely pointed out that the behavior of corporate oligarchies is sociopathic by definition. You decided to debate definitions.

tkp67 said:

In this way I think these conversations already have a problem solution potential that lies in our perspective.

Malcolm wrote:

Simply put, we need to change the laws in order to force corporations to behave for the benefit of sentient beings, and not for the exclusive benefit of their shareholders. This is how corporations used to be structured in the early USA: a given body that wished to form a corporation had to present their business plan to their local community, and then that body was either given a time-limited corporate charter (generally seven years), or denied. At the end of that charter, it came up for review, and either continued or denied, depending on the social benefit or ill that corporation rendered to that community.

Author: Malcolm

Date: Monday, January 6th, 2020 at 4:33 AM

Title: Re: History of tantra

Content:

dolphin_color said:

...but my intent was really to ask about the dates we have for the first extant tantric texts in Buddhism.

Malcolm wrote:

It somewhat depends on what you mean by "tantric," an imprecise term at best. The earliest texts that we have which involve conferring empowerments and advocating mantra recitation, fire offerings, and so on as paths to buddhahood seem to have emerged in early 7th century in South India, near Nagārjunakota, and other places, such as the Swat Valley, and were first promulgated outside of India to Khotan in Central Asia, Java, etc., and China. By 800 CE, all the formative material which characterizes later Vajrayāna teachings were firmly established traditions in India and elsewhere, and had been adopted into the Monastic Universities. The Siddha tradition also seems to have emerged in the mid 8th century, circa 750 CE. However, most of what we know about the origin of Vajrayāna is in second-hand sources, due to the destruction of great monasteries and their libraries at end of the 12th century.

Author: Malcolm

Date: Monday, January 6th, 2020 at 11:39 PM

Title: Re: Why Greta Thunberg Should Be Time's Person of the Year

Content:

tkp67 said:

Climate change threads here have brought little interest regardless of context...

Malcolm wrote:

That is not true. Half the great vegetarian debate is devoted to the climate impacts of diet and agriculture.

tkp67 said:

Buddhism is our wheelhouse so it seems the most relevant vehicle and it does not exist outside of the rest of our lives unless of course we make this a choice.

Malcolm wrote:

Buddhadharma has never pretended to be a system of political governance. It is a system of personal values. We can operate from those values, but we cannot impose them on others.

Author: Malcolm

Date: Monday, January 6th, 2020 at 11:48 PM

Title: Re: History of tantra

Content:

PadmaVonSamba said:

The words in the Pali canon weren't written down until a hundred years after The Buddha spoke them,

5.000 miles away from where he spoke them,

Try 150 years, and in Maghadha, on the Asokan Pillars. The Pali Canon was not compiled until circa 100 BCE. The language on the pillars and the language in the Pali canon are not the same language, as you observe below.
and in a language he never used.

Author: Malcolm

Date: Tuesday, January 7th, 2020 at 12:05 AM

Title: Re: Career Advice for a Young Nyingmapa

Content:

dorjedradul said:

Dear unknown dharma friends,

I'm in my early 20s and am one year away from graduating as an english major. I've spent time in India and Nepal and have been fortunate enough to meet some wonderful

masters, most of whom were Nyingma. I have taken refuge, have a daily practice, etc.

Thoughts, criticisms, and questions are welcome.

Thanks,
D.

Malcolm wrote:

First, you must choose a career that aligns with right livelihood. Nursing is one of the best careers for a buddhist. It is flexible, portable, and it involves caring directly for people who are suffering. It also allows one to do retreat attend teachings and so on.

Author: Malcolm

Date: Tuesday, January 7th, 2020 at 12:09 AM

Title: Re: Our Anti-War President

Content:

Sādhaka said:

Trump seems to be an crypto-neocon (but maybe he's just playing 5D-chess).

Malcolm wrote:

Trump is not even playing tic tac toe, let alone checkers or chess. He is an idiot.

Sādhaka said:

Too bad we missed out on Ron Paul (assuming that he wasn't some sort of gatekeeper or controlled-opposition too).

Malcolm wrote:

Ron Paul is a racist, old fool.

Author: Malcolm

Date: Tuesday, January 7th, 2020 at 12:16 AM

Title: Re: Our Anti-War President

Content:

PeterC said:

<https://www.commondreams.org/news/2020/01/05/iraqi-parliament-votes-expel-all-american-troops-and-submit-un-complaint-against-us>

That worked out well for Trump! Now the excuse of helping Iraq is well and truly gone, and the US is seen for what it is - an illegal occupying force.

Malcolm wrote:

Yes, that and the Afghanistan papers show that the Republican-spawned wars in the Middle East have all been utter folly, costing America prestige and sympathy abroad. Trump has managed to turn our country into a laughing stock. He is the weakest

president we have had in over a hundred years.

The fascists in the White House want war with Iran, they have been itching for it since day one of this (mis)administration.

Author: Malcolm

Date: Tuesday, January 7th, 2020 at 2:09 AM

Title: Re: The Self-Arisen Vidya Tantra and The Self-Liberated Vidya Tantra A Translation of the Rigpa Rang Shar and Rigpa Rang

Content:

Lingpupa said:

"Khenpo Namdrol". Whoah. Is that the "Khenchen Namdrol Rinpoche" who took such a primitive view of the Rigpa students who had had enough of Sogyal Lakar?

Malcolm wrote:

Khenchen Namdrol is one of my main gurus, and he is the best person giving explanations of Dzogchen out there today; which is why many of the top Nyingma lamas, for example, Tsoknyi Rinpoche, and so on, have been attending his teachings for years and years. He is the heir of Khenpo Jigme Phuntsok. You may not wish to study with him, but it would be wrong of you to discourage others from wishing to do so.

It would be like discouraging people from studying the teachings of Chogyal Namkhai Norbu, merely because he and Sogyal were quite good friends from childhood.

Author: Malcolm

Date: Tuesday, January 7th, 2020 at 2:18 AM

Title: Re: Our Anti-War President

Content:

Sādhaka said:

That Ron Paul is allegedly racially prejudiced is often repeated, but as far as I can tell it is an baseless accusation to try to discredit him.

He's certainly no fool. In a debate, nine out of ten times he makes his opponent look foolish (he also made Trump look stupid during the Republican debates).

Malcolm wrote:

Um, I think you are confusing Rand (the son who ran against Trump in 2016) with Ron (the father). But Rand Paul has certainly claimed that he is ok with people refusing to serve black people, gay people, and so on. His father's news letter published a number of very racist articles.

Libertarianism is a morally-bankrupt political doctrine, which has roots in, among other people's thought, the thought of John C. Calhoun, an enthusiastic adherent of slavery.

Author: Malcolm

Date: Tuesday, January 7th, 2020 at 2:38 AM

Title: Re: Our Anti-War President

Content:

conebeckham said:

Libertarianism is just anarchy for those who have "gotten theirs already."

Malcolm wrote:

Pretty much.

Author: Malcolm

Date: Tuesday, January 7th, 2020 at 10:09 PM

Title: Re: The Self-Arisen Vidya Tantra and The Self-Liberated Vidya Tantra A Translation of the Rigpa Rang Shar and Rigpa Rang

Content:

Passing By said:

Speaking of Norbu Rinpoche, Malcolm, would you think if and when his successor starts giving transmission again, that would be a valid route to access his teachings? Or do you hold the view that it's only appropriate if received direct from Norbu Rinpoche himself? Asking just in case the IDC resumes teaching for the public again

Malcolm wrote:

It is totally fine.

Author: Malcolm

Date: Wednesday, January 8th, 2020 at 12:34 AM

Title: Re: The Self-Arisen Vidya Tantra and The Self-Liberated Vidya Tantra A Translation of the Rigpa Rang Shar and Rigpa Rang

Content:

Lingpupa said:

What I DO find questionable is his failure to acknowledge the harm done to Sogyal's victims, but his choice, rather, to condemn those who broke silence. He accuses them, instead, of being possessed by demons. His talk, both as a video and as a transcript, are available on the net in case of doubt. Some of us also have our own copies.

Malcolm wrote:

It is not an accusation to say someone is being influenced by nonhuman beings, it is a diagnosis. There is a specific class of nonhumans known as dam sri, samaya breakers, whose action is to cause people in Sanghas to fight with each other and break samaya.

The reason the gyalpo was banned is precisely because of this kind of negative

influence.

Regardless of what you and others may think, Khenchen Namdrol is one of the best and brightest teachers of his generation. He is a real bodhisattva. One mustn't criticize real bodhisattvas, even if you cannot understand some of their actions. He lives only to do one thing, and that is to spread the Dharma for the benefit of all sentient beings. Everything else is irrelevant.

Author: Malcolm

Date: Wednesday, January 8th, 2020 at 12:48 AM

Title: Re: History of tantra

Content:

Aemilius said:

That is true of course, and for example in the White Lotus sutra, in the Devadatta chapter, there is the story of Shakyamuni in one of his previous births when he is serving an ascetic for many years who possesses the teaching of the Lotus sutra. Here you definitely get the impression that the Sutra that the ascetic possesses is not a material book, but is something that he holds in his mind.

Astus said:

Since the Lotus Sutra itself talks of the importance of reading and copying the Lotus Sutra, it is hard to see how that can refer to an oral tradition, unless such statements are later modifications of the text. But in that case it means that the Lotus Sutra is not the Lotus Sutra talked about in the Lotus Sutra.

Also, the Innumerable Meanings Sutra has a list of ten types of merit obtainable from it, and half of those talk of reading and copying the sutra, so again, it refers to its scriptural nature. In the very first chapter of the Lotus Sutra it is said that the Buddha was teaching the Innumerable Meanings Sutra. So, either the Innumerable Meanings Sutra is not the Innumerable Meanings Sutra, or it is one scripture writing of another scripture.

Malcolm wrote:

Tantras do not equal texts. There are of course textual artifacts that are called "tantras," but that is not really what a tantra is in the Vajrayāna tradition. A "tantra" is a continuum, and there are tantras of the basis, tantras of the path, and tantras of the result. What we are referring to as a "tantra" when we are talking about a text artifact is a practice manual. But that is a very limited scope.

Author: Malcolm

Date: Wednesday, January 8th, 2020 at 2:09 AM

Title: Re: Sogyal, etc. split from THE SELF-ARISEN VIDYA TANTRA thread

Content:

Arnoud said:

Is he a gelong?

Malcolm wrote:

Yes, Khenchen Namdrol is a bhikṣu, a very pure one by all accounts.

Author: Malcolm

Date: Wednesday, January 8th, 2020 at 2:12 AM

Title: Re: History of tantra

Content:

Aemilius said:

That is true ofcourse, and for example in the White Lotus sutra, in the Devadatta chapter, there is the story of Shakyamuni in one of his previous births when he is serving an ascetic for many years who posses the teaching of the Lotus sutra. Here you definitely get the impression that the Sutra that the ascetic possess is not a material book, but is something that he holds in his mind.

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Also, the Innumerable Meanings Sutra has a list of ten types of merit obtainable from it, and half of those talk of reading and copying the sutra, so again, it refers to its scriptural nature. In the very first chapter of the Lotus Sutra it is said that the Buddha was teaching the Innumerable Meanings Sutra. So, either the Innumerable Meanings Sutra is not the Innumerable Meanings Sutra, or it is one scripture writing of another scripture.

Caoimhghín said:

There are many divergent recensions of the Lotus Sūtra. I wonder if the Gilgit Lotus mentions the Anantanirdeśasūtra. I suspect it doesn't, to be quite honest, since I suspect that it is Chinese apocrypha myself (no hard proof), but I am open to being quite wrong.

Malcolm wrote:

Also, the idea of a sūtra being limited to a text artifact is a very limited way to perceive "sūtras."

Author: Malcolm

Date: Wednesday, January 8th, 2020 at 2:24 AM

Title: Re: History of tantra

Content:

Caoimhghín said:

There are many divergent recensions of the Lotus Sūtra. I wonder if the Gilgit Lotus mentions the Anantanirdeśasūtra. I suspect it doesn't, to be quite honest, since I suspect that it is Chinese apocrypha myself (no hard proof), but I am open to being quite wrong.

Malcolm wrote:

Also, the idea of a sūtra being limited to a text artifact is a very limited way to perceive "sūtras."

Caoimhghín said:

In fact, from a certain perspective, one could say sūtras aren't even really sūtras. They could have been śrutās (Prākṛit: suttas, 'things heard') that Sanskritists transformed while Sanskritizing Buddhist scriptures, but AFAIK that pet theory is only one that I have.

Malcolm wrote:

Probably not, given that Buddha criticized śruta.

Author: Malcolm

Date: Wednesday, January 8th, 2020 at 2:27 AM

Title: Re: Sogyal, etc. split from THE SELF-ARISEN VIDYA TANTRA thread

Content:

Arnoud said:

Is he a gelong?

Malcolm wrote:

Yes, Khenchen Namdrol is a bhikṣu, a very pure one by all accounts.

Arnoud said:

Thank you. That is good to hear.

Malcolm wrote:

When Khenpo teaches, he prepares for months, and when he is teaching, it is no nonsense: he comes to the place, he teaches, he leaves and goes home. No visitors, no parties, and no social events. I hear when he is not teaching, he is pretty relaxed and funny. But I have not spent personal time with him since I first met him in 1993.

Author: Malcolm

Date: Wednesday, January 8th, 2020 at 3:24 AM

Title: Re: History of tantra

Content:

Caoimhghín said:

In fact, from a certain perspective, one could say sūtras aren't even really sūtras. They could have been śrutās (Prākṛit: suttas, 'things heard') that Sanskritists transformed while Sanskritizing Buddhist scriptures, but AFAIK that pet theory is only one that I have.

Malcolm wrote:

Probably not, given that Buddha criticized śruta.

Caoimhghín said:

I don't mean śruta in the sense of Hindu Grammarism, if that's even the word for it. I mean śruta in the sense of "evaṃ mayā śrūtaṃ."

The idea being, at an oral stage, "suttaṃ" is ambiguously interpreted as "śrūtaṃ" and "sūtraṃ," the word "sutta" being a name derived from the Prākṛit phrase "evaṃ me suttaṃ." This is similar to, IMO, the twin Sanskritizations of "bodhisatta" as "bodhisattva" and "bodhiśakta" (to say nothing of the minority "bodhisatva.")

As you know, I am not a linguist, a Sanskritist, or a Buddhist historian. This is just a pet theory.

Malcolm wrote:

The usual derivation is that the term sūtra means a "thread."

https://dsalsrv04.uchicago.edu/cgi-bin/app/pali_query.py?qs=Sutta&searchhws=yes

Author: Malcolm

Date: Wednesday, January 8th, 2020 at 4:23 AM

Title: Re: History of tantra

Content:

Caoimhghín said:

When we're dealing with a suggestion, however amateur, like satta --> satva, sattva, śakta, we are dealing with the Buddhadharma at an oral stage, the same stage where oral/aural transmission errors like dhammaniyāmatā --> dharmanairātmyatā in the Pratyayasūtra (Pāli SN 12.20, Chinese T99.84b16/SA 296, 法定 --> 法空) can occur.*

This would be very early in its direct oral transmission from the ascetic Gautama.

*this refers to a transmission error in the śrāvaka Pratyayasūtra (Paccayasutta) between Prākṛit and Chinese, wherein the phrase "dharmasthititā dharmaniyāmatā dharmayathātathā" becomes rendered "dharmasthititā dharmanairātmyatā dharmayathātathā" in the Chinese translation: "法住、法空、法如," the Chinese IMO reflecting a Indic origination that had a transmission error at the oral stage of transmission resulting from a mishearing.

But that's just my own fancy. I'm not putting it forward as definitely the case.

Malcolm wrote:

Given that there is no reason to assume that the Pali is actually the correct version...

Author: Malcolm

Date: Wednesday, January 8th, 2020 at 8:39 PM

Title: Re: History of tantra

Content:

Caoimhghín said:

When we're dealing with a suggestion, however amateur, like satta --> satva, sattva, śakta, we are dealing with the Buddhadharma at an oral stage, the same stage where oral/aural transmission errors like dhammaniyāmatā --> dharmanairātmyatā in the Pratyayasūtra (Pāli SN 12.20, Chinese T99.84b16/SA 296, 法定 --> 法空) can occur.*

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*this refers to a transmission error in the śrāvaka Pratyayasūtra (Paccayasutta) between Prākṛit and Chinese, wherein the phrase "dharmasthititā dharmaniyāmatā dharmayathātathā" becomes rendered "dharmasthititā dharmanairātmyatā dharmayathātathā" in the Chinese translation: "法住、法空、法如," the Chinese IMO reflecting a Indic origination that had a transmission error at the oral stage of transmission resulting from a mishearing.

But that's just my own fancy. I'm not putting it forward as definitely the case.

Malcolm wrote:

Given that there is no reason to assume that the Pali is actually the correct version...

Caoimhghín said:

Pāli specifically, no, but "Prākṛit" more generally, likely yes IMO.

Pāli is just one Prākṛit, as you know.

Malcolm wrote:

Then you are putting it forward as definitely the case.

Author: Malcolm

Date: Wednesday, January 8th, 2020 at 10:49 PM

Title: Re: The Self-Arisen Vidya Tantra and The Self-Liberated Vidya Tantra A Translation of the Rigpa Rang Shar and Rigpa Rang

Content:

mandog said:

Heard a rumor recently that the nun Sogyal Rinpoche punched in the stomach remains devoted to him to this day. Maybe this is true. Maybe it is true, but she is delusional. I don't know.

PeterC said:

Well yes, there is always doubt. But when you see people claiming that their lama engages in unconventional behavior so as to teach students, there's a pretty simple first-order test one can apply to assess how plausible that is: does any of that behavior disadvantage the lama in any way?

Malcolm wrote:

That is not in fact the criteria of so-called unconventional behavior.

PeterC said:

Are they doing the modern equivalent of begging on the streets, eating fish guts, cleaning a brothel, or otherwise doing things that attract opprobrium and are physically unpleasant? (There are lamas in modern times who lived as beggars - it's not something confined to medieval hagiographies.)

Malcolm wrote:

This idea that "uncertain deeds" is confined to doing menial or unpleasant things is a misconception. For example, Naropa was obese and carried around on a palanquin, mobbed by crowds, according to the account of Nyan Lotsawa as found in the Sakya Kabum.

PeterC said:

Or is he eating/drinking like a king, sleeping with a harem of teenagers, beating up people who don't serve him properly, driving a gold-plated Rolls Royce paid for by the Sangha and telling people to donate money to buy him a bigger house?

Malcolm wrote:

You are describing the condition of the modern tulku system.

Author: Malcolm

Date: Wednesday, January 8th, 2020 at 11:45 PM

Title: Re: Why Greta Thunberg Should Be Time's Person of the Year

Content:

Simon E. said:

Most of the working class of the U.K. are WASPS.* And they made in clear in the latest General Election they are tired of being patronised by the left. Perhaps American WASPs are different.

Malcolm wrote:

Most of the people in the places where votes mattered in 2016, Pennsylvania, Ohio, etc., are not populated by Wasps. They are mostly populated by descendants of Germans, Scandinavians, and Eastern Europeans. The so-called WASPS are mainly in New England and the Northeast. We really don't count southerners as WASPS at all.

Author: Malcolm

Date: Thursday, January 9th, 2020 at 4:47 AM

Title: Re: Why Greta Thunberg Should Be Time's Person of the Year

Content:

Queequeg said:

If only the Democrats had adapted to the changing economic circumstances to address

the tsunami that was hitting labor back in the 70s and 80s

Malcolm wrote:

The Democrats lost precisely because they were backing the unions, which were wholly undermined by GOP "right to work" laws aimed at undermining unions. This was deliberate, since the GOP understood that unions were the main constituency of the Democrats:

"By weakening the relationship between Democrats and unions, we anticipate that RTW laws will drive state policy—including, but not restricted to labor policies—in a rightward direction. We hypothesize that this will be a product of the direct electoral effects of RTW laws: by favoring the election of GOP candidates to state legislatures and governorships, states with RTW laws in place will be more likely to have partially or fully Republican- controlled governments. But RTW laws should also move policy to the right even when states are fully or partially controlled by Democrats. With labor unions a less central member of the Democratic party coalition, we expect that Democrats will have less reason to pursue the left-leaning economic policies favored by labor unions (e.g. Bawn et al. (2012)). And to the extent that RTW laws make it harder for working class state legislative candidates to win office, that should also move state policy to the right."

And:

"The anti-tax political activist Grover Norquist recently declared that while President Trump may be historically unpopular, the GOP could still "win big" in 2020. The secret to the Republican party's long-term success, Norquist argued, involved state-level initiatives to weaken the power of labor unions. As Norquist explained it, if union reforms cutting the power of labor unions to recruit and retain members—like RTW laws—"are enacted in a dozen more states, the modern Democratic Party will cease to be a competitive power in American politics." A weaker labor movement, Norquist reasoned, would not just have economic consequences. It would also have significant political repercussions, meaning that Democrats would have substantially less of a grassroots presence on the ground during elections and less money to invest in politics."

And:

"Working class candidates—politicians most likely to be backed by the labor movement—are less likely to hold office in states following the passage of RTW laws. State policy as a whole, moreover, moved sharply to the ideological right in RTW states following the passage of those laws."

https://businessinnovation.berkeley.edu/wp-content/uploads/2017/10/rtw-laws-manuscript_oct2017.pdf

Ergo, what we need in the USA is a broad, renewed labor movement, and Bernie

Sanders is the only person who can lead this movement. The reason the voice of the working class in America has been muted has everything to do with GOP successes in state legislatures, and nothing at all to do with some imagined abandonment of the working class by left-wing intelligentsia.

Author: Malcolm

Date: Thursday, January 9th, 2020 at 4:53 AM

Title: Re: History of tantra

Content:

Caoimhghín said:

Yes and no. I mean, we don't know which Prākṛits. Some people say Ardhamāgadhī. A creepy amount of Prākṛits phonetically reduce Sanskrit in a similar way, like in the case of "satta," which is found in both Pāli and Gāndhārī.

Sattva could just be sattva, sūtra could well just be sūtra. These are pet theories based on the fact that for people living in Northern India in ~6-500 BC, they could have been homonyms.

Malcolm wrote:

You are forgetting that a large number of bhikṣus were educated brahmins. Also, the Buddha very likely knew Sanskrit, since he shows familiarity with Vedas, and could converse with brahmins in this language.

I think the situation on the ground is considerably more complicated than this idea that Buddha taught in Prakrit, and then this was translated later into Sanskrit. Clearly no one was concerned to preserve the Buddha's actual words in the dialect in which the Buddha actually taught, since there are too many dialects in which he taught in various places in Central India. But this of course has nothing at all to do with the history of Vajrayāna.

Author: Malcolm

Date: Thursday, January 9th, 2020 at 5:09 AM

Title: Re: Sogyal, etc. split from THE SELF-ARISEN VIDYA TANTRA thread

Content:

smcj said:

Or is he eating/drinking like a king, sleeping with a harem of teenagers, beating up people who don't serve him properly, driving a gold-plated Rolls Royce paid for by the Sangha and telling people to donate money to buy him a bigger house?

You are describing the condition of the modern tulku system.

Ösel Tendzin wasn't a tulku.

Malcolm wrote:

Oh, he would have been recognized one eventually had he not been such a spectacular

screwup. Then there is the Trungpa's kid, who was recognized a tulku (of a master who asserted he was not going to take rebirth on this planet again, ironically), and still screwed up.

smcj said:

It's more pervasive than that. It's a post "spiritual materialism", post "crazy wisdom" pretext for samsaric indulgence. It's samsara posing as hip, slick, and cool Dharma. It's as much spiritual materialistic as a sanctimonious hippie. Only a sanctimonious hippie would at least be refraining from creating non-virtuous karma.

Malcolm wrote:

No, this also existed in Tibet from the beginning, which is why Lha bla ma Ye shes 'Od sought to outlaw of the practices of 'byor and grol, and why Saraha makes fun of people who engage in vratacārya (btul shugs spyod pa) as a pretense to gain followers and so on. One merely needs observe the libertine and sybaritic excesses of the sixth Dalai Lama, Reting Rinpoche, and all kinds of mad Tibetan saints of the past. The whole history of the Dharma in Tibet in many respects is lurching from one reform movement to the next, about once a century, if you examine the situation honestly. I mean, Patrul Rinpoche excoriates so called "crazy wisdom" behavior. All of this in response to "crazy wisdom" con artists.

smcj said:

However there is a seed of legitimacy in the premise of crazy wisdom, etc. and cannot be simply dismissed. So the trend is enthusiastically perpetuated. Sad.

Malcolm wrote:

Its not a seed, it is a real thing. The fault lies in the fact that some people want to enter into vratacārya before they have adequately mastered the creation and completion stages, and are nowhere near heat on the secret mantra path of application. Such people were sarcastically referred to as "great meditators" by Jetsun Drakpa Gyaltsen his Song of Experience, composed in the 12th century. It is not a new thing.

Author: Malcolm

Date: Thursday, January 9th, 2020 at 5:21 AM

Title: Re: The Self-Arisen Vidya Tantra and The Self-Liberated Vidya Tantra A Translation of the Rigpa Rang Shar and Rigpa Rang

Content:

PeterC said:

Well yes, there is always doubt. But when you see people claiming that their lama engages in unconventional behavior so as to teach students, there's a pretty simple first-order test one can apply to assess how plausible that is: does any of that behavior

disadvantage the lama in any way?

Malcolm wrote:

That is not in fact the criteria of so-called unconventional behavior.

PeterC said:

No, but it's a relatively easy test to apply that would have screened out Lakhar, Mukpo Jr and others. And none of this would even need discussing if people didn't fetishize 'crazy' behavior in the first place.

Malcolm wrote:

It would not have screened out anyone anyway. You see, we are Anglos. We believe in laws. We live in nations where laws are above persons.

Tibet was not like that, as you know. Tibet had no legal system to speak of. No courts, no jails, just aristocrats with their soldiers meting out punishments based on local custom and personal capriciousness. The Tibetan establishment is still based on this idea.

If Jamyang Khyentse Chokyi Lodo says Y is the tulku of X, that is it. There is no council that recognizes tulkus. It is all based on the word of a man.

For example, Dilgo Khyentse's family was the wealthiest family in the Derge region. Of course, this does not reflect poorly on Dilgo Khyentse, but since his family was the number 1 sponsor of Khyentse Wangpo, they had a significant say in the disposition of the Khyentse Ladrang's estate after his death. This is one of the reasons why there was significant tension between adherents of Loter Wangpo's Khyentse tulku, and the adherents of Chokyi Lodo, etc., who preferred him for various reasons, probably because Loter Wangpo was not from Kham, but rather, Tsang, and ceding the Khyentse Ladrang would have been ceding enormous wealth to someone who has not a Khampa.

Author: Malcolm

Date: Thursday, January 9th, 2020 at 5:22 AM

Title: Re: Sogyal, etc. split from THE SELF-ARISEN VIDYA TANTRA thread

Content:

mandog said:

However, it is probably not great for a guru who is a fully ordained monk to live this way.

Malcolm wrote:

Rwa Lotsawa lived this way.

Author: Malcolm

Date: Thursday, January 9th, 2020 at 6:04 AM

Title: Re: Why Greta Thunberg Should Be Time's Person of the Year

Content:

Queequeg said:

Well, that said, by the time I came around, the divide between intellectuals and labor was there. And the divide is pretty real now.

Malcolm wrote:

The division was hewn by the GOP, falsely claiming that the problems the working class was having was a result of Democratic policies. Of course, the Democrats did not help anything at all by turning into GOP lite. The GOP will go down in history as one of the most successful propaganda machines in history.

Author: Malcolm

Date: Thursday, January 9th, 2020 at 12:36 PM

Title: Re: The Self-Arisen Vidya Tantra and The Self-Liberated Vidya Tantra A Translation of the Rigpa Rang Shar and Rigpa Rang

Content:

PeterC said:

No, but it's a relatively easy test to apply that would have screened out Lakhar, Mukpo Jr and others. And none of this would even need discussing if people didn't fetishize 'crazy' behavior in the first place.

Malcolm wrote:

It would not have screened out anyone anyway. You see, we are Anglos. We believe in laws. We live in nations where laws are above persons.

PeterC said:

I think you're misunderstanding me on this point. The poster that I was replying to was suggesting that maybe Lakhar beating up the nun was in some way not abuse because she was still devoted to him. I was saying there's of course no way to prove a negative proposition, but if you want a quick test as to whether a guru engaging in unexpected behavior is someone you really want to spend time with, etc etc. Of course I'm not saying there's a rule that easily allows you to determine who is qualified as a teacher, or whether a tulku is who is claimed, unless you have accomplished some degree of omniscience. (In any case, do we even care - these are functionally not that different from aristocratic titles in other countries.) Just that if someone fail to apply Occam's razor in these situations, then they're a fool.

Malcolm wrote:

There are plenty of disciples in the history of Vajrayana who are grateful that on one occasion or another they were struck or hit by their guru. It can indeed remove obstacles. Everyone knows this.

Author: Malcolm

Date: Thursday, January 9th, 2020 at 12:41 PM

Title: Re: Our Anti-War President

Content:

Malcolm wrote:

Yes, that and the Afghanistan papers show that the Republican-spawned wars in the Middle East have all been utter folly, costing America prestige and sympathy abroad. Trump has managed to turn our country into a laughing stock. He is the weakest president we have had in over a hundred years.

The fascists in the White House want war with Iran, they have been itching for it since day one of this (mis)administration.

Sādhaka said:

The Democrats have been just as bad warmongers as the Republicans; or close to, if only because they sometimes pretend to be a little anti-war as part of their facade.

Malcolm wrote:

The dems, while not angels, have generally just been mopping up GOP military messes since Reagan.

Author: Malcolm

Date: Thursday, January 9th, 2020 at 11:18 PM

Title: Re: The Self-Arisen Vidya Tantra and The Self-Liberated Vidya Tantra A Translation of the Rigpa Rang Shar and Rigpa Rang

Content:

PeterC said:

But neither you nor I think what was going on with Lakhar and that nun was that, do we?

Malcolm wrote:

She is an adult. She is apparently ok with it. According to one eyewitness report communicated to me personally, immediately after Sogyal punched her in the stomach, they both started giggling and embraced.

PeterC said:

Moreover if Lakhar were still alive now, and someone you knew decided to take him as a student after all his issues had become public, and he subsequently abused that person; wouldn't you perhaps feel that they should have been more circumspect? So perhaps common sense isn't completely useless in this context.

Malcolm wrote:

I know people who have been subject to being hit with Sogyal's famed backscratcher. Not only was it more startling than painful, they swear it really helped them understand the nature of the mind.

It is not my place to judge him in his role as a guru. That is between him and his students. I am not going to criticize those who felt they had to bring him down, not even Mary Finnegan, but neither am I going to participate in outright condemnation of Sogyal either. He was not my teacher, I never met him, and apart from criticisms of him in the press, I have no personal knowledge of the goings on in Rigpa; other than having heard some of the other side of the story which up till now, has been met with derision and accusations of cult brainwashing.

PeterC said:

This is probably so obvious a point that it doesn't need stating. I don't disagree with your broader point that any and all skilful means are valid in the context of the relationship with the guru.

Malcolm wrote:

I think that we are not really in a position to judge. After all, Drogmi Lotsawa stated that even if his guru, Gayadhara, was burning in hell, he still would regard the latter as a perfect buddha.

I am not certain that Sogyal deserves the near universal scorn he receives in many quarters. I can understand it from those who are not Vajrayānis. They cannot understand Vajrayāna at all, much less the meaning of guru devotion.

I have no problem with people who have no devotion towards Sogyal. I also have no problem with those who remain devoted to him. It just isn't any of my business.

Author: Malcolm

Date: Friday, January 10th, 2020 at 12:42 AM

Title: Re: Why Greta Thunberg Should Be Time's Person of the Year

Content:

Nemo said:

The spread of stories about arson are being pushed by paid AI. You can probably guess who is behind them.

Malcolm wrote:

Pretty funny Nemo. The point is actually that when people set fires, purposefully and accidentally, as they did in Australia, Cali, and other fires, climate change takes a manageable fire and makes it much worse. No need to see a conspiracy here.

Author: Malcolm

Date: Friday, January 10th, 2020 at 12:48 AM

Title: Re: History of tantra

Content:

Aemilius said:

Etymology

Tantra (Sanskrit: तन्त्र) literally means "loom, warp, weave".

Malcolm wrote:

This is not how Buddhist tantras define themselves.

Generally, "tantra" is defined as A "continuum" from "tan" 4, and specifically 5.

4 tan 3 cl. 8. P. A1. %{-no4ti}, %{-nute4} (3. pl. %{-nva4te} [%{A4-} and %vi-tanvate4} RV.] AV. xii, 1, 13; Impv. %{-nu} [%{a4va} and %vi4-tanuhi} RV.; cf. Pa1n2. 6-4, 106 Va1rtt. 1 Pat.] RV. i, 120, 11; %{-nuSva} RV.; Subj. 2. sg. %{-nuthAs}, v, 79, 9; 1. du. %{-navAvahai}, i, 170, 4; impf. 3. pl. %a4tanvata}, x, 90, 6 AV. vii, 5, 4; pf. P. %tataA4na}, once %tAt-} RV. i, 105, 12; 2. sg. %tata4ntha} [RV.], class. %tenitha} [Pa1n2. 7-2, 64 Ka1s3.]; A1. 1. 2. 3. sg. [%{A4-}] %tatane}, %abhi4-}tatniSe}, %vi4-}tatne} RV.; 3. sg. irr. %tate}, i, 83, 5; 3. pl. %tatnire4} [164, 5 %vi4-} AV. xiv, 1, 45] or %ten-} [iv, 14, 4 (%vi-)} &c.; cf. Pa1n2. 6-4, 99]; aor. P. %a4tan} RV. vi, 61, 9; %A4-}atAn}, 67, 6 AV. ix, 4, 1; %pa4ri-}, %vi4-}atanat} RV.; %anv-A4}atAMslt} VS. xv, 53; %atAnIt} MaitrS.; %tata4nat}, %abhi4-}ta4nAma}, %ta4nan} RV.; 2. pl. %ataniSTa} Pa1n2. 2-4, 79 Ka1s3.; 3. du. %atAniSTAm} Bhat2t2. xv, 91; A1. %atata} or %ataniSTa}, %atathAs} or %ataniSThAs} Pa1n2. 2-4, 79; 3. pl. %a4tnata} RV.; %tata4nanta}, i, 52, 11; 1. sg. %atasi} pl. %ataMsmahi} Br.; fut. 2nd %taMsya4te} S3Br.; fut. 1st %vi-}tAyitA} BhP. viii, 13, 36; p. pr. %tanva4t}, %vAna4}; pf. %tatanva4s}; ind. p. %tatvA}, %tvA4ya}, %ta4tya} Br.; [%vi-}] %tAya} BhP. vii, 10, 2; inf. tantum Br.; Pass. %tAya4te} RV. i, 110, 1 & [p. %ya4mAna}] x, 17, 7 AV. &c.; %tanyate} Pa1n2. 6-4, 44; aor. %atAyi} Br.) to extend, spread, be diffused (as light) over, shine, extend towards, reach to RV. &c.; to be protracted, continue, endure RV.; to stretch (a cord), extend or bend (a bow), spread, spin out, weave RV. &c.; to emboss S3Br. xiv, 7, 2, 5; to prepare (a way for) RV. i, 83, 5; to direct (one's way, %gatim}) towards Nalo7d. i, 20; to propagate (one's self or one's family, %tanUs}, %tantum}) Hariv. 2386 BhP. ii, 3, 8; to (spread i.e. to) speak (words) Das3. i, 87; to protract RV. v, 79, 9 Katha1s. li, 226; to put forth, show, manifest, display, augment Ragh. iii, 25 S3ak. Bhartr2. &c. (Pass. to be put forth or extended, increase Bhat2t2.); to accomplish, perform (a ceremony) RV. VS. ii, 13 AV. iv, 15, 16 S3Br. &c.; to sacrifice, xiii, 2, 5, 2 Kaul. 127; to compose (a literary work) Hemac. Caurap. Sch.; to render (any one thirsty, double acc.) Kuval. 455: Desid. %titaniSati}, %taMsati}, %tAMs-} Pa1n2. 6-4, 17; vii, 2, 49 Ka1s3.: Intens. %tantanyate}, %tatanIti}, vi, 4, 44 & vii, 4, 85 Ka1s3.; [cf. \$, \$ &c.] 5 tan 4 (only dat, %ta4ne} and instr. %ta4nA}) continuation, uninterrupted succession RV.; propagation, offspring, posterity RV. [%tanvA@ta4nA@ca} or %tma4nA@tAnA} or %tanve@ta4ne} (%ca}), ` " for one's own person and one's children "] [435,2]; (%ta4nA}, once %tanA}, x, 93, 12) instr. ind. in uninterrupted succession, one after another, continually RV. i, 3; 38; 77; ii, 2, 1; viii ff.

Another derivation is from "tanu," the body, and "tra," to protect.

Author: Malcolm

Date: Friday, January 10th, 2020 at 1:54 AM

Title: Re: Time For A Republic.

Content:

Simon E. said:

So Prince Harry and his wife are to step back from their Royal roles.

It is to be hoped that this is a harbinger of the UK's becoming a Republic. It's well overdue.

Malcolm wrote:

Well, I suggest you put your constitution in writing, beforehand.

Author: Malcolm

Date: Saturday, January 11th, 2020 at 12:31 AM

Title: Re: The Self-Arisen Vidya Tantra and The Self-Liberated Vidya Tantra A Translation of the Rigpa Rang Shar and Rigpa Rang

Content:

Sonam Wangchug said:

It might just be my perception, but I seem to detect a much different tone about Sogyal Rinpoche than you had when this had originally happened and in the trending threads at that time. (in which you seemed to be much more critical of him)

Malcolm wrote:

Well, when there is smoke on a hill, there is generally fire. I am not defending Sogyal's temperament, I am defending his student's right to regard him however they wish. Also, I have had time and opportunity to speak with people who both have left Sogyal in tremendous disappointment, and people who never experienced anything from him other than kindness, and people in between, whose experience of him was mixed. I have also seen that certain people have sought to use the Sogyal affair to smear Vajrayāna in general, namely a certain people who know nothing about our tradition. This bugs me.

Author: Malcolm

Date: Saturday, January 11th, 2020 at 1:12 AM

Title: Re: Sogyal, etc. split from THE SELF-ARISEN VIDYA TANTRA thread

Content:

mandog said:

I think a lot of the confusion is that people don't want to acknowledge that there is a middle ground between Sogyal being a Buddha and Sogyal being a complete scoundrel. I think it is likely that whatever he was falls somewhere between those two extremes.

Queequeg said:

Then he's just ordinary... and not appropriate to hold as a guru, no? That's the big controversy, isn't it? The point that causes so many people to be so distressed?

Malcolm wrote:

No, that is not the controversy. Most Buddhist gurus are ordinary people, who have expertise in certain ritual systems and the conferral of certain kinds of teachings.

Fundamental to this system is pure vision. Pure vision is from our side. We are supposed to understand that the guru from whom we receive empowerment is same as the buddhas of the three times. If we do not have this idea, it is held, than we cannot benefit from their teaching. As practitioners on the path, we are supposed to understand the universe and all the beings in it as members of the same mandala, sublime deities, buddhas; not hell beings, pretas, etc. We exercise our pure perception by practicing deity yoga and guru yoga. When we realize that everything has never been different than the state of buddhahood, and that everything has always been the state of buddhahood from the very beginning, this realization is called mahāmudra, the great symbol; or mahāsandhi, the great perfection.

The controversy exists because there are teachings which indicate that prospective students need to be vetted on the basis of their intelligence, devotion, and lack of concepts. Likewise, gurus are vetted on the basis of their education, expertise, and personal qualities, but not their ultimate realization—how can any normal person perceive that?

Plainly put, sometimes qualified gurus pick unqualified students, and this causes problems. Likewise, qualified students sometimes pick unqualified gurus. Thus, some in the Sogyal scandal think Sogyal was an unqualified guru. Others think that Sogyal chose unqualified students, or students who broke their samaya. Frankly, from a traditional point of view, there is no way one can argue that those letter-writing students did not injure their samaya when they composed their letter, since they all received empowerments from and with Sogyal. The whole point of samaya vows is to maintain the integrity of the Vajrayāna Sangha. The very first samaya vow is that one should not harshly criticize one's guru. This is even worse than criticizing the Buddha himself. The second one is that one should not cause conflict with vajra siblings.

Vajrayāna disciples are expected to regard everything their guru does as sacred, unless it directly violates Dharma ethics. Hitting a disciple with the intention to benefit them is well within that range. It is not acceptable in our culture, but it is quite acceptable in Tibetan culture. Having multiple sexual partners (if unmarried) is fine, so is being a sybarite.

What is not acceptable is taking life, taking what is not given, speaking with intent to deceive, and sexual misconduct, the four basis of training. Of course, excluding sex crimes, these four can also be given a pass if performed with bodhicitta motivation.

Anyone can leave the company of a given guru with or without cause, but if someone has taken samaya vows with someone who is qualified to give them, then one should never harshly criticize that person.

When it comes to Dharma ethics, we in the West tend to treat these as legal frameworks, but they are not. If anything, the Rigpa affair points to the deficit in corporate-style Buddhism; where feeder programs are created in order to introduce people into the path; who are in turn vetted for their actual interest in higher teachings and so on. Most of the people in Rigpa are not Vajrayāna students, just as most of the people in Shambhala Centers are not Vajrayāna students. So if these people think that Sogyal and Mukpo suck, there is no problem. But it becomes a problem when one enters into a samaya relationship.

The whole system of Vajrayāna is based on the unassailable authority of the guru. So, caveat emptor.

Author: Malcolm

Date: Saturday, January 11th, 2020 at 1:20 AM

Title: Re: A simplistic statement

Content:

Caoimhghín said:

The stilled mind, unconditioned, encounters the dharmadhātu (i.e. itself), and awakening occurs.

Thoughts? Is this an appropriate summation of Buddhadharma or silly nonsense?

Malcolm wrote:

A stilled mind is just a mind in a state of śamatha, unless you mean a mind free of all extremes of proliferation, as in Śāntideva's statement:

"When neither an entity nor a nonentity
remain before the mind,
since there is no other alternative,
the mind is pacified."

If that is what you mean, then basically, yes.

Author: Malcolm

Date: Saturday, January 11th, 2020 at 1:22 AM

Title: Re: Practical difference between Bön and Nyingma Dzogchen

Content:

tatpurusa said:

As far as I know the only real difference in terms of practice is that in Bön (at least according to Zhang-Zhung Nyengyüd) trekchö and tögal are considered as two aspects of the same practice and practiced together, whereas in Nyingma Dzogchen they are

considered two different practices.

One can say that basically the difference is in the lineage, not in the practice. According to Bön, Garab Dorje received his teachings from masters of the Bön Dzogchen lineage. Nyingmapas vehemently deny this of course.

Malcolm wrote:

In Buddhist Dzogchen, trekcho and togal are not actually different practices either: but they are separated into two for convenience of explaining different aspects of the path, just as they are in Bon texts like Heartdrops of Dharmakāya.

Author: Malcolm

Date: Saturday, January 11th, 2020 at 1:23 AM

Title: Re: Practical difference between Bön and Nyingma Dzogchen

Content:

tatpurusa said:

According to Bön, Garab Dorje received his teachings from masters of the Bön Dzogchen lineage. Nyingmapas vehemently deny this of course.

Malcolm wrote:

For very good reason, it isn't true.

Author: Malcolm

Date: Saturday, January 11th, 2020 at 1:30 AM

Title: Re: Why Greta Thunberg Should Be Time's Person of the Year

Content:

Nemo said:

The spread of stories about arson are being pushed by paid AI. You can probably guess who is behind them.

Malcolm wrote:

Pretty funny Nemo. The point is actually that when people set fires, purposefully and accidentally, as they did in Australia, Cali, and other fires, climate change takes a manageable fire and makes it much worse. No need to see a conspiracy here.

Nemo said:

I have a buddy who is a Wall Street quant and he studies these trends with statistical models for trading companies, but I forgot you were an expert on everything. He doesn't know who is pushing it, but an algorithm is making the stories more visible.

Malcolm wrote:

Yes, because the more people click on them, the more the algorithm present them to

others with similar data profiles. This is not a conspiracy, this just reflects how human beings react to bad news, and the way news is presented through social media, etc. And yes, since I have a certificate in web programming, I do understand how this works, from a technical perspective. Algorithms are stupid, not intelligent. GIGO.

Author: Malcolm

Date: Saturday, January 11th, 2020 at 5:05 AM

Title: Re: Practical difference between Bön and Nyingma Dzogchen

Content:

tatpurlusa said:

According to Bön, Garab Dorje received his teachings from masters of the Bön Dzogchen lineage. Nyingmapas vehemently deny this of course.

Malcolm wrote:

For very good reason, it isn't true.

tatpurlusa said:

I am not about to initiate a discussion on this, just mentioned it as an info.

BTW Buddhists say the contrary: that Dzogchen went from them to Bön.

So, just pick what your preferred beliefs are.

Malcolm wrote:

The Buddhist position is demonstrable, the Bonpo position isn't.

Author: Malcolm

Date: Saturday, January 11th, 2020 at 6:04 AM

Title: Re: Practical difference between Bön and Nyingma Dzogchen

Content:

tatpurlusa said:

For me personally this debate is uninteresting. What counts, is that there is an authentic lineage of Dzogchen, that split into two at a certain point of time. Both forks are authentic and go back to the very same source before that split - so what?

The rest is politics.

Malcolm wrote:

Yes, they are both authentic in so far as they both produce realization, but Bonpo Dzogchen depends on Buddhist Dzogchen, as in so many other things.

Author: Malcolm

Date: Saturday, January 11th, 2020 at 9:31 AM

Title: Re: Practical difference between Bön and Nyingma Dzogchen

Content:

tatpurusa said:

For me personally this debate is uninteressant. What counts, is that there is an authentic lineage of Dzogchen, that split into two at a certain point of time. Both forks are authentic and go back to the very same source before that split - so what? The rest is politics.

Malcolm wrote:

Yes, they are both authentic in so far as they both produce realization, but Bonpo Dzogchen depends on Buddhist Dzogchen, as in so many other things.

tatpurusa said:

Whatever you want.

Your opinion on this one for me is not relevant, because I remember all too well of your anti-Bon stance and those stupid wars with "dorjepizza" in your incarnation called "Namdrol" at e-sangha, resulting in we all know what.

Malcolm wrote:

I've never had an anti-Bon stance. I just don't accept certain bonpo claims about the history of Bon, and that often makes bonpos upset. I also don't accept certain claims in traditional Buddhist history, this also makes some Buddhists upset. So you should understand I upset everyone, Bon and Buddhist alike.

Author: Malcolm

Date: Saturday, January 11th, 2020 at 9:34 AM

Title: Re: Practical difference between Bön and Nyingma Dzogchen

Content:

tatpurusa said:

For me personally this debate is uninteressant. What counts, is that there is an authentic lineage of Dzogchen, that split into two at a certain point of time. Both forks are authentic and go back to the very same source before that split - so what? The rest is politics.

Malcolm wrote:

Yes, they are both authentic in so far as they both produce realization, but Bonpo Dzogchen depends on Buddhist Dzogchen, as in so many other things.

Könchok Thrinley said:

Please elaborate how it depends on Buddhist Dzogchen?

Malcolm wrote:

It's pretty obvious when you know Tibetan and you know the history of the transmission of Dharma to Tibet. Chogyal Namkhai Norbu has provided a pretty clear portrait of pre-Buddhist religion in Tibet, and it is his opinion that Bon dzogchen largely depends on Buddhist dzogchen.

Author: Malcolm

Date: Saturday, January 11th, 2020 at 10:44 AM

Title: Re: Practical difference between Bön and Nyingma Dzogchen

Content:

Sādhaka said:

Chögyal Namkhai Norbu also wrote that the Twelve Minor Tantras and the Zhang-Zhung Nyen-Gyud specifically, are authentic Bönpo Dzogchen, and that the Zhang-Zhung Nyen-Gyud descends from Tapihritsa himself from before the time of Garab Dorje; the implication being that the core of Bönpo Dzogchen does not directly depend on Buddhist Dzogchen.

Perhaps he meant Tonpa Shenrab Miwoche, because I do not think that Tapihritsa was that early. Or possibly an editing error somehow? In any case, see pages 11 and 12 of An Oral Commentary to Narag Tongtrug.

Malcolm wrote:

ChNN specified that only the 12 minor tantras, which are the core of the outer cycle of ZZNG, were pre-Buddhist. I think his opinion is overly generous.

Tapihritsa, according to Bon accounts, lived in 8th century, contemporary with Shri Singha, much later than Garab Dorje.

All evidence suggests Bon evolved as a native adaptation of Indian Buddhism between the 8th and early 11th century.

Author: Malcolm

Date: Saturday, January 11th, 2020 at 10:47 AM

Title: Re: A simplistic statement

Content:

Johnny Dangerous said:

The "meeting the Dharmadhatu" doesn't happen just with stillness, though my understanding is that developing stillness really ups one's chances. In fact, it seems to be introduced just as often from being in movement, or the relationship between stillness and movement.

In basic terms, shamatha alone isn't enough, and stillness alone can't break through, this is true for any Buddhist vehicle, in my understanding.

There is a difference between simply experiencing the mind in a still state, and grokking

the nature of mind.

Malcolm wrote:

That's is not what meant by "still."

Author: Malcolm

Date: Saturday, January 11th, 2020 at 10:50 AM

Title: Re: Our Anti-War President

Content:

justsit said:

The first thing to check on any news report is the source.

RT News is questionable at best. <https://mediabiasfactcheck.com/rt-news/>

Malcolm wrote:

Russkie agitprop for sure.

Author: Malcolm

Date: Saturday, January 11th, 2020 at 11:13 AM

Title: Re: Our Anti-War President

Content:

justsit said:

The first thing to check on any news report is the source.

RT News is questionable at best. <https://mediabiasfactcheck.com/rt-news/>

Malcolm wrote:

Russkie agitprop for sure.

tatpurusa said:

Well .. at least they write stuff that the US agitprop (aka mainstream media) would never publish.

All media are lying .. the only possibility to arrive to the truth is interpolating between all sides. This is only possible if you read different sides, fully knowing that they are all lying. Otherwise you remain fully indoctrinated.

Malcolm wrote:

I prefer Ockham's razor.

Author: Malcolm

Date: Saturday, January 11th, 2020 at 11:33 AM

Title: Re: Our Anti-War President

Content:

tatpurusa said:

Well .. at least they write stuff that the US agitprop (aka mainstream media) would never publish.

All media are lying .. the only possibility to arrive to the truth is interpolating between all sides. This is only possible if you read different sides, fully knowing that they are all lying. Otherwise you remain fully indoctrinated.

Malcolm wrote:

I prefer Ockham's razor.

tatpurusa said:

Me too. In this concrete case within the article, the simplest and most plausible explanation is the one provided by RT: Iraq and the Middle East people in general do not want and need US troop there (except for Saudi Arabia and other wahhabis). That simple. But this does not coincide with the interest of some circles masquerading as "the" US national interest.

Also, the US bringing stability and democracy to the Middle East .. give me a break!

Malcolm wrote:

I fully agree with that the US has no business in the Mideast. Though our excuse for being there is "security," our presence there has lead to a situation where everyone is less secure, and six decades of foreign policy incompetence on the part of the USA caused it.

Author: Malcolm

Date: Saturday, January 11th, 2020 at 1:48 PM

Title: Re: Our Anti-War President

Content:

tatpurusa said:

Me too. In this concrete case within the article, the simplest and most plausible explanation is the one provided by RT: Iraq and the Middle East people in general do not want and need US troop there (except for Saudi Arabia and other wahhabis). That simple. But this does not coincide with the interest of some circles masquerading as "the" US national interest.

Also, the US bringing stability and democracy to the Middle East .. give me a break!

Malcolm wrote:

I fully agree with that the US has no business in the Mideast. Though our excuse for being there is "security," our presence there has lead to a situation where everyone is less secure, and six decades of foreign policy incompetence on the part of the USA caused it.

tatpurusa said:

Now this is what I call agitprop (read the following).

You can call RT whatever you want, in this particular case they wrote the truth. So yes, it is better to read both sides.

<https://www.state.gov/the-u-s-continued-partnership-with-iraq/> America is a force for good in the Middle East. Our military presence in Iraq is to continue the fight against ISIS and as the Secretary has said, we are committed to protecting Americans, Iraqis, and our coalition partners. We have been unambiguous regarding how crucial our D-ISIS mission is in Iraq. At this time, any delegation sent to Iraq would be dedicated to discussing how to best recommit to our strategic partnership—not to discuss troop withdrawal, but our right, appropriate force posture in the Middle East. Today, a NATO delegation is at the State Department to discuss increasing NATO's role in Iraq, in line with the President's desire for burden sharing in all of our collective defense efforts. There does, however, need to be a conversation between the U.S. and Iraqi governments not just regarding security, but about our financial, economic, and diplomatic partnership. We want to be a friend and partner to a sovereign, prosperous, and stable Iraq.

Malcolm wrote:

One does not have to read both sides, one merely needs to study the postwar history of the middle-East. The only people with any stake in the game are religious sectarians. That's what we have been seeing since 9/11.

Author: Malcolm

Date: Saturday, January 11th, 2020 at 9:28 PM

Title: Re: Practical difference between Bön and Nyingma Dzogchen

Content:

Malcolm wrote:

All evidence suggests Bon evolved as a native adaptation of Indian Buddhism between the 8th and early 11th century.

tingdzin said:

This is quite wrong. "All the evidence" does not allow that conclusion at all. When I have time I will refute this in detail. For now, since you are a Sanskritist, you ought to read Davidson (in one of his two books on Tibet, easy to find) on the absurdity of trying to find Sanskrit equivalents to Tibetan Dzogchen terms, like "gzhon nu 'bum sku".

Malcolm wrote:

There is quite a large number of Tibetan dzogchen terms easily reducible to Sanskrit equivalents. And, there is no evidence that term in particular evolved in a bonpo milieu.

Author: Malcolm

Date: Saturday, January 11th, 2020 at 9:32 PM

Title: Re: Our Anti-War President

Content:

justsit said:

The first thing to check on any news report is the source.

RT News is questionable at best. <https://mediabiasfactcheck.com/rt-news/>

tatpurusa said:

I would say mediabiasfactcheck.com itself is questionable at the most. They were established in 2015 exactly in order to discourage people from reading other sources of information, that the circles behind mainstream media want to censor.

Within the last couple of years, the great multinational corporations like google, youtube, facebook, twitter and others also began censoring content, based on the same MSM criteria.

It's just their desperate attempt to discredit all diverging sources of information in order not to lose their narrative and keep people well indoctrinated.

Too bad at least in the US they seem to be quite successful in it.

Malcolm wrote:

Conspiracy theories are birthed in paranoia.

Author: Malcolm

Date: Saturday, January 11th, 2020 at 10:53 PM

Title: Re: Practical difference between Bön and Nyingma Dzogchen

Content:

Sādhaka said:

In the Bön subforum.

Malcolm wrote:

No, this thread is in the Dzogchen forum.

Buddhism Forum<Buddhism Discussion Forum<Bodhisattvacarya<Tibetan
Buddhism<Dzogchen

Author: Malcolm

Date: Saturday, January 11th, 2020 at 11:27 PM

Title: Re: Practical difference between Bön and Nyingma Dzogchen

Content:

Sādhaka said:

My mistake.

But okay, the Dzogchen subforum can be just as much for Bön as for Nyingma.

Malcolm wrote:

Bon Dzogchen is quite excellent. It does not mean one must accept the Bonpo alternate version of Tibetan history hook, line, and sinker.

Tibetans, both Buddhist and Bon alike, picked up the Indian literary habit of historical puffery, wild exaggerations about antiquity, and so on.

Author: Malcolm

Date: Sunday, January 12th, 2020 at 12:09 AM

Title: Re: Practical difference between Bön and Nyingma Dzogchen

Content:

lelopa said:

when I take a look at historic cards - where Buddhism spread in the 6th or 7th century - and where Zhangzhung and Oddiyana was.....

maybe Bon & Buddhism have the same source of Dzogchen etc

Malcolm wrote:

Bon Dzogchen is quite excellent. It does not mean one must accept the Bonpo alternate version of Tibetan history hook, line, and sinker.

Tibetans, both Buddhist and Bon alike, picked up the Indian literary habit of historical puffery, wild exaggerations about antiquity, and so on.

Sādhaka said:

What it comes down to, is that in this epoch there were two Supreme Nirmanakayas: Tonpa Shenrab Miwoche and the Buddha Śākyamuni. Tonpa Garab Dorje is a Emanation of the latter.

Malcolm wrote:

How is that possible? Tonpa Shenrab lived before Śākyamuni Buddha.

Sādhaka said:

In Buddhism as you know there are 1,002 Supreme Nirmanakaya's in this Fortunate Aeon, each appearing in I'm not sure what the intervals are....

Malcolm wrote:

Then, you must have a reason explaining why Tonpa Shenrab's name is missing from all Dzogchen tantras found in the Nyingma Gyudbum, not to mention the Bhadrakalpa Sūtra.

Sādhaka said:

Now I don't pretend to know the full meaning of that, but I think that it is safe to say that it allows for two Supreme Nirmanakayas.

Malcolm wrote:

No, actually it does not.

Sādhaka said:

Vajrayana appeared in Odiyana or Uddiyana, India, the Golden Isles (Java/Indonesia), Sri Lanka, Kyrgyzstan, Afghanistan, etc. Then why not the Yungdrung Vehicle(s) in Shang-Shung or Zhang-Zhung and maybe even Iran?

Malcolm wrote:

Certainly Bonpos seek to place the origin of their religion outside of Tibet as well, in Iranian Central Asia. But there is not much evidence for an organized "Bon" religion prior to the early 11th century. Buddhist caricatures of so-called "Bonpos" during the imperial period are not reliable. Bonpo accounts of the Imperial period likewise are too late to be of much use, and also are not reliable.

Sādhaka said:

My main inspirations are the Dzogchen Tantras & the Twelve Primordial Dzogchen Teachers and Yungdrung Bön and Tonpa Shenrab Miwoche.

Malcolm wrote:

The myths of the twelve Teachers of Dzogchen are inspiring, but it is mythology, and quite late, textually speaking, originating from the treasure cache of Zhangton Tashi Dorje, which was revealed circa 1118, and are quite specific to Dzogchen man ngag sde. The detailed account of these twelve teachers are found in the lo rgyus chen mo, composed by Zhangton. He explains too why the twelve teachers are the twelve teachers, and why Śākyamuni is included among them, even though the latter never actually taught Dzogchen directly in this world. The reason is as follows. The conventional account of a Buddha's life is that they perform twelve deeds. All Buddhas do this. But the twelve teachers are unique in that they perform 108 deeds: thirty-six for the body, speech, and mind of the dharmakāya; thirty-six for the body, speech, and mind of the sambhogakāya, and thirty-six for the body, speech, and mind of the nirmanakāya. So these twelve teachers are considered unique by virtue of their 108 deeds, and are unlike all other buddhas for this reason. The inner meaning of this is pretty clear: 12 deeds X nine yānas.

Author: Malcolm

Date: Sunday, January 12th, 2020 at 2:05 AM

Title: Re: Practical difference between Bön and Nyingma Dzogchen

Content:

Simon E. said:

And yet you choose to express that response on a forum clearly labelled "A Discussion Forum for Mahayana and Vajrayana BUDDHISM"...

tatpurusa said:

Yes. Because I remember the flame wars against Bon on e-sangha.

Malcolm wrote:

There were no flame wars against Bon on E-Sangha. Your memory is faulty.

Author: Malcolm

Date: Sunday, January 12th, 2020 at 2:21 AM

Title: Re: Practical difference between Bön and Nyingma Dzogchen

Content:

Sādhaka said:

Tonpa Shenrab Miwoche appeared sometime between 18,000 years ago and

https://issuu.com/bongaruda/docs/when_was_tonpa_shenrap_born.

Malcolm wrote:

Incidentally, the information this article provides for Norbu Rinpoche's dates for the birth of Tonpa Shenrab are wrong. The correct date is 1917 BCE (see page 158, Drung, Deu and Bon), not 3927 BCE. Norbu marks this date as the beginning of Tibetan history, and it has been widely adopted by Tibetan nationalists. Norbu's Rinpoche's work in this area, by his own admission, was driven by nationalist sentiment and a desire to provide Tibetans with an ancient history on equal footing with Persia, India, and China.

Some of his theories, such as the one that writing existed in Tibet prior to the 7th century, for example, lack convincing evidence. All Tibetan scripts descend from Gupta era scripts, including Zhang zhung dmar, and while Tonmi Sambhota himself may be a legendary personage, it is pretty clear there was no official writing system in Tibet prior to the 7th century.

Still, he opened up important areas of research into pre-Buddhist Tibetan culture and history, along with Samten Karmay.

Author: Malcolm

Date: Sunday, January 12th, 2020 at 2:34 AM

Title: Re: Practical difference between Bön and Nyingma Dzogchen

Content:

tatpurusa said:

Yes. Because I remember the flame wars against Bon on e-sangha.

Malcolm wrote:

There were no flame wars against Bon on E-Sangha. Your memory is faulty.

tatpurusa said:

Ahh no? So why did they get banned according to your faulty memory??

Malcolm wrote:

The Bon forum was suspended because members of the board began to complain to

the staff about claims certain Bonpos were making about Śākyamuni Buddha, as well as the origins of the Great Perfection, and it was decided at the time by the staff that the competing historical narratives of Buddhadharma and Bon did not fit well together. Also people could not understand why a nonBuddhist religion was being allowed space on a Buddhist board. Therefore, the forum was suspended.

There were a lot of issues at E-Sangha -- competing narratives about the nature of Buddhadharma led to three way split-- Theravadins went their own way with Dhammawheel, David provided this space for Mahāyānis here, and the Zen folks went their separate way. Because Bon is a naturalized Tibetan form of Mahāyāna Buddhism (like all the other Tibetan Buddhist schools), whether they want to admit this or not, I guess David decided that they deserved a place here too.

As there are few Theravadins here, and few Zen people to complain about Bon, the Bon forum has persisted largely in the form of one person making frequent posts, as well as a couple of other folks with Bonpo connections who post infrequently.

Author: Malcolm

Date: Sunday, January 12th, 2020 at 2:37 AM

Title: Re: Practical difference between Bön and Nyingma Dzogchen

Content:

Sādhaka said:

The bottom line for me, is that I have no issues with anyone stating that Tonpa Shenrab Miwoche existed, or even that he appeared 18,000 years ago.

Malcolm wrote:

I have no issue with people saying that Jesus is my lord and savior, likewise, I don't believe it, just as I don't believe that Tonpa Shenrab came to Tibet in the middle of the last ice age.

Author: Malcolm

Date: Sunday, January 12th, 2020 at 2:57 AM

Title: Re: Practical difference between Bön and Nyingma Dzogchen

Content:

Malcolm wrote:

All Tibetan scripts descend from Gupta era scripts, including Zhang zhung dmar, and while Tonmi Sambhota himself may be a legendary personage, it is pretty clear there was no official writing system in Tibet prior to the 7th century.

tatpursa said:

You seem to be joking here.

Someone with your amount of expertise should know that the origins of Dzogchen were non-scriptural, transmitted at the beginning with mind-to-mind only transmissions, and later on by oral transmission.

Just as even the later teachings of Shakyamuni were not written down (but memorized) for hundreds of years.

Writing down began much-much-much later down the line (ie. lineage)

So scriptural evidence has exactly zero evidence regarding the origins of Dzogchen.

Malcolm wrote:

The so called rgyal dgongs rgyud is not a mind to mind transmission. Garab Dorje was a Buddha, therefore he had all three kāyas: Samantabhadra is a name for his mind, just as Vajrasattva is a name for his speech. As for the 6.4 million slokas of Dzogchen tantras, these were written down by Mañjuśrīmitra and divided into the three series, according to the lo rgyus chen mo, and then divided into the four cycles by Śrī Simha, which were then given to Jñānasūtra and Vimalamitra, etc. The transmission for these texts however was given in symbols, rather than extensive discourses, hence the symbolic vidyādhara lineage. Finally, Vimalamitra, according to the lo rgyus chen mo, translated these texts and gave them to Tingzin Zangpo (who hid them in Zhva Gonpa), initiating the so called aural lineage of esteemed persons. However, this aural lineage was accompanied by texts from the beginning, since according to tradition, Vimalamitra translated many Dzogchen tantras into Tibetan, some were hidden as treasures, and others, like the thirteen later lungs, were part of the bka' ma tradition. Naturally, the historical accounts given in the so called sems sde histories and klong sde histories represent an earlier tradition of Dzogchen teachings than the lo rgyus chen mo, and are significantly different from the lo rgyus chen mo in terms of the details they present. We have independent confirmation of the existence of Śrī Simha, etc., in the form of an Indian polemical treatise, which dates from the late 10th century and was authored by Mañjuśrīkīrti, that refutes the views of Śrī Simha by name and the movement he presented. So one thing we can be quite confident about is that there was a guy named Śrī Simha, he was a student of Mañjuśrīmitra, he taught a radical doctrine whereby he asserted only the completion stage was necessary. Finally, we can also be certain that there was a Tibetan named Bagor Vairocana, who was the first person to translate Dzogchen texts in Tibetan, and we can also be certain that Śrī Simha was a contemporary of Trisong Detsen. Before this period, it is extremely unlikely there was anything remotely like the teaching of the Great Perfection in Tibet. Dzogchen is wholly an Indian-inspired Vajrayāna movement. There is really no evidence that suggests otherwise.

Author: Malcolm

Date: Sunday, January 12th, 2020 at 2:58 AM

Title: Re: Practical difference between Bön and Nyingma Dzogchen

Content:

Sādhaka said:

The bottom line for me, is that I have no issues with anyone stating that Tonpa Shenrab Miwoche existed, or even that he appeared 18,000 years ago.

Malcolm wrote:

I have no issue with people saying that Jesus is my lord and savior, likewise, I don't

believe it, just as I don't believe that Tonpa Shenrab came to Tibet in the middle of the last ice age.

tatpurusa said:

No Bonpo has ever stated that Tonpa Shenrab lived in Tibet, ever. And you should know it. You are just being demagogic here, come on !!! You are capable of much better than that.

Malcolm wrote:

Tonpa Shenrab mostly certainly was imagined to have visited the region we presently refer to as Tibet, regardless of what it was called in the past. Of course, Namkhai Norbu Rinpoche presents significant evidence that Shenrab was in fact not a foreign teacher at all, but was from a native clan located in what was once termed Zhang Zhung, and now is referred to as Western Tibet.

Moreover, clan histories such as that of Lce clan in Mangyul, point to a cultural origin in "Tazig" as well. The Khon very likely were a part of this eastern movement of Iranian-speaking people into Tibet as well, since their clan history and the clan history of the Lce resemble each other strongly, but differ on certain points as well. It is possible that that the six brothers who mentioned in the origin of the lCe clan and the three brothers mentioned in the origin of the Khon clan are based on the notion of the Amesha Spenta emanations of Ahura Mazda.

Author: Malcolm

Date: Sunday, January 12th, 2020 at 3:16 AM

Title: Re: Practical difference between Bön and Nyingma Dzogchen

Content:

Sādhaka said:

Who was also a Bönpo, and even upheld Bön as authentic Dzogchen Dharma until the end of his life; even though his primary interest had become Buddhist Dzogchen.

Malcolm wrote:

According to whom I wonder. Certainly there are zero contemporary records that can support this claim. And how would this happen, since ZZNG was a single lineage teaching, according to the claims of ZZNG itself until quite late, and the rest of Bon Dzogchen are all termas dating from the 11th century onward. Certainly Bonpos claim Vairocana as one of their own, but it does not really make much sense, honestly.

Author: Malcolm

Date: Sunday, January 12th, 2020 at 3:22 AM

Title: Re: Practical difference between Bön and Nyingma Dzogchen

Content:

Sādhaka said:

And as you've also mentioned before, Guru Chowang, the revealer of the Seven Line Prayer of Guru Rinpoche, said that true Bön is authentic Dzogchen Dharma as well.

Malcolm wrote:

Yes, Guru Chowang says positive things about Bon, but he imagines Tongpa Shenrab was from Zhang Zhung, which he also sites as the location of Olmo Lungring:

In order to tame the the confusion of ignorance, the root of samsara, at Wolmo Lungring in the land of Zhang Zhung the hidden treasure of compassion arrived in the form of Shenrab Miwoche [gshen rab mi bo che, i.e. the supreme one of the Shen clan, the greatest of men]. The hidden treasure was concealed in a single intention by all the Tathāgatas in the mind of Shenrab, and he taught the nine vehicles of Bon.

So he also does not really accept the idea that Shenrab was born outside the region of the Himalayas.

Author: Malcolm

Date: Sunday, January 12th, 2020 at 3:23 AM

Title: Re: Practical difference between Bön and Nyingma Dzogchen

Content:

Sādhaka said:

Perhaps Vairotsana received Bön Dzogchen, yet never had any reason to transmit it to anyone else.

Malcolm wrote:

If the Bonpos had Dzogchen teachings circa 770, why would Trisrong Detsen send a teenager to India to recover them? It does not make any sense whatsoever to make this kind of claim.

Author: Malcolm

Date: Sunday, January 12th, 2020 at 3:34 AM

Title: Re: Our Anti-War President

Content:

Malcolm wrote:

Conspiracy theories are birthed in paranoia.

tatpurusa said:

With the very same logic, if you label the whole of RT just agitprop as you did, you qualify as a conspiracy theorist.

I bet you still believe in Russian meddling ...

Malcolm wrote:

RT is just an instrument of the Russian Gvt. They are a state run media conglomerate, like the BBC, CBC, etc. The difference is that I don't trust them. The Russians have a vested interest in undoing the Atlantic Alliance. I like the Atlantic Alliance. A weak Russia makes for a safer world.

Author: Malcolm

Date: Sunday, January 12th, 2020 at 3:41 AM

Title: Re: Practical difference between Bön and Nyingma Dzogchen

Content:

Sādhaka said:

Perhaps Vairotsana received Bön Dzogchen, yet never had any reason to transmit it to anyone else.

Malcolm wrote:

If the Bonpos had Dzogchen teachings circa 770, why would Trisrong Detsen send a teenager to India to recover them? It does not make any sense whatsoever to make this kind of claim.

tatpurlusa said:

Because he was Tibetan, not Zhag-Zhung. Dzogchen at that time was in Zhang-Zhung, not in Tibet.

Malcolm wrote:

Then this pretty much kills Bonpo claims that Vairocana could have had Dzogchen teachings, since he was Tibetan too, and not from Zhang Zhung -- your logic, not mine.

Author: Malcolm

Date: Sunday, January 12th, 2020 at 3:59 AM

Title: Re: Practical difference between Bön and Nyingma Dzogchen

Content:

tatpurlusa said:

Because he was Tibetan, not Zhag-Zhung. Dzogchen at that time was in Zhang-Zhung, not in Tibet.

Malcolm wrote:

Then this pretty much kills Bonpo claims that Vairocana could have had Dzogchen teachings, since he was Tibetan too, and not from Zhang Zhung -- your logic, not mine.

tatpurlusa said:

Not at all.

Malcolm wrote:

Totally.

According to the 12th century klong sde history, the Vajra Bridge, Vairocana was eight years old when he was placed in a translation training program at Samye. He was

sixteen when he was sent to India. If Dzogchen teachings existed in Zhang Zhung at that time, it would not have been necessary at all for Trisong Detsen to send Vairocana to India, especially if the child already knew Dzogchen teachings from Zhang Zhung.

Author: Malcolm

Date: Sunday, January 12th, 2020 at 4:03 AM

Title: Re: Practical difference between Bön and Nyingma Dzogchen

Content:

Sādhaka said:

To me Dzogchen does allow for two Supreme Nirmāṇakāya's.

Malcolm wrote:

No, it really doesn't. Why? Because Dzogchen teachings do not even assert that Garab Dorje was a supreme nirmanakāya.

Sādhaka said:

“And the origin of Dzogchen in the current Kalpa or Mahakakpa according to the Dzogchen Tantras is Khyeu Nangwa Dampa; who appeared much longer ago than Tonpa Shenrab Miwoche's appearance 4,000 or 18,000 years ago.

Malcolm wrote:

Buddhist mythology maintains that Dzogchen teachings actually precede Nangwa Dampa:

In the first eon unfathomable eons ago, in a buddhafiield called Natural Array, our teacher, the perfect complete buddha, the greatly compassionate and skillful teacher, offered a golden vajra to a buddha named Great Beautiful Flower and generated the intent to attain supreme awakening.

In his second birth he was born in a northern buddhafiield called “Movement of the Wind” as the son of a householder named Excellent Generosity and his wife, Generosity of Supreme Virtue. The town was named Ox-tailed. The son's name was Rosary of Gems. When he reached 25 years of age, he went to a cave on the eastern side of that continent called Gathering of the Ḍākinīs and sat in the presence of a perfect buddha called Wheel of Excellent Conduct. Having offered a silk scarf and prostrations, he listened carefully to the Dharma. He then passed away.

Again, in place called “Island that Intoxicates with Bliss,” he was born to a man named Light of Lightening and a women named Beauty. The town was called “Holding the Sky” and his name was Generous Hand. At that time, for five years he heard the Dharma from a teacher called Virtuous Wisdom. He then remained in the equipoise of samadhi for a period of seven years. When he reached the age of twenty-five he attained manifest perfect buddhahood on on the peak of a mountain called Arranged Heap of Precious Gems.

This is the origin of the twelve teachers.

Author: Malcolm

Date: Sunday, January 12th, 2020 at 4:09 AM

Title: Re: Practical difference between Bön and Nyingma Dzogchen

Content:

tatpuruṣa said:

Here is the Bon lineage tree. No. 3. is Buddha Tonpa Shenrab.

See how after No. 9 Sangwa Düpa, who is Buddha Shakyamuni, it got forked and went to another lineage. No. 6 in that second lineage is Zhang-Zhung Garab Dorje (possibly same as Buddhist Garab Dorje), master of Manjushrimitra.

Malcolm wrote:

Yes, I have this. You can believe this Bonpo mythology if you want. I prefer the Buddhist mythology.

Author: Malcolm

Date: Sunday, January 12th, 2020 at 4:11 AM

Title: Re: Our Anti-War President

Content:

Malcolm wrote:

RT is just an instrument of the Russian Gvt. They are a state run media conglomerate, like the BBC, CBC, etc. The difference is that I don't trust them. The Russians have a vested interest in undoing the Atlantic Alliance. I like the Atlantic Alliance. A weak Russia makes for a safer world.

Pero said:

Funny you say that. A recent poll in Germany, about who the biggest threat to world peace is, was won by Donald Trump by a landslide...

Malcolm wrote:

Trump is not smart enough to stay in power forever, though he yearns for it, emulating his dictator buddies. He is out in 1 year or 5 at the most. If the people in the US are sufficiently smart, they will deny him a second term.

In the short term, of course Trump is a greater risk to world safety, but in the long run, no.

Author: Malcolm

Date: Sunday, January 12th, 2020 at 4:13 AM

Title: Re: Our Anti-War President

Content:

tatpuruṣa said:

You are a NATOist.

Malcolm wrote:

100%

I am also a globalist, I think George Soros is awesome, etc., everything that gives you cold sweats.

Author: Malcolm

Date: Sunday, January 12th, 2020 at 4:15 AM

Title: Re: Practical difference between Bön and Nyingma Dzogchen

Content:

tatpurlusa said:

Here is the Bon lineage tree. No. 3. is Buddha Tonpa Shenrab.

See how after No. 9 Sangwa Düpa, who is Buddha Shakyamuni, it got forked and went to another lineage. No. 6 in that second lineage is Zhang-Zhung Garab Dorje (possibly same as Buddhist Garab Dorje), master of Manjushrimitra.

Malcolm wrote:

Yes, I have this. You can believe this Bonpo mythology if you want. I prefer the Buddhist mythology.

tatpurlusa said:

Exactly my point here:

<https://dharma.wheel.net/viewtopic.php?f=48&t=32716#p515413>

Malcolm wrote:

Oh, you misunderstood-- there is no chance Dzogchen existed in Tibet prior to the introduction of Buddhism. I was merely speaking to the mythology of the twelve teachers, not the issue of whether Dzogchen comes from India or not.

Author: Malcolm

Date: Sunday, January 12th, 2020 at 4:25 AM

Title: Re: Practical difference between Bön and Nyingma Dzogchen

Content:

Sādhaka said:

Well I assumed that Tonpa Khyeü Nangwa Dampa appeared during this kalpa or mahakalpa; but even if I was mistaken on that particular point; it does not contradict my overall point.

Malcolm wrote:

According to the myth, Nangwa Dampa did appear as the first buddha of this eon out of the realization of that buddha's dharmakāya, who lived in the first eon of a previous eon.

We should distinguish myth, legend, and history.

Just as there are Buddhists myths, legends, and history, there are Bonpo myths, legend, and history.

Author: Malcolm

Date: Sunday, January 12th, 2020 at 4:33 AM

Title: Re: Our Anti-War President

Content:

Pero said:

Funny you say that. A recent poll in Germany, about who the biggest threat to world peace is, was won by Donald Trump by a landslide...

Malcolm wrote:

Trump is not smart enough to stay in power forever, though he yearns for it, emulating his dictator buddies. He is out in 1 year or 5 at the most. If the people in the US are sufficiently smart, they will deny him a second term.

In the short term, of course Trump is a greater risk to world safety, but in the long run, no.

tatpurlusa said:

The US wanting to be the world hegemon is the biggest risk to world safety, not the pathetic figure of clown Trump.

When will you notice that rest of the world does not need and want this hegemon?

Malcolm wrote:

Scrap NATO at your peril. I don't know about you, but I much prefer the liberal democracy of the Western Alliance to the alternative. In case you haven't noticed, the EU still very much wants to be a part of NATO, even though Trump has shaken their confidence in our participation.

Author: Malcolm

Date: Sunday, January 12th, 2020 at 4:39 AM

Title: Re: Practical difference between Bön and Nyingma Dzogchen

Content:

Malcolm wrote:

Just as there are Buddhists myths, legends, and history, there are Bonpo myths, legend, and history.

tatpurlusa said:

What is the meaning of myths, legend, and history in your opinion from the point of view of tögal visions?

Malcolm wrote:

I don't discuss thogal in public forums. It is not suitable.

Author: Malcolm

Date: Sunday, January 12th, 2020 at 4:40 AM

Title: Re: Practical difference between Bön and Nyingma Dzogchen

Content:

Sādhaka said:

By the beginning of this current eon, would it mean this Kalpa or Mahakalpa?

Malcolm wrote:

Mahākalapa.

Author: Malcolm

Date: Sunday, January 12th, 2020 at 4:40 AM

Title: Re: Practical difference between Bön and Nyingma Dzogchen

Content:

Sādhaka said:

By the beginning of this current eon, would it mean this Kalpa or Mahakalpa?

In any case, yeah it's hard to know what aspects of Bön/Dharma Teachings may or may not be literal; but I have confidence that it is possible to know directly, as one progresses on the Path.

tatpuruṣa said:

Yes. Knowing directly is possible from both paths because both lineages are authentic. They are actually the same lineage.

Malcolm wrote:

Yes, which began in India, with Garab Dorje, Vajraprahela. Bonpo Dzogchen lineages split from the Buddhist one sometime in the late 9th, early 10th century. Just around the same time Bon ordination lineages split from the Buddhist Vinaya.

Author: Malcolm

Date: Sunday, January 12th, 2020 at 4:50 AM

Title: Re: Practical difference between Bön and Nyingma Dzogchen

Content:

Sādhaka said:

Here we go again.

As shown above, even by yourself Malcolm, Dzogchen did not start with Tonpa Garab Dorje, nor did it start with Tonpa Shenrab Miwoche.

Malcolm wrote:

Well, frankly, you need to read the Old Tibetan documents and read what they have to

say about Shenrab, actual rituals that address Shenrab and so on. You need to get a subscription to Academia and read what Henk Belzer, etc., have to say on these issues. There is quite a lot of good scholarship on Bon these days. Their conclusions including Samten Karmay's, are pretty much the same as mine.

It is quite clear that, Shenrab has been subject to extensive reshaping from shaman to cosmic world teacher at the hands of the creative writing of Bonpos, beginning with Shenchen Luga. It is not an exaggeration to say that Bon as we know it today is largely his invention.

Of course, Sṛī Siṃha, etc., have also been subject to creative story-telling at the hands of Tibetans. It is simply that we have real third-party evidence of all these Indian figures, Garab Dorje included, and really none at all for these Bonpo figures. Pure vision is one thing; history quite another, as Norbu Rinpoche remarks the book I mentioned above.

Author: Malcolm

Date: Sunday, January 12th, 2020 at 4:53 AM

Title: Re: Practical difference between Bön and Nyingma Dzogchen

Content:

Sādhaka said:

Also, what then is the origin of the Twelve Small Tantras, that Chögyal Namkhai Norbu said are authentic Bönpo Dzogchen implying not necessarily dependent on the specific Dzogchen Teachings that Tonpa Garab Dorje gave when he appeared?

Malcolm wrote:

I am aware that ChNN made this observation, I studied with Precious Vase with him directly, so I know exactly what he said about it. He said the twelve minor tantras do not constitute a path, and that everything in Bon Dzogchen that could be construed as a path was borrowed from Buddhism.

He used ZZNG as an example of aural lineages, where the teachings were preserved in kernal form, which could later be unpacked.

He made the same observation about this line from Chanting the Names of Mañjuśrī, "ye shes mig gcig dri ma med," that is, "The single eye of pristine consciousness is immaculate."

Author: Malcolm

Date: Sunday, January 12th, 2020 at 5:06 AM

Title: Re: Practical difference between Bön and Nyingma Dzogchen

Content:

Sādhaka said:

Then the Twelve Small Tantras are from a aural lineage not necessarily dependent on

Buddhist Dzogchen as told by Nyingma....

Malcolm wrote:

Yes, this is his idea. I don't really share his opinion. When you compare them to say Vairocana's translations of the five early lungs -- the former betray a smoothness of composition that one really does not find in orally transmitted texts. That said, they are excellent little verses, and their commentary is even more interesting.

Regardless of origin, I think that many Bon teachings are valid Buddhadharma, even if I do not buy their historical narrative, but then, I don't necessarily buy all Buddhist historical narrative, like the Kālacakra dates for Buddha's lifetime. The study of Bon literature is absolutely vital to understanding Tibetan culture. There are so many useful and interesting things that Bon texts have to share.

I am sympathetic with their story, and am happy to admit they have long suffered oppression in the hands of Buddhists.

But if you ask me to just blindly accept their historical claims...can't do it.

Author: Malcolm

Date: Sunday, January 12th, 2020 at 5:15 AM

Title: Re: Practical difference between Bön and Nyingma Dzogchen

Content:

Malcolm wrote:

Pure vision is one thing; history quite another, as Norbu Rinpoche remarks the book I mentioned above.

tatpuruṣa said:

This is exactly what I am interested in. So if you are generous enough - I would appreciate your thoughts by private message (as you told it is not suitable on a public board.) So if this is not just a pretext, you would share your thoughts with me privately.

Malcolm wrote:

What I can say is that one argument that could be made is that when practicing the visions, during the second vision one begins to develop clairvoyance, such as past lives and so on, and so the obvious rejoinder to anything I have put forward is to claim special knowledge based on yogic vision, similar to the Buddha's statements about past Buddhas and so on in his past lives. But these are just articles of faith, since they cannot be confirmed with ordinary perception.

Author: Malcolm

Date: Sunday, January 12th, 2020 at 5:17 AM

Title: Re: Practical difference between Bön and Nyingma Dzogchen

Content:

Sādhaka said:

Fair enough.

I'm glad that we've been able to find more common ground regarding this topic that seemed to be lacking earlier in the thread.

Malcolm wrote:

Of course there is common ground. I have received the bulk of the ZZNG from Chaphur Rinpoche in the Bay Area, who also taught me the basics of elemental calculation. I accept things on the basis of what they say in the text itself, not on the basis of their supposed history.

Author: Malcolm

Date: Sunday, January 12th, 2020 at 5:29 AM

Title: Re: Our Anti-War President

Content:

tatpurusa said:

The US wanting to be the world hegemon is the biggest risk to world safety, not the pathological figure of clown Trump.

When will you notice that rest of the world does not need and want this hegemon?

Malcolm wrote:

Scrap NATO at your peril. I don't know about you, but I much prefer the liberal democracy of the Western Alliance to the alternative. In case you haven't noticed, the EU still very much wants to be a part of NATO, even though Trump has shaken their confidence in our participation.

tatpurusa said:

I just hope your actual dharma insight is more profound than your political one. Peace.

Malcolm wrote:

I am hopelessly bourgeois. Still voting for Sanders though.

Author: Malcolm

Date: Sunday, January 12th, 2020 at 8:35 AM

Title: Re: Our Anti-War President

Content:

tatpurusa said:

I just hope your actual dharma insight is more profound than your political one. Peace.

Malcolm wrote:

I am hopelessly bourgeois. Still voting for Sanders though.

tatpurusa said:

And I am hopelessly proletarian. Hoping for the best, even though if it seems chanceless considering the ever stronger might of corporate fascism.

Malcolm wrote:

The proletariat is dead. You're all just consumers now.

Author: Malcolm

Date: Sunday, January 12th, 2020 at 9:23 PM

Title: Re: Practical difference between Bön and Nyingma Dzogchen

Content:

PeterC said:

If we had to be satisfied as to the accuracy of historical claims before receiving teachings, then we would never practice anything

Johnny Dangerous said:

I get what you are saying, but Bonpo historical narratives are on a whole other level, and sometimes harder to swallow than anything you come across in Mahayana. For example the idea that Buddha Shakyamuni was a student of Shenrab etc. Like I said, it's really the specificity of these kinds of claims that makes them iffy, not that they aren't empirically verifiable or something, which of course is true for all kinds of stuff we take for granted.

There is also a tone of 'Buddhism stole all this' from the occasional zealous Bonpo, while it's nothing to take personally, I have seen this sort of attitude cause issues...socially at teachings. It's especially silly when you examine what Bon also borrowed from Chos...even on a surface level. The Bon teachings I've been exposed to themselves were wonderful and I'm content to appreciate my opportunity to receive them without an expectation that they line up with my thinking exactly.

treehuggingoctopus said:

I think that the history and what is to a great extent still the present status of Bon, both in Tibet and in diaspora, makes it rather inevitable, does it not? I mean, Bonpo belong(ed) to the subaltern, the history of Bon's involvement with Buddhism is pretty much a textbook example of how a marginalised, oppressed/ignored and continually erased community struggles to remake itself so as to survive. And, HHDL efforts notwithstanding, the conflict is still very far from over, I have witnessed some very disturbing expressions of anti-Bon prejudice coming from Buddhist teachers.

Malcolm wrote:

I think it is useful to divided our narratives into myths (Buddhas living in past eons), legends, (stories of mahāsiddhas, possibly historical people embedded in fantastic stories, Milarepa comes to mind, Gyerphung Lodpo, 25 disciples of Guru P, etc.) and history (things that can be verified with empirically available facts). If people structured their thinking to slot parts of narratives into these different categories, then this would go a long way towards eliminating sectarian conflicts.

Author: Malcolm

Date: Sunday, January 12th, 2020 at 9:24 PM

Title: Re: Practical difference between Bön and Nyingma Dzogchen

Content:

PeterC said:

If we had to be satisfied as to the accuracy of historical claims before receiving teachings, then we would never practice anything

Johnny Dangerous said:

I get what you are saying, but Bonpo historical narratives are on a whole other level, and sometimes harder to swallow than anything you come across in Mahayana. For example the idea that Buddha Shakyamuni was a student of Shenrab etc. Like I said, it's really the specificity of these kinds of claims that makes them iffy, not that they aren't empirically verifiable or something, which of course is true for all kinds of stuff we take for granted.

There is also a tone of 'Buddhism stole all this' from the occasional zealous Bonpo, while it's nothing to take personally, I have seen this sort of attitude cause issues...socially at teachings. It's especially silly when you examine what Bon also borrowed from Chos...even on a surface level. The Bon teachings I've been exposed to themselves were wonderful and I'm content to appreciate my opportunity to receive them without an expectation that they line up with my thinking exactly.

PeterC said:

True - they do seem excessive from my perspective. But from the perspective of a Theravadan, the origin stories and claims of superiority of the Tantras are also a little hard to swallow...

Malcolm wrote:

As is the Theravada account of the origin of Abhidhamma.

Author: Malcolm

Date: Sunday, January 12th, 2020 at 10:07 PM

Title: Re: Sogyal, etc. split from THE SELF-ARISEN VIDYA TANTRA thread

Content:

pema tsultrim said:

What is not acceptable is taking life, taking what is not given, speaking with intent to deceive, and sexual misconduct, the four basis of training. Of course, excluding sex crimes, these four can also be given a pass if performed with bodhicitta motivation. Malcolm, this probably seems like such a basic question but what actually qualifies as "sexual misconduct" within the Mahayana and Vajrayana Buddhist contexts?

Malcolm wrote:

Generally, the same thing as in Hināyāna, defined by place, time, partner, and orifice (the latter seems to be basically an issue of hygiene).

Monastics are forbidden all sexual conduct in any place, at any time, with any partner, or any orifice; lay people are forbidden sexual conduct with the spouses of others, minors, those under guardianship, etc., fellatio, cunnilingus, and sodomy are general forbidden.

Time means sexual conduct is generally forbidden during the day; place means in public or in shrines, etc.

Author: Malcolm

Date: Sunday, January 12th, 2020 at 10:14 PM

Title: Re: Career Advice for a Young Nyingmapa

Content:

pema tsultrim said:

Nursing does sound like a heroic profession, and there is so much demand, if you have the stomach for it. You also work intensively for several days, then get the rest of the week off, so you can alternate in and out of intensive periods of practice even within each given week.

Malcolm wrote:

It also pays more than these other trades mentioned above and is more flexible.

Author: Malcolm

Date: Sunday, January 12th, 2020 at 10:26 PM

Title: Re: Sogyal, etc. split from THE SELF-ARISEN VIDYA TANTRA thread

Content:

smcj said:

Of course, excluding sex crimes, these four can also be given a pass if performed with bodhicitta motivation.

Why do you exclude sex?

Malcolm wrote:

sex crimes...

Author: Malcolm

Date: Sunday, January 12th, 2020 at 10:29 PM

Title: Re: Role of meditative absorption in Tibetan Buddhism

Content:

Dharmasherab said:

Is this because they are not considered necessary in the path to enlightenment despite Buddhist texts explicitly mentioning their vital role (including Tibetan Buddhist texts)? Is this because teachers cannot teach beyond their experience, where most teachers of Tibetan Buddhism havnt reached such states in their meditation practice so they are unable to even recommend them? If so then does this mean that the teacher-student emphasis in Tibetan Buddhism is losing its rightful purpose in the Buddhist world, where it would be a safer approach for Tibetan Buddhists to develop some degree of self-reliance on their own learning from texts in addition to relying on teachers when it comes to the Sutrayana component of Tibetan Buddhism?

Malcolm wrote:

The dhyānas are not profound, and create paths for rebirth in ordinary people.

Author: Malcolm

Date: Sunday, January 12th, 2020 at 10:58 PM

Title: Re: Sogyal, etc. split from THE SELF-ARISEN VIDYA TANTRA thread

Content:

smcj said:

Why do you exclude sex?

Malcolm wrote:

sex crimes...

smcj said:

Sex crimes are by definition not done with bodhicitta motivation. In the same sense it is also possible to do an otherwise virtuous action with criminal intent.

As I just said, there is never a circumstance that allows for a negative mind since that cannot be a remedy to a situation.

Malcolm wrote:

Right, which is why I specified sex crimes, like rape, etc.

Author: Malcolm

Date: Sunday, January 12th, 2020 at 11:03 PM

Title: Re: Practical difference between Bön and Nyingma Dzogchen

Content:

Malcolm wrote:

I think it is useful to divided our narratives into myths (Buddhas living in past eons), legends, (stories of mahāsiddhas, possibly historical people embedded in fantastic stories, Milarepa comes to mind, Gyerphung Lodpo, 25 disciples of Guru P, etc.,) and history (things that can be verified with empirically available facts). If people structured their thinking to slot parts of narratives into these different categories, then this would go a long way towards eliminating sectarian conflicts.

shagrath said:

That is great thought. I agree with you 100%. Just like historicity of e.g. christianity or judaism. Faithful can say outrageous things from Bible, and then comes historian Bart Ehrman and slaps them with facts.

Two things come in mind:

1. Do you think that learning history is detrimental for dzogchen practice? Does one can go further into practice not caring about it?
2. What authors would you recommend for scientific approach to history of bön, dzogchen, nyingma, mahamudra, tibetan culture, etc?

Malcolm wrote:

I think the myths and legends found in Buddhism and Bon are important. They lend a sense of place and tradition. But when it comes to making truth claims on the basis of these myths and legends, this is where the trouble begins. For example, Virupa lived in the late 9th century. It is claimed he stopped the sun for three days while he and his two companions were on a drinking spree. You'd think that such a major astronomical event would be recorded somewhere in the world...but it isn't. Ergo, legend.

But when we find evidence in Indian treatises refuting Śrī Simha by name, we have to conclude Śrī Simha was at the head of a genuine movement within Indian Buddhism in the mid-8th century called in Tibet, "rdzogs chen," and that whether one wants to accept the traditional accounts as facts or not, no one can deny the existence of Śrī Simha nor can they deny he was the teacher of Vairocana. One can certainly debate what Dzogchen might have constituted at this early period, but we cannot deny that what took shape in Tibet as "rdzogs chen" is grounded in Indian Vajrayāna of the mid-8th century. The contemporary record of Bonpo documents from the same period (eighth century) however, do not reveal any teachings even remotely resembling Buddhism, let alone rdzogs chen. The conclusion most students of history will then draw is that the Bonpos borrowed and adapted much Buddhist material to their own set of cultural narratives, much as Taoists in China borrowed and adapted much Buddhism to their own cultural narratives.

This does not mean that Buddhists did not borrow Bonpo innovations in Dzogchen. As I point out in the intro to my forth-coming translation of the Blazing Lamp Tantra and its

commentary, the scheme of six lamps is utterly absent from any Nyingma tantras in the Nyingma rgyud 'bum (for example, the term dkar 'jam rtsa is absent, etc.). On the Buddhist side of things, the six lamps seem first to appear in Longchenpa's Lama Yang thig and Zab mo yang thig in a set of texts called snyan brgyud. Since we know that there was interaction between Buddhists and Bonpos, especially between Nyingmapas and Bonpos, and since we know that Zhang Zhung Snyan Brgyud was written down after the seventeen tantras were revealed, but before Longchenpa, and given that the six lamps form a major part of that ZZNG textual cycle, the appearance of a similar list (though not precisely identical in all details) in Longchenpa's oeuvre bearing the title "snyan brgyud" leads one to speculate that Buddhists borrowed the scheme of six lamps from ZZNG and modified it to suit themselves. However, it is notable that in the Seven Treasures, there is no presentation at all of six lamps, only four. At present, the schemes of four and six lamps are very standard in various Buddhist Dzogchen curriculums. The scheme of six lamps earned its Buddhist canonicity from Longchenpa and also from the 15th century Zhitro cycle of Karma Lingpa.

Author: Malcolm

Date: Monday, January 13th, 2020 at 1:48 AM

Title: Re: Practical difference between Bön and Nyingma Dzogchen

Content:

Johnny Dangerous said:

Yeah, I'm in full agreement with this. It's the best argument against the anti-Bonpo types. Often the arguments made against it's legitimacy are the same as Theravadins arguing against the Mahayana.

Malcolm wrote:

If you have not yet read Drung, Deu, and Bon, I suggest you do so.

Author: Malcolm

Date: Monday, January 13th, 2020 at 4:27 AM

Title: Re: Practical difference between Bön and Nyingma Dzogchen

Content:

Johnny Dangerous said:

Yeah, I'm in full agreement with this. It's the best argument against the anti-Bonpo types. Often the arguments made against it's legitimacy are the same as Theravadins arguing against the Mahayana.

Malcolm wrote:

If you have not yet read Drung, Deu, and Bon, I suggest you do so.

Johnny Dangerous said:

I plan on it, but is some specific relevancy here, or just generally?

"In any case we can hypothesize that the Bönpos absorbed elements of Buddhism without recognizing them as such, as some scholars maintain, or that they did so in order to survive to counter the great success of the Buddhist faith. The fact remains that

in the contemporary Bönpo canon can be found some of the most important Buddhist texts, albeit with different titles, and even the iconography of Shenrab Miwoche emulates that of Buddha Śākyamuni. There may originally have been valid reasons for this work of transformation and adaptation of Buddhist elements, perhaps for the very preservation of authentic Bön teachings, but this principle was soon forgotten and the importance of the original traditions was neglected in favour of the philosophical teachings derived from Buddhism. It was probably at this juncture that the original Bön was classified as "Bön of Cause," that is as inferior to or preliminary to the "Bön of Fruit," and the authentic principles of the ancient Bön culture were misconstrued and almost excised by the protagonists of official Bön."

Malcolm wrote:

Drung, Deu, and Bon, pg. xvii-xviii.

So, with the exception of one small set of verses, Chogyal Namkhai Norbu opines that all the Bon vehicles of the result are wholly derived from Buddhism.

Author: Malcolm

Date: Monday, January 13th, 2020 at 4:44 AM

Title: Re: Mahamudra & Dzogchen - The differences

Content:

Malcolm wrote:

la bzla ba, it means "to transcend." This is merely a similarity in name, i.e. thod rgal as skipping stages. In actuality however, the concept of la bzla ba also exists in Dzogchen, but it has a different usage, while meaning "to transcend".

I had a brief conversation about this issue with Ringu Tulku, based on some speculative statements he made in his book on the Rlme Movement. However, in the end he stated to me that the difference between Dzogchen and Mahāmudra was thogal.

monktastic said:

Don't know if you're still reading this, Malcolm, but you are saying that la bzla ba is unrelated to thod rgal, correct?

Malcolm wrote:

Yes.

Author: Malcolm

Date: Monday, January 13th, 2020 at 5:56 AM

Title: Re: Practical difference between Bön and Nyingma Dzogchen

Content:

shagrath said:

Could you please reflect a little bit to original question that was troubling me? I want to

learn dzogchen, but I am in position that I can receive ZZNG dzogchen teachings and not from Nyingma. I really like it, as I stated I do not want to miss out on something. OR is it possible to learn directly ZZNG dzogchen and read next it both Bön and buddhist books for balanced position? As I got from all these posts is that dzogchen is dzogchen no matter which lineage belongs to.

Malcolm wrote:

ZZNG is an excellent teachings and many people have attained the body of light through its practice. Some Tibetan Buddhists, even Nyingmas, will be uncomfortable with you as a Bonpo student, and others, more open, won't care.

In the end, the teacher you pick is more important than the teaching.

Author: Malcolm

Date: Monday, January 13th, 2020 at 6:17 AM

Title: Re: Why Greta Thunberg Should Be Time's Person of the Year

Content:

tkp67 said:

To the first comment: It is contextual to designations and identifications. This can be unpacked quite a bit. Simply put asserting either one doesn't put focus on a "middle way" but rather reinforces dualistic thinking. In my mind the middle way considers all sentient beings. All individuals are sentient beings.

Malcolm wrote:

All sentient beings are composed of many parts, five aggregates, sense basis, etc. So there really are not individuals, apart from a convention used to designate a collection, like "corporation."

tkp67 said:

It is a designation that is easier for the mind to rationalize. It does not seem to lend to a middle way.

Malcolm wrote:

As Nagārjuna points out, emptiness, dependent designation, and middle way are all synonyms.

M

Author: Malcolm

Date: Monday, January 13th, 2020 at 7:58 AM

Title: Re: Role of meditative absorption in Tibetan Buddhism

Content:

Vasana said:

You'll be interested in hearing Alan Wallace's perspective on this. He also explores the roles of the dhyanis and the levels of shamatha practice.

It's not that the dhyanis are absent, it's that the yogic direct cognitions' perceptions taught in Tibetan Buddhism need not rely on perfect dhyani absorption as a prerequisite. The nature of mind including but *beyond* the vipassana topics of sutra is pointed out and so one can have those direct valid cognitions, with or without the stability of stable dhyani or shamatha. (Although it will obviously help)

Alan Wallace will do a much better job at explaining this than my attempt above

Johnny Dangerous said:

He seems to be a big advocate of achieving Shamatha/the first Jhana, or coming close at least - including in a Dzogchen context. That's my understanding at least, mainly because it makes so many other things possible. The gist I got is that because achieving Shamatha makes for stable and clear vipassana, and vipassana is what guards one's practice of contemplation/nonmeditation from "backsliding". So according to my understanding of what he's teaching, you can - and people do - cut through to pristine awareness without achieving shamatha, but maintaining and familiarizing is far more likely with stable shamatha.

Malcolm wrote:

In dzogchen teachings one is using many different methods to discover natural concentration. Discovering shamatha is relatively simple when you use the approaches taught in the dzogchen tantras, rather than relying on the gradual method introduced by Kamalshila.

Rigpa is knowledge of your own state, when you have it, you never lose it, even if you are distracted.

One point where I really disagree with Wallace is his idea that trekcho is Dzogchen shamatha. I really dispute this notion.

Author: Malcolm

Date: Monday, January 13th, 2020 at 9:44 AM

Title: Re: Role of meditative absorption in Tibetan Buddhism

Content:

Johnny Dangerous said:

I have not heard him say that, rather he makes the same distinction as I have seen in other teachings - between shamatha being resting meditation within the substrate, and trekchod being cutting through the substrate/Alaya.

So, if he is teaching that Trekchod is shamatha, he is not doing it in the places I have seen, and in fact makes the same distinction between the two I have seen from any Dzogchen teacher I've closely listened to.

Malcolm wrote:
He has said this.

It's not possible for anyone to differentiate the alaya from the dharmakaya, or cut through the alaya, etc., unless they realize the exhaustion of dharmata in this lifetime. The alaya is the knowledge obscuration. It's the last thing that goes before buddhahood fully dawns in ones mind.

The classical definition of trekchod is someone attaining full awakening upon introduction. Trekcho is related to the basis, the view. It is wisdom, shes rab. This is why they say trekcho is for lazy, intelligent people who don't like to meditate.

Author: Malcolm
Date: Monday, January 13th, 2020 at 10:18 AM
Title: Re: Question about serkyem set

Content:

KiwiNFLFan said:

I ordered a serkyem set off Aliexpress and it arrived today. I'd previously used a wine glass or smaller glass glass on a stem.

I noticed that the bowl on the top piece is on an angle. Is it supposed to be like that? If not, can it still be used to make serkyem offerings?

Malcolm wrote:
You should straighten it. Sometime they get bent.

Author: Malcolm
Date: Monday, January 13th, 2020 at 12:40 PM
Title: Re: Role of meditative absorption in Tibetan Buddhism

Content:

Johnny Dangerous said:

I have not heard him say that, rather he makes the same distinction as I have seen in other teachings - between shamatha being resting meditation within the substrate, and trekchod being cutting through the substrate/Alaya.

So, if he is teaching that Trekchod is shamatha, he is not doing it in the places I have seen, and in fact makes the same distinction between the two I have seen from any Dzogchen teacher I've closely listened to.

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fully dawns in ones mind.

The classical definition of trekchod is someone attaining full awakening upon introduction. Trekcho is related to the basis, the view. It is wisdom, shes rab. This is why they say trekcho is for lazy, intelligent people who don't like to meditate.

Johnny Dangerous said:

I don't get your meaning here, or if I do it's contrary to all the (semde I guess) texts I've read that address different capacities. In the texts I'm thinking of for many of the lower-than-the-best types, begin with Shamatha which eventually turns into contemplation as pointing out/introduction/instructions on removing doubts etc. is given. By my reading what Wallace teaches accords pretty well with those.

Now I don't remotely have your access or acumen with scholarship, but I have read enough / been to enough teachings to know it is not unusual for the introduction/pointing out to be preceded by, and to a degree dependent on Shamatha, at least for those of any "lower" capacity. Which makes me wonder, what do you mean by "classical presentation" and "full awakening" here in the context of Dzogchen literature??

Malcolm wrote:

Did you read Buddhahood? Gradual trekcho does not exist.

Author: Malcolm

Date: Monday, January 13th, 2020 at 9:38 PM

Title: Re: Practical difference between Bön and Nyingma Dzogchen

Content:

Malcolm wrote:

ZZNG is an excellent teachings and many people have attained the body of light through its practice. Some Tibetan Buddhists, even Nyingmas, will be uncomfortable with you as a Bonpo student, and others, more open, won't care.

In the end, the teacher you pick is more important than the teaching.

shagrath said:

I will keep that in mind. Good advice.

I do not wish to start a new e-war but how to know which one to pick? The one cannot know if teacher reached body of light until teachers death bed. Or one cannot go wrong to choose from more famous lineages like students of Dilgo Khyentse (Dilgo Khyentse Yangsi, Shechen Rabjam, Matthieu Ricard) or sons of Tulku Urgyen?

Malcolm wrote:

In the beginning you have to be like a bee, visiting many flowers.

Author: Malcolm

Date: Monday, January 13th, 2020 at 10:05 PM

Title: Re: Role of meditative absorption in Tibetan Buddhism

Content:

Malcolm wrote:

It's not possible for anyone to differentiate the alaya from the dharmakaya, or cut through the alaya, etc., unless they realize the exhaustion of dharmata in this lifetime. The alaya is the knowledge obscuration. It's the last thing that goes before buddhahood fully dawns in ones mind.

fckw said:

Why is the exhaustion of dharmata a prerequisite to removing the knowledge obscuration? I have heard about them separately, but not one being the prerequisite of the other.

Malcolm wrote:

The exhaustion of phenomena is the attainment of buddhahood. If one has any shred of the knowledge obscuration left, one is not fully awakened. The fourth vision exhausts all remnants of the two obscurations; but the alaya is just another name for ignorance as a knowledge obscuration, rather than ignorance as affliction which is the first member of the twelve members of the chain of dependent origination.

fckw said:

Edit: Exhaustion of dharmata is obviously relevant because it means there are no new karmic imprints left. But this seems to me only to be a necessary but not a sufficient condition for actually removing the knowledge obscuration. Is this maybe what you meant?

Malcolm wrote:

No, it is not what I meant at all.

Author: Malcolm

Date: Monday, January 13th, 2020 at 10:26 PM

Title: Re: Role of meditative absorption in Tibetan Buddhism

Content:

Vasana said:

Yet stabilizing the continuity is still an important part of familiarizing, no?

Malcolm wrote:

You should review the trekchod section in Buddhahood, 161-167.

Author: Malcolm

Date: Monday, January 13th, 2020 at 10:58 PM

Title: Re: Why Greta Thunberg Should Be Time's Person of the Year

Content:

Vasana said:

Inaccurate meme is Inaccurate.

Surprised to see you fall victim to memetic warfare, Nemo.

Malcolm wrote:

I am pretty sure he was trying to make the reverse point, that blaming the Australia fires on arsonists distracts from the actual cause of the bushfires -- climate change. This is what he was talking about when he was going on about algorithms that push these views onto people.

Author: Malcolm

Date: Monday, January 13th, 2020 at 11:23 PM

Title: Re: Role of meditative absorption in Tibetan Buddhism

Content:

Vasana said:

Yet stabilizing the continuity is still an important part of familiarizing, no?

Malcolm wrote:

You should review the trekchod section in Buddhahood, 161-167.

Vasana said:

Will do so when I can. The book is at my parents house at the moment so it won't be anytime soon unfortunately.

Malcolm wrote:

In general, from the perspective of Dzogchen teachings, there are two kinds of persons: people who are inclined towards perceptual objects, and people who are inclined towards the self-appearance of vidyā. Teachings like semzins, tummo, chulen, etc., are oriented towards the former, and trekcho and thogal are oriented towards the latter.

In the section I mentioned, the progression is recognition, trust, and decisiveness. The Sound Tantra relates:

The recognition of one's own state is encountered with trust,
Decisiveness establishes one in confidence.

This is just a very concise summary of the basic principles of Dzogchen teachings that are reinforced by the Three Phrases and so on.

These days, practicing śamatha accompanied with Dzogchen view is sometimes referred to as trekcho, but it is not really trekcho. Trekcho cannot arise out of śamatha.

As The Tantra Without Syllables states:

Though the nature of vidyā pervades all,
the dharmakāya is encountered in the intimate instructions.

While it is certainly the case that practicing śamatha or mantra recitation (they are equivalent) with a Dzogchen view is beneficial, it is not the actual path of Dzogchen.

Author: Malcolm

Date: Monday, January 13th, 2020 at 11:58 PM

Title: Re: Role of meditative absorption in Tibetan Buddhism

Content:

Vasana said:

Sure, I'm not conflating shamatha with trekchod, but like JD, I'm thinking of those sequential semde texts and particularly that of ChNNR's commentary. The 4 yogas including shamatha, the calm state etc.

Of course for seasoned practioners they're not sequential but these approaches of using shamatha for that initial pliability are evident.

Malcolm wrote:

Gnas pa is not really equivalent with formal śamatha. In other words, you do not have to have perfect śamatha of the type described in lower teachings. Gnas pa really just means being without concepts, or mental movements, for a little while. Then you discover that. You also discover that you cannot stop the movements of concepts. That is mi g.yo, "not moving." Then you discover they are the same state, mnyam nyid. Then having discovered that sameness, then you can effortlessly be in your real nature, lhun grub.

In order to create understanding in others, we equate the first two samadhis with śamatha and vipaśyanā, but it is a very gross and inaccurate comparison.

Author: Malcolm

Date: Tuesday, January 14th, 2020 at 12:32 AM

Title: Re: Concerns Regarding Mercuric Pills

Content:

Tenma said:

<https://www.mdpi.com/2077-1444/10/4/282/htm>

So I just read an article over the mendrup pills, however, seeing some of these substances, wouldn't they poison someone rather than actual heal them? Especially if it contains mercury? Anyone with experience in this?

Malcolm wrote:

Ok, sman sgrub has no mercury in it.

The pills they are talking about are very use Mercury sulfide, which, when correctly made, does not harm the human body.

<https://www.sciencedirect.com/topics/agricultural-and-biological-sciences/mercury-sulfide>

Author: Malcolm

Date: Tuesday, January 14th, 2020 at 12:57 AM

Title: Re: Role of meditative absorption in Tibetan Buddhism

Content:

fckw said:

(Whether or not you absolutely need to have mastered the 1th to 4th jhana or not, I am not sure there is any consensus on this in therevada vipassana.)

Caoimhghín said:

I believe, in the Daśabhūmika 10 stages framework, a bodhisattva is eventually expected to master the four dhyānāni and the four ārūpyasamāpattayaḥ on his/her course through the ten grounds while completing anuttarā samyaksambodhi, complete and perfect awakening.

Malcolm wrote:

Yes, when such dhyānas do not result in paths of rebirth. When it comes to the thirty-seven bodhipakṣa dharmas, right samadhi is the last of the list, and is in that part of the bodhipakṣa dharmas that belong the noble path, beyond the path of seeing.

Author: Malcolm

Date: Tuesday, January 14th, 2020 at 1:00 AM

Title: Re: Role of meditative absorption in Tibetan Buddhism

Content:

Caoimhghín said:

On which bhūmi, I'm not sure. As to the Theravāda question, I don't know of formless attainments are expected of all arhantaḥ.

Malcolm wrote:

None actually. It is possible to attain arhatship without samadhi, through mere "dry" insight.

Author: Malcolm

Date: Tuesday, January 14th, 2020 at 1:22 AM

Title: Re: Practical difference between Bön and Nyingma Dzogchen

Content:

Malcolm wrote:

In the beginning you have to be like a bee, visiting many flowers.

Seeker12 said:

Is that, briefly, because you need to refine your understanding of what the lama is?

Malcolm wrote:

No, you need to encounter many different teachers in the beginning.

Author: Malcolm

Date: Tuesday, January 14th, 2020 at 4:44 AM

Title: Re: Practical difference between Bön and Nyingma Dzogchen

Content:

treehuggingoctopus said:

I think that the history and what is to a great extent still the present status of Bon, both in Tibet and in diaspora, makes it rather inevitable, does it not? I mean, Bonpo belong(ed) to the subaltern, the history of Bon's involvement with Buddhism is pretty much a textbook example of how a marginalised, oppressed/ignored and continually erased community struggles to remake itself so as to survive. And, HHDL efforts notwithstanding, the conflict is still very far from over, I have witnessed some very disturbing expressions of anti-Bon prejudice coming from Buddhist teachers.

Malcolm wrote:

I think it is useful to divided our narratives into myths (Buddhas living in past eons), legends, (stories of mahāsiddhas, possibly historical people embedded in fantastic stories, Milarepa comes to mind, Gyerphung Lodpo, 25 disciples of Guru P, etc.) and history (things that can be verified with empirically available facts). If people structured their thinking to slot parts of narratives into these different categories, then this would go a long way towards eliminating sectarian conflicts.

treehuggingoctopus said:

It may. It might also help to allow for a number of diverging stories, which, diverge though they do, nevertheless all hit the crucial spot -- it may be simpler to achieve since it does not call for a need to agree upon what is fact and what is not.

These conflicts will probably subside "on their own" as religious traditions begin to really understand that the biggest threat is not another group of religious freaks in the town, but the increasingly prevalent hedonism and materialism. Many lamas in their 60s or younger are already well aware of what is going on.

Malcolm wrote:

I am a confirmed hedonist, and I personally think that the implicit secularism of Epicurus is the salve for religious wars.

Author: Malcolm

Date: Tuesday, January 14th, 2020 at 5:19 AM

Title: Re: Practical difference between Bön and Nyingma Dzogchen

Content:

Sādhaka said:

If one is really at the level that they can take sense pleasures onto the Vajrayāna Path, then their 'hedonism' has a useful context.

Malcolm wrote:

If you have received any Vajrayāna empowerment, you are required by samaya to take sense pleasures for your own enjoyment.

However, I was making a little joke. Epicurus, the founder of Hedonism, is the founder of the doctrine at the heart of so-called Deism, a cover term for atheist, among educated Anglo-Americans during the revolutionary period.

It is the secularism at the heart of Hedonism which I was invoking. And after all, there is nothing wrong with living for pleasure, mundane or transcendent. It is better than asceticism.

Author: Malcolm

Date: Tuesday, January 14th, 2020 at 5:46 AM

Title: Re: Practical difference between Bön and Nyingma Dzogchen

Content:

treehuggingoctopus said:

Well, my "hedonism" was also a shortcut to something somewhat more specific. But you knew that when you were making the comment.

Malcolm wrote:

I really can't understand why people still think asceticism is impressive or vital, given that we have Vajrayāna. Vajrayāna is the ultimate hedonic vehicle.

Author: Malcolm

Date: Tuesday, January 14th, 2020 at 7:55 AM

Title: Re: Practical difference between Bön and Nyingma Dzogchen

Content:

Malcolm wrote:

If you have received any Vajrayāna empowerment, you are required by samaya to take sense pleasures for your own enjoyment.

Sādhaka said:
Sure.

At the same time, I think this is with the assumption that the, well, sādharma will close to the start become proficient in Tsa Lung, Trul Khor, Tummo, the Four Joys, etc. and that the sense pleasures will be enjoyed in that context. Unfortunately most people nowadays don't seem to get that opportunity. They receive empowerments for a weekend, but then have to go home and work their 40 hours a week etc. instead.

Malcolm wrote:
There are the off-time yogas, eating, sleeping, etc. These are supposed to be practiced everywhere.

Sādhaka said:
But traditionally the sense pleasure enjoying aspect of Vajrayāna was considered secret (or was it not so secret circa 700 C.E. in India?); therefore we couldn't really advertise it to the common person could we? If we could, for worse or for better, Vajrayāna would be much more popular in these times & days. But I'm not sure that it would be appropriate to promote as such.

Malcolm wrote:
Well, since there is no liberation for people in this degenerate age apart from Vajrayāna, seems to me we should be spreading it as widely as possible.

Sādhaka said:
I mean if it were up to me, we would live in a Buddhocracy, a conservative-and somewhat-'libertarian'-leaning one, and that would also allow for the sense-pleasure enjoying aspects of Vajrayāna; and Yungdrung/Vajrayāna would be the state religion as it was in Tibet, yet hopefully would be minus a lot of the unnecessary sectarian politicism.

Malcolm wrote:
Uggh, you should read Aryadeva's take down of monarchy. Monarchs are fools, even Buddhist ones.

M

Author: Malcolm
Date: Tuesday, January 14th, 2020 at 9:17 PM
Title: Re: Practical difference between Bön and Nyingma Dzogchen
Content:
Vasana said:

I never said anyone never understood anyone, I was just adding my two pennies to the

pile and also responding to Malcolm and the discussion of whether vajrayana could be described as ultimately hedonic with attachment, aversion, cetanā and vipāka in mind.

Malcolm wrote:

It's hedonism. You are practicing viewing everything as a fabulous palace in which there are nothing but delights, enjoyed by you, the king. Can't get more hedonistic than that.

Vajrayana is not a path of renunciation, but rather transformation.

Author: Malcolm

Date: Tuesday, January 14th, 2020 at 9:24 PM

Title: Re: Time For A Republic.

Content:

Simon E. said:

The point I am making is actually quite simple. If you are a Brit you are likely to have learn from babyhood that there is a benign Dad or Mum who has a status which will always be above yours, and that this parent figure is not different from the state, that as your passport will tell you, you are not a citizen, you do not even have a constitution, you are a subject...

That is infantilisation of a kind that the French did away in the 18th century.

Malcolm wrote:

They tried, and got Napoleon and the third republic.

I think you are stuck with Windsor's until England decides to tire of the monarchy.

Author: Malcolm

Date: Tuesday, January 14th, 2020 at 10:25 PM

Title: Re: Practical difference between Bön and Nyingma Dzogchen

Content:

Sādhaka said:

Sure.

At the same time, I think this is with the assumption that the, well, sādhaka will close to the start become proficient in Tsa Lung, Trul Khor, Tummo, the Four Joys, etc. and that the sense pleasures will be enjoyed in that context. Unfortunately most people nowadays don't seem to get that opportunity. They receive empowerments for a weekend, but then have to go home and work their 40 hours a week etc. instead.

Malcolm wrote:

There are the off-time yogas, eating, sleeping, etc. These are supposed to practiced everywhere.

Sādhaka said:

I don't think that I could argue against this, but what does it have to do with enjoying sense-pleasures in Vajrayāna coming with the assumption that the sādhaka will close to the beginning become proficient in Tsa Lung, Trul Khor, Tummo, the Four Joys, etc., and that they would be enjoying the sense pleasures with that as a correct foundation for enjoying them?

Malcolm wrote:

The offtime yogas of sleeping, waking, bathing, clothing, eating, passion (for lay people), and so on meant to be practiced by beginners, from day one.

Sādhaka said:

However what about Namkhai Norbu Rinpoche having said that in Dzogchen doing missionary work is considered negative because it seeks to condition others?

Malcolm wrote:

Well, I do not mean that we should stand on street corners with the Hevajra Tantra in hand trying to convert people. But, on the other hand, the entire point of the Vajramaster empowerment is committing to spread Vajrayāna dharma to benefit sentient beings.

Sādhaka said:

I suppose just bring Vajrayāna into conversation with people if it can arise naturally in a conversation, gauge the individual's potential interest; and if they seem interested, then continue on, and if they do not seem interested at all, then change the subject? Also, how many qualified Teachers are there going to be for people within the next decade or so?

Malcolm wrote:

Yes.

Sādhaka said:

The Tantric Aryadeva or the Sutric one?

Malcolm wrote:

Nāgārjuna's disciple who wrote the four hundred. In my opinion, when Dharma becomes the government, it becomes corrupted. This is the lesson of Buddhist Kingdoms. Constitutional monarchies are ok, as long the sovereign is merely a figurehead with no power. But I am a firm believer in separation of church and state and representational democracy. Not into kings.

Author: Malcolm

Date: Wednesday, January 15th, 2020 at 12:26 AM

Title: Re: Practical difference between Bön and Nyingma Dzogchen

Content:

Sādhaka said:

Nāgārjuna's disciple who wrote the four hundred.

You've posted in other threads before about how Tibetans generally consider that there was only one Nāgārjuna; and that you think that the Sutric one and Tantric one are two different individuals.

Is it a similar situation with (the) Āryadeva(s)?

Malcolm wrote:

Definitely.

Sādhaka said:

Aside from a Cakravartirāja, government by nature is corrupt. And I think that I can see where you're coming from on not wanting to taint Dharma by involving it with government; if that is what you're getting at.

Malcolm wrote:

The problem with absolute monarchies, all of them, is that power only changes hands through death or violence. And history shows that good kings are inevitably followed by incompetent kings or worse.

Sādhaka said:

Democracy, assuming that we even have any semblance of democracy at all, without wise or at least fairly well informed people, is only mob rule (and mob rule can have a double meaning here).

Malcolm wrote:

Hence I specified representational democracy.

Sādhaka said:

Democracy: I'm the perfect form of government.

Malcolm wrote:

Many forms of Government have been tried and will be tried in this world of sin and woe. No one pretends that democracy is perfect or all-wise. Indeed, it has been said that democracy is the worst form of government except all those other forms that have been tried from time to time.

—Winston Churchill

Author: Malcolm

Date: Wednesday, January 15th, 2020 at 12:53 AM

Title: Re: Time For A Republic.

Content:

Queequeg said:

If you have a disciplined monarchy, they'll let that nationalist impulse get projected onto them, and then its dissipated in harmless tabloid obsessions.

Consider in Japan where the nationalists keep trying to project onto the Emperor who in turn shrugs it off.

Malcolm wrote:

Hmmmm...Meiji restoration anyone?

This only works in a constitutional monarchy, and then, not even terribly well.

Queequeg said:

We're still by and large, stupid and tribal. A monarchy without any real power can function as a good diversion for the dumber nationalist impulses.

Malcolm wrote:

I think sports is a better outlet.

Author: Malcolm

Date: Wednesday, January 15th, 2020 at 2:30 AM

Title: Re: Dzamling Gar Song - text and meaning from CNN (link)

Content:

florin said:

If i am not mistaken there is a dance called the dance of the 12 A's that goes by the same name, Khalongdorjekar. It could be that they are one and the same thing with the one you mention above.

Malcolm wrote:

Different dance, same name. There is the twelve A one, and then there is the one that is done on the klong gsal symbol.

Author: Malcolm

Date: Wednesday, January 15th, 2020 at 4:10 AM

Title: Re: Time For A Republic.

Content:

Queequeg said:

How do the Quebecois feel about that?

Malcolm wrote:

Apparently the Sussexes were warned off about spending time in Montreal, as the Quebecois are not thrilled with being subjects of the English crown.

Also, I heard it speculated that one way to resolve the issue is to award Canada to the Sussexes and make them the King and Queen of Canada.

Author: Malcolm

Date: Wednesday, January 15th, 2020 at 4:12 AM

Title: Re: Time For A Republic.

Content:

Simon E. said:

Well good, you are welcome to keep the whole tribe then as well as Harry and Meghan. I'm sure we in the U.K. can put the money saved to good use.

Malcolm wrote:

Spoken like a true American!

Author: Malcolm

Date: Wednesday, January 15th, 2020 at 4:13 AM

Title: Re: Time For A Republic.

Content:

Mantrik said:

Whatever form it takes, it's a toss-up whether it is better to have people as titular rulers who are there because of past generations of warmongering and corruption, and those who are there because of current warmongering and corruption.

Suggestion 1:

Maybe we could persuade Netflix to buy the Windsor franchise and turn the whole shebang into a hybrid form of reality tv series:

'I'm a Royalty, Get me Out of Big Brother's Island' ?

Suggestion 2:

As this lot are Germans, we could arrange a rota system of royals from different nationalities to have a bash at it for a decade or so.

Suggestion 3:

Let descendants of previous relevant monarchs loose in an annual Royal 'It's a Knockout' series and give each winner a year.

At the moment, I'd put money on the Athelstan clan, even though they did fail to claim back Long Island recently.

Malcolm wrote:

The only genuine sovereigns of England, Scotland, and Wales are the Stuarts.

Author: Malcolm

Date: Wednesday, January 15th, 2020 at 4:18 AM

Title: Re: Time For A Republic.

Content:

Simon E. said:

Yes, well we know you have Scottish ancestry Malcolm...

Malcolm wrote:

Just sayin...

Author: Malcolm

Date: Wednesday, January 15th, 2020 at 4:22 AM

Title: Re: Time For A Republic.

Content:

Author: Malcolm

Date: Wednesday, January 15th, 2020 at 6:19 AM

Title: Re: Sogyal, etc. split from THE SELF-ARISEN VIDYA TANTRA thread

Content:

smcj said:

Sex crimes are by definition not done with bodhicitta motivation. In the same sense I t is also possible to do an otherwise virtuous action with criminal intent.

As I just said, there is never a circumstance that allows for a negative mind since that cannot be a remedy to a situation.

Malcolm wrote:

Right, which is why I specified sex crimes, like rape, etc.

TrimePema said:

Okay... I don't want to be THAT GUY but I have to genuinely ask this.

In my experience with the Shambhala people - I was fairly close with them when the SMR info came to light - there was some confusion. Initially, people thought there were sex crimes that were committed.

Malcolm wrote:

This is because allegedly he raped someone in Chile. But I think this was never verified.

TrimePema said:

But when the report actually came out, and when I spoke with people who were actually there during one or more of the reported incidents, or received first hand accounts from people who were actually there and relayed them to me, it became clear that during one of the main incidents people were super upset about, what had transpired was the following: there was a party (read tsok) and during the offerings one student had the idea to play truth or dare with the Guru. What happened is someone dared SMR and a student to kiss, which they did, during which he allegedly kissed her too long and it made people uncomfortable.

Malcolm wrote:

That's not what I had in mind.

TrimePema said:

Is this a sex crime or what category does this fall under given the above descriptions of sexual misconduct

Malcolm wrote:

That is not sexual misconduct in my book. That's just poor manners.

The fact is that men need to learn how to restrain themselves around women and act in a manner appropriate to the situation. In most cases, sleeping with female students is just a bad policy, especially if they are throwing themselves at you. But the male ego is a fragile thing, and this is why men get into so much trouble. This is not an issue with Gurus, etc. This is an issue of male entitlement, and listen gentleman, we have all been raised with it from the time we were little kids.

Author: Malcolm

Date: Wednesday, January 15th, 2020 at 8:32 AM

Title: Re: Sogyal, etc. split from THE SELF-ARISEN VIDYA TANTRA thread

Content:

TrimePema said:

You're right in the sense that what he did was concluded to be sexual misconduct regarding a number of claims. This is defined as unwanted sexual contact. I thought

what was implied by "sex crimes" earlier in this conversation was rape. Am I misunderstanding the categories here?

Malcolm wrote:

Definitions vary from state to state, but generally sexual assault refers to penetrating the body in any orifice with any member of the body.

Sexual harassment, as defined by the U.S. Equal Employment Opportunity Commission, is illegal and can include "offensive remarks about a person's sex, unwelcome sexual advances, requests for sexual favors." The latter is criminal, but is not what I meant when I used the term sex crime. I was thinking of sexual assault.

<https://www.washingtonpost.com/news/soloish/wp/2017/12/21/whats-the-difference-between-sexual-assault-and-harassment-lets-break-it-down/>

Author: Malcolm

Date: Thursday, January 16th, 2020 at 12:26 AM

Title: Re: Does Buddhism Require You To Be a Liberal?

Content:

Blackthorne said:

From the reading I've done and the few practicing Buddhists I know, I would gather that Buddhism leans to the right socially/politically...

Malcolm wrote:

Um, no, this is a misconception. A conservative would be very unhappy with Madhyamaka, for example, since Madhyamaka scholars ridicule monarchy, conservatives will not find this comfortable.

Also, Nāgārjuna, for example, recommends that sovereigns pardon criminals, abolish death sentences for capital crimes, provide universal healthcare and social services, etc.

Most Buddhists I know personally oppose abortion, since the Buddhist theory of conception means that a zygote is a sentient being. However, most Western Buddhists understand that all arguments against abortion are fundamentally religious arguments, and therefore, understand the necessity of not legislating religious values into law.

Blackthorne said:

but online I see a lot 'hate' toward conservative points of view.

Malcolm wrote:

As far as rhetoric goes, Donald Trump is a lawless gangster, and those who voted for him should be absolutely ashamed of themselves and what the GOP has become. Lindsey Graham is the new poster boy for GOP fecklessness. Trump is not a conservative.

Author: Malcolm

Date: Thursday, January 16th, 2020 at 12:31 AM

Title: Re: Guru yoga with Samantabhadra?

Content:

monktastic said:

In Nyingma, of course Guru Rinpoche is most often used for GY. Have you heard of anyone using Samantabhadra directly? Perhaps the Aspiration Prayer of Samantabhadra could be considered basically that.

Malcolm wrote:

There is a guru yoga composed by Longchenpa that uses Samantabhadra, it is a practicing coming from sems sde.

Author: Malcolm

Date: Thursday, January 16th, 2020 at 12:35 AM

Title: Re: Sogyal, etc. split from THE SELF-ARISEN VIDYA TANTRA thread

Content:

TrimePema said:

What? So killing can be done with a mind that does not come from strong aversion but cheating on your spouse or causing another person to cheat on their spouse can only be caused by strong sexual desire?

Malcolm wrote:

The classic example where sexual misconduct is engaged in to benefit another is the story where a bodhisattva monk is the object of a young women's desperate desire for him. She threatens to kill herself unless he gives himself to her and breaks his vows. So he does.

TrimePema said:

I don't think you are right about that. The Buddhas emanated as a copy of Rudra and had sex with his consort in order to give birth to an emanation that could subjugate Rudra.

Malcolm wrote:

Haven't heard that version of the story. I don't think this is quite right.

Author: Malcolm

Date: Thursday, January 16th, 2020 at 12:38 AM

Title: Re: Role of meditative absorption in Tibetan Buddhism

Content:

Fortyeightvows said:

The issue of jhana one of the main points that later buddhism really departs from what the buddha taught in the earliest texts.

In fact jhana is how the buddha himself attained liberation!

<https://www.accesstoinsight.org/tipitaka/mn/mn.036.than.html>

As for the formless, buddha quite explicitly said those do not lead to final liberation.

(also there is no sutta to be found where the formless are called jhana.

"I thought: 'I recall once, when my father the Sakyan was working, and I was sitting in the cool shade of a rose-apple tree, then — quite secluded from sensuality, secluded from unskillful mental qualities — I entered & remained in the first jhana: rapture & pleasure born from seclusion, accompanied by directed thought & evaluation. Could that be the path to Awakening?' Then following on that memory came the realization: 'That is the path to Awakening.'"

Malcolm wrote:

Buddha did not attain buddhahood through the dhyānas, etc. He went through the dhyānas in order to eradicate paths of rebirth caused by them, which culminated in vajropamasamadhi. But vajropamasamadhi is not necessary for awakening, only for buddhahood. In Dzogchen teachings, for example, the conclusion of the four visions is vajropamasamadhi.

Author: Malcolm

Date: Thursday, January 16th, 2020 at 12:42 AM

Title: Re: Does Buddhism Require You To Be a Liberal?

Content:

Blackthorne said:

From the reading I've done and the few practicing Buddhists I know, I would gather that Buddhism leans to the right socially/politically...

Malcolm wrote:

Um, no, this is a misconception. A conservative would be very unhappy with Madhyamaka, for example, since Madhyamaka scholars ridicule monarchy, conservatives will not find this comfortable.

Also, Nāgārjuna, for example, recommends that sovereigns pardon criminals, abolish death sentences for capital crimes, provide universal healthcare and social services, etc.

Most Buddhists I know personally oppose abortion, since the Buddhist theory of conception means that a zygote is a sentient being. However, most Western Buddhists understand that all arguments against abortion are fundamentally religious arguments, and therefore, understand the necessity of not legislating religious values into law.

Queequeg said:

Well said.

Following up on Nagarjuna's Ratnavali his advice to a sovereign. Those policy recommendations, I think, resonate most closely with many contemporary progressive agendas. If I were to summarize, its a recommendation to a sovereign to rule with deep, profound kindness.

Malcolm wrote:
Exactly.

Author: Malcolm
Date: Thursday, January 16th, 2020 at 12:44 AM
Title: Re: Freemasonry
Content:

Blackthorne said:
If you want to post pics of them I could tell you what they mean or which Rite he belonged to.

Malcolm wrote:
I think that Nicholas Weeks, who posts here often, is a mason.

Author: Malcolm
Date: Thursday, January 16th, 2020 at 1:34 AM
Title: Re: Does Buddhism Require You To Be a Liberal?
Content:

Blackthorne said:
Anyway, thanks. I wasn't trying to cause a fight or stir the pot just expressing my opinion and my first impressions as a new poster.

Malcolm wrote:
And for my part, I have never understood how a republican can square their economic beliefs in unfettered free trade, their absurd climate change denialism, and their commitment to undermining education and healthcare with their supposed religious commitment to bearing love and compassion for all sentient beings. However, most of the GOP Buddhists I know do not belong to a mainstream Buddhist denomination, but rather somewhat fringy groups.

That said, there are Asian Buddhist leaders who do come from a more conservative mind set, and this causes their devoted western students to often experience cognitive dissonance when the latter discover their teacher is an antidemocratic authoritarian who hates muslims and black people, and thinks that Trump and Putin are the bomb.

Author: Malcolm

Date: Thursday, January 16th, 2020 at 3:27 AM

Title: Re: Freemasonry

Content:

Blackthorne said:

If you want to post pics of them I could tell you what they mean or which Rite he belonged to.

Malcolm wrote:

I think that Nicholas Weeks, who posts here often, is a mason.

Nicholas Weeks said:

Not so - never was, in this life anyway.

Malcolm wrote:

My mistake then, it must be because you are a Theosophist.

Author: Malcolm

Date: Thursday, January 16th, 2020 at 5:14 AM

Title: Re: Does Buddhism Require You To Be a Liberal?

Content:

Blackthorne said:

And for my part, I have never understood how a republican can square their economic beliefs in unfettered free trade, their absurd climate change denialism, and their commitment to undermining education and healthcare with their supposed religious commitment to bearing love and compassion for all sentient beings. However, most of the GOP Buddhists I know do not belong to a mainstream Buddhist denomination, but rather somewhat fringe groups.

That said, there are Asian Buddhist leaders who do come from a more conservative mind set, and this causes their devoted western students to often experience cognitive dissonance when the latter discover their teacher is an antidemocratic authoritarian who hates muslims and black people, and thinks that Trump and Putin are the bomb. I'm Canadian and have no dog in the fight when it comes to GOP vs. anyone.

Malcolm wrote:

Canadian conservatives are basically liberals; unless you think Canada should eliminate universal health care, start letting Pharma set drug prices for your nation and so on, in which case, you are insane.

Author: Malcolm

Date: Thursday, January 16th, 2020 at 9:08 PM

Title: Re: Role of meditative absorption in Tibetan Buddhism

Content:

Malcolm wrote:

Buddha did not attain buddhahood through the dhyānas, etc. He went through the dhyānas in order to eradicate paths of rebirth caused by them, which culminated in vajropamasamadhi. But vajropamasamadhi is not necessary for awakening, only for buddhahood. In Dzogchen teachings, for example, the conclusion of the four visions is vajropamasamadhi.

Arnoud said:

Awakening here is equated with path of seeing? 1st stage Bodhisattva?

Malcolm wrote:

Yes.

Author: Malcolm

Date: Saturday, January 18th, 2020 at 1:32 AM

Title: Re: Does Buddhism Require You To Be a Liberal?

Content:

Dan74 said:

I guess over the years I've become pretty conservative on some social issues. But US Conservatives is something else entirely. For me, classical conservative vs progressive is simply that - emphasis on preserving what is traditional, established vs emphasis on changing, reforming and throwing away. Any thinking person needs to look at matters on a case-by-case basis, but there is still bound to be an a priori bias towards conserving or changing.

Malcolm wrote:

This is ridiculously simplistic. The short and fast version is the conservatives want conserve their class privilege, which are the means by which they have attained wealth and power. This attitude begins right with person considered the founder of the modern conservatism, Burke. While lounging (or playing golf) in saccharine paternalism which pretends to a concern for others, conservatives in general simply want to make sure that they get to keep the benefits of their class privileges, which they did not earn for themselves, but came into on the backs of others.

Progressives seek to make sure that in a society where there is an enormous disparity between people in terms of class and privilege, those who have an outsized amount of power due to their wealth and power do not deprive those who lack wealth and privilege (most of us) of our basic rights, and seek policies to make sure that no one secures wealth and privilege through exploiting others. This may involve wealth redistribution from rich to the poor; whereas conservative policies seek to redistribute wealth from the poor to the rich.

In modern times, in so called first world countries, this is most crucially felt at the environmental level, where the those who have wealth and power live in regions that are relatively unpolluted, whereas the poor and powerless are forced to live in toxic

environments.

At this phase of the game, progressives want to save the environment, whereas, over the last 20 years or so, conservatives have abandoned all sense and gone full tilt climate denialism, not because they really believe there is no problem, but because it is inconvenient for their accumulation of wealth and power.

Author: Malcolm

Date: Saturday, January 18th, 2020 at 1:35 AM

Title: Re: Does Buddhism Require You To Be a Liberal?

Content:

Dan74 said:

By comparison, a conservative (I am being something of a Devil's advocate here) would create favourable conditions for the individual to flourish in freedom and then that very same individual would give generously, form voluntary groups to address the very same issues much more efficiently than the superstructures the progressives seek to impose.

Queequeg said:

Actually, I think what you are describing there is basically Neo-Liberal ideology, as espoused by establishment "Conservatives", which really should be called Rich People.

Malcolm wrote:

Exactly.

Author: Malcolm

Date: Saturday, January 18th, 2020 at 3:37 AM

Title: Re: Does Buddhism Require You To Be a Liberal?

Content:

Queequeg said:

I think most people recognize that party alignment is a matter of expedience, and tomorrow, if the party shifts and stands for something else, time to abandon ship.

Malcolm wrote:

Well, the party Jefferson started was called the Democratic-Republican Party. The modern Democratic Party was actually founded by supporters of Andrew Jackson in 1828.

Author: Malcolm

Date: Saturday, January 18th, 2020 at 5:26 AM

Title: Re: Does Buddhism Require You To Be a Liberal?

Content:

Queequeg said:

Right - were the parties related? I suppose Democrats of a certain time liked to think that they were descended from Jefferson?

Following on the shifting alignments... seems a lot of modern Republicans think Jackson was a hero, while for many Democrats - he was a genocidal Indian killer.

Malcolm wrote:

The Democrats evolved out of a split in the Democratic Republican Party over the succession of Madison. The Republicans evolved from the split in the Democratic Party over slavery in 1854. So in reality, both political parties today can trace their origin to the Jeffersonian Democratic-Republican Party and the Jacksonian Democratic Party.

Author: Malcolm

Date: Saturday, January 18th, 2020 at 6:47 AM

Title: Re: Sogyal, etc. split from THE SELF-ARISEN VIDYA TANTRA thread

Content:

TrimePema said:

Right! But I feel like this gets us back to the original question:

Given that I ought to practice as if my teacher were actually an enlightened master, if my teacher were to do something like rape someone, would there be any grounds for viewing it as pure or would it automatically mean my master was not actually enlightened?

Malcolm wrote:

No and yes.

Author: Malcolm

Date: Saturday, January 18th, 2020 at 10:44 AM

Title: Re: Pema Chödrön steps down

Content:

TsultimNamdak said:

Pema Chödrön steps down as an acharya.

<https://shambhalatimes.org/2020/01/16/letter-from-ani-pema-chodron/>

smcj said:

That SMR is returning to Shambhala as an active teacher is also a news flash for me.

PeterC said:

Me too. Not exactly surprising, though. Note the way that he's invited back - it's not that he wants to start teaching again, but he can't refuse the sincere requests of the Shambhala organizers; they are aware of the issues, but can't refuse the sincere requests of students who want to receive teachings; etc etc. General lack of responsibility all around. Well done to PC for walking away from that.

Malcolm wrote:

"When I read the recent letter from the Sakyong saying that he wished to start teaching again and would do so for all who requested, I was disheartened."

Author: Malcolm

Date: Saturday, January 18th, 2020 at 11:01 AM

Title: Re: Sogyal, etc. split from THE SELF-ARISEN VIDYA TANTRA thread

Content:

TrimePema said:

Right! But I feel like this gets us back to the original question:

Given that I ought to practice as if my teacher were actually an enlightened master, if my teacher were to do something like rape someone, would there be any grounds for viewing it as pure or would it automatically mean my master was not actually enlightened?

Malcolm wrote:

No and yes.

smcj said:

Yes and no. However the great likelihood favors the mundane view. Thus my support of HHDL and Mingyur R's positionson lama abuse.

On a practical level you choose your teachers cautiously and conservatively so that such an occasion cannot occur. Then you can give carte blanche—but from a safe distance away from any lines.

Malcolm wrote:

Your answer is in direct contradiction to the tantras. I am not sure why you persist in such wrong headed contrarianism.

Author: Malcolm

Date: Saturday, January 18th, 2020 at 11:03 AM

Title: Re: Article about the authorship of the Heart Sutra written in Japanese

Content:

tingdzin said:

I assume you've already seen the article by Jan Nattier, in which she convincingly demonstrates that the Heart Sutra was originally a Chinese adaptation of the longer Prajnaparamita literature, back-translated into Sanskrit probably by Xuanzang? It's on the web, I believe.

Malcolm wrote:

This has been convincingly rejected.

Author: Malcolm

Date: Saturday, January 18th, 2020 at 11:52 AM

Title: Re: Article about the authorship of the Heart Sutra written in Japanese

Content:

tingdzin said:

By whom and when? Your bare assertions mean nothing.

Malcolm wrote:

<https://dharma.wheel.net/viewtopic.php?t=29238&start=20>

Author: Malcolm

Date: Saturday, January 18th, 2020 at 8:19 PM

Title: Re: Does Buddhism Require You To Be a Liberal?

Content:

Malcolm wrote:

Also, Nāgārjuna, for example, recommends that sovereigns pardon criminals, abolish death sentences for capital crimes, provide universal healthcare and social services, etc.

Most Buddhists I know personally oppose abortion, since the Buddhist theory of conception means that a zygote is a sentient being. However, most Western Buddhists understand that all arguments against abortion are fundamentally religious arguments, and therefore, understand the necessity of not legislating religious values into law.

Forty-eight vows said:

So we can use religious arguments (from Nagarjuna) for things that you like.

But religious arguments against killing babies can't use because they are religious arguments.

Malcolm wrote:

If we use religious arguments, you have to bear in mind, that, according to our own texts a fetus experiences no pain until 19 weeks, at which point aborting it becomes killing of a human being, but not before. This defined in Vinaya.

Author: Malcolm

Date: Saturday, January 18th, 2020 at 8:27 PM

Title: Re: Does Buddhism Require You To Be a Liberal?

Content:

Fortyeightvows said:

Being gay comes from sexual misconduct in past lives.

Malcolm wrote:

No. This is not correct, and is not how the five recognizable genders in Buddhist texts occur. Gender preference is mostly a result of the mother's conduct during pregnancy.

Author: Malcolm

Date: Saturday, January 18th, 2020 at 8:29 PM

Title: Re: Does Buddhism Require You To Be a Liberal?

Content:

Caoimhghín said:

It must be in the Mūlasarvāstivāda vinaya? I've read a lot of Theravādin abortion debates and never seen that come up from their vinaya.

Malcolm wrote:

Perhaps, in our Vinaya, a monk can only be guilty of killing a human being after the 19th week.

Author: Malcolm

Date: Saturday, January 18th, 2020 at 8:34 PM

Title: Re: Sogyal, etc. split from THE SELF-ARISEN VIDYA TANTRA thread

Content:

smcj said:

Scenario 1: Naropa and Milarepa.

Scenario 2: Ösel Tendzin and SMR.

I think both scenarios should be taken into consideration. In summary my point has mostly been that, as serious as scenario 2 is, it does not completely invalidate scenario 1.

Is that a problem for people?

TrimePema said:

Oseltendzin is a good example IMO because when he became regent Trungpa Rinpoche also stated directly that VROTH was not enlightened. VROTH then, later, did

actually rape someone, and he also had students who still saw him as pure...

Hm....

Were the students mistaken in that case? Does that mean their practice was backwards?

Malcolm wrote:

Yes. He caused the fatal illness of at least one person, and now that act is considered homicide.

Author: Malcolm

Date: Saturday, January 18th, 2020 at 8:37 PM

Title: Re: Article about the authorship of the Heart Sutra written in Japanese

Content:

tingdzin said:

Oh, yes, the thread Malcolm provided sheds some light on this. But I was talking about Nattier's thesis only, and don't care what Jayarava had to say (he says he doesn't even know Chinese). Nattier cannot be held responsible, nor her conclusions dismissed, simply because somebody else tries to exaggerate her case. Meantime, I'll try to find some of Jayarava's "peer-reviewed" articles. Or he could post e-addresses.

Malcolm wrote:

Not Jayarava, Wongchuck.

Author: Malcolm

Date: Saturday, January 18th, 2020 at 8:38 PM

Title: Re: Article about the authorship of the Heart Sutra written in Japanese

Content:

Caoimhghín said:

I don't think he comes here often.

‘Epithets of the Mantra’ in the Heart Sutra by Jayarava is like a collection of his best arguments and most interesting insights concerning the sūtra divorced of the more extreme claims like the Tang dynasty forgery piece on his blog.

I don't know if it's peer reviewed. I should figure out, but I'm on my phone.

Malcolm wrote:

Peer review is overrated, case in point, jayarava.

Author: Malcolm

Date: Saturday, January 18th, 2020 at 9:01 PM

Title: Re: driving the seafood truck

Content:

Fortyeightvows said:

Well, in the chicken truck example- you are delivering them to be killed. Surely that has some karma attached to it?

Malcolm wrote:

If it is the only job you can get, and you hate it, not much if any.

Author: Malcolm

Date: Saturday, January 18th, 2020 at 9:12 PM

Title: Re: Does Buddhism Require You To Be a Liberal?

Content:

Caoimhghín said:

I'm pretty sure if we really want to go looking, the source is likely one of the Chinese apocryphal bodhisattvaśīla scriptures in the 1400's of the Taishō Canon. That's just a guess, those scriptures have all sorts of things in them.

But its very common to be of the opinion that cheating will get you reborn as a homosexual. Even people who are okay with homosexuals may be of that opinion, since why would you kick a man while he's down (while he's homosexual, so to speak, in this instance)? Even if misconduct leads to birth as a homosexual, it doesn't make any sense then to be extra cruel or what-have-you toward homosexuals because of what happened in the past.

That being said, I'd be interested if there's canonical sources for this. I hear it often enough that people have to be pulling it from somewhere, and I hear it often coming from Thai Buddhism, so I think it may be some śrāvaka Buddhavacana in their canon.

It's like if I learned that Queequeg (sorry to use you as an example here) has a terrible non-contagious genetic skin condition and that he got it as a result of being a rapist in 1850 or something, then I decided to treat Queequeg like he's a rapist right now and make conclusions about his person based on his skin condition and that I've decided he's still a rapist.

It just doesn't make a lot of sense.

Malcolm wrote:

Abhidharmakosha maintains that male homosexuality is a result of excess desire in the mind stream. Tibetan medicine maintains it is principally the behavior of the mother.

Author: Malcolm

Date: Saturday, January 18th, 2020 at 9:44 PM

Title: Re: Does Buddhism Require You To Be a Liberal?

Content:

Caoimhghín said:

I'm pretty sure if we really want to go looking, the source is likely one of the Chinese

apocryphal bodhisattvaśīla scriptures in the 1400's of the Taishō Canon. That's just a guess, those scriptures have all sorts of things in them.

But its very common to be of the opinion that cheating will get you reborn as a homosexual. Even people who are okay with homosexuals may be of that opinion, since why would you kick a man while he's down (while he's homosexual, so to speak, in this instance)? Even if misconduct leads to birth as a homosexual, it doesn't make any sense then to be extra cruel or what-have-you toward homosexuals because of what happened in the past.

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It just doesn't make a lot of sense.

Malcolm wrote:

Abhidharmakośa maintains that male homosexuality is a result of excess desire in the mind stream. Tibetan medicine maintains it is principally the behavior of the mother.

Caoimhghín said:

"So what does the lady have to do, be on top?" he said, only with half a joke in his mouth.

Malcolm wrote:

The post-conception behavior of the mother, not whether she is cowgirl or missionary.

Author: Malcolm

Date: Saturday, January 18th, 2020 at 9:46 PM

Title: Re: Pema Chödrön steps down

Content:

PeterC said:

Me too. Not exactly surprising, though. Note the way that he's invited back - it's not that he wants to start teaching again, but he can't refuse the sincere requests of the Shambhala organizers; they are aware of the issues, but can't refuse the sincere requests of students who want to receive teachings; etc etc. General lack of responsibility all around. Well done to PC for walking away from that.

Malcolm wrote:

"When I read the recent letter from the Sakyong saying that he wished to start teaching again and would do so for all who requested, I was disheartened."

PeterC said:

"I understand that the Board's decision to invite the Sakyong was based on the compassionate intention to benefit the 125 people who wish to take the abhisheka in order to continue on their path..."

I feel that as a community committed to creating an enlightened society, we deserve something better than business as usual.

Hopefully, it's not too late to reverse this trend. For instance, the Board could be proactive and invite a few small groups of people with differing views to propose ideas for how we can go forward – ways that include everyone in the community and that provide accountability for all that has happened. If the Board could then make it their priority for 2020 to start to implement some of these plans ... that, in my opinion, would be very wise."

She's not exactly beating about the bush on this

Malcolm wrote:

Right, Mukpo said he wished to start teaching again, the board decided to invite him. This disturbed Pema Chodron so much she quit, much to her credit.

Author: Malcolm

Date: Sunday, January 19th, 2020 at 12:09 AM

Title: Re: Does Buddhism Require You To Be a Liberal?

Content:

Sādhaka said:

Tibetan Medicine would recognize that it wouldn't be the mother's post-conception behavior alone; and that karma & vipaka from previous lifetimes would be a factor too.

Same with Abhidharma: i.e. it would not be excess desire alone, but also the way that excess desire was put into action in previous lifetimes.

Malcolm wrote:

In Tibetan Medicine it is considered to be primarily the conduct of the mother, but also whether the amount of reproductive fluid is even. In other words:

"More semen, a boy will be born; more menstrum, a girl will be born. Equal amounts, apart from the divisions of ambiguous gender, cause the birth of twins; incompatible birth location; physical deformity, these are births caused by harmful impurities.

At the time of conception when the father's sperm, the mother's egg and the bardo consciousness are together, if there is more semen of the father, there will be birth as a boy; if there is more menstrum, i.e. the red element, a girl will be born a girl. If the semen and menstrum are even, a neuter, a hermaphrodite, or someone who changes gender will be born and at the time of the mer mer po stage of the mixing of semen and the red element twins will be born from a division into two or three sections because of being divided by wind. Also each section will have a some greater, lesser, or an equivalent amount of semen and menstrum, producing births as above. "

Here ambiguous gender is a translation of the term paṇḍaka, and there are several types of paṇḍaka, with hermaphrodites and gay people included in this category.

In Abhidharma, excess affliction in general is the primary cause of a paṇḍaka. No cause is speculated upon in terms of conduct in past lives, it is simply stated that because of excess afflictions of both sexes (anger for lesbians), such people are incapable of holding pratimokṣa vows. But there is no sort of moral judgments about these people since there are many kinds of beings of ambiguous gender, like nāgas and so on.

Author: Malcolm

Date: Sunday, January 19th, 2020 at 12:13 AM

Title: Re: Does Buddhism Require You To Be a Liberal?

Content:

Caoimhghín said:

Wait a minute.

If its "caused by" a mother's post-conception behaviour, is it the mother's "fault" that an otherwise straight child is born gay instead?

Is it "caused by" a mother's specific post-conception behaviour or "accompanied by" these certain behaviours?

Malcolm wrote:

There is no such thing as an "otherwise straight" child. Generally speaking, gender differentiation, in Tibetan Medicine and Ayurveda, occurs about three weeks after conception, though it can be changed in the third week of pregnancy.

If you are gay, you were born that way, according to Tibetan Medicine. So, nothing to really get bothered about. People who issue moral judgements about gender preferences, including the desire to change genders, simply have no idea what the facts are beneath such wishes and seem to have this idea that if you are a miserable in a male body, you should not seek to change this. But of course we know throughout history that there are men and women who are more comfortable in gender identities different than what their genitalia might indicate.

Author: Malcolm

Date: Sunday, January 19th, 2020 at 12:16 AM

Title: Re: Does Buddhism Require You To Be a Liberal?

Content:

Malcolm wrote:

In Abhidharma, excess affliction in general is the primary cause of a paṇḍaka. No cause is speculated upon in terms of conduct in past lives, it is simply stated that because of excess afflictions of both sexes (anger for lesbians), such people are incapable of holding pratimokṣa vows. But there is no sort of moral judgments about these people since there are many kinds of beings of ambiguous gender, like nāgas and so on.

Könchok Thrinley said:

By pratimoksa vows do you mean the ordained precepts or also the lay precepts? And what does that mean concerning modern gay followers, since the understanding is bit different nowadays? I mean I don't think I am less capable upholding 5 lay precepts, although the definition of sexual misconduct can be a rather tricky/hazy one as many modern teachers don't go into that topic.

Malcolm wrote:

Both. There are no "lay vows" in Buddhadharma. This idea is a misconception borrowed from Christianity. From an Abhidharma point of view, and Vinaya, you can certainly be refuge holder, but you cannot receive the vows, even if you undergo the pratimokṣa vow ceremony, other than as an aspiration.

This is not the case with Mahāyāna pratimokṣa, only Hinayāna pratimokṣa.

Author: Malcolm

Date: Sunday, January 19th, 2020 at 12:53 AM

Title: Re: Does Buddhism Require You To Be a Liberal?

Content:

Dan74 said:

Many prominent conservatives did not come from wealthy families. Take the recently diseased Roger Scrutton. Or Jorge Borges who never really enjoyed wealth or privilege in his own country. Or even Tolkien, who after his father's death had to subsist with his mother on the handouts of a few relatives, until they stopped.

Malcolm wrote:

Borges, proves my point admirably -- he began a social democrat in his youth, and only became a conservative after he became successful. As I said, the political point of view of conservatives is "I got mine."

Dan74 said:

Some European conservative governments (even the British Tories) have embraced

reducing emissions in order to ameliorate climate change. While some people on the Left are resistant, due to job losses. It's not black and white.

Malcolm wrote:

Who are some of these leftist climate deniers?

Author: Malcolm

Date: Sunday, January 19th, 2020 at 12:56 AM

Title: Re: Does Buddhism Require You To Be a Liberal?

Content:

Malcolm wrote:

This is not the case with Mahāyāna pratimokṣa, only Hinayāna pratimokṣa.

Queequeg said:

Can you elaborate on that?

Malcolm wrote:

You can read this in the Kosha, chapter 4.

Author: Malcolm

Date: Sunday, January 19th, 2020 at 1:29 AM

Title: Re: Pema Chödrön steps down

Content:

Malcolm wrote:

Right, Mukpo said he wished to start teaching again, the board decided to invite him. This disturbed Pema Chodron so much she quit, much to her credit.

Arnoud said:

If you don't mind me asking, why do you view this differently than the Sogyal debacle? Seems to me they both behaved the same, yet you seem to give Sogyal more leeway. I wonder where you see the distinction.

Malcolm wrote:

I guess I have slightly more respect for Sogyal than Mukpo. Not much, but some.

Author: Malcolm

Date: Sunday, January 19th, 2020 at 1:32 AM

Title: Re: Sogyal, etc. split from THE SELF-ARISEN VIDYA TANTRA thread

Content:

smcj said:

Yes and no. However the great likelihood favors the mundane view. Thus my support of HHDL and Mingyur R's positionson lama abuse.

On a practical level you choose your teachers cautiously and conservatively so that such an occasion cannot occur. Then you can give carte blanche—but from a safe distance away from any lines.

Malcolm wrote:

Your answer is in direct contradiction to the tantras. I am not sure why you persist in such wrong headed contrarianism.

TrimePema said:

What do you mean?

Malcolm wrote:

I was talking to smcj. He/she has this belief, unwarranted though it is, that somehow the tantras grant license to a teacher to do anything to anyone. But this is not true.

Author: Malcolm

Date: Sunday, January 19th, 2020 at 3:15 AM

Title: Re: Does Buddhism Require You To Be a Liberal?

Content:

Dan74 said:

You seriously think that was the reason? Borges didn't do well at all under the quasi-fascist Peron government. Didn't push him to the Left though. He had reasons for his convictions. Just like Tolkien.

Malcolm wrote:

Peron's government was a fascist government. But he, like Mussolini (and unlike Hitler) began his political career on the left. Borges, to his credit, was horrified by Fascism and was vocal about. He had a variety of political positions, and his identification with conservatism was as a classical liberal. But today most conservatives hew to Burke, rather than Locke and Smith.

But I am talking about the kind of Anglo American conservatism we see today: reflected in punitive austerity measures, the abandonment of social safety nets, climate change denialism, and so on.

Dan74 said:

Look at the long-standing opposition to coal-mining reduction in Poland or reduction in native timbers logging in Australia. In both cases by left-wing unions. It's not surprising really, since as you imply, it is human nature to look after our own livelihood. But you seem to suggest that this is prevalent on the Right, while the Left selflessly fight for the common good.

Malcolm wrote:

I definitely think this is more prevalent on the right than on the left. And in fact, those unions in Poland and Australia are fighting for a common good, just one that is short-sighted.

Author: Malcolm

Date: Sunday, January 19th, 2020 at 3:16 AM

Title: Re: Does Buddhism Require You To Be a Liberal?

Content:

Simon E. said:

What are you reading Dan? Prominent Tories deny anthropogenic climate change on a daily basis! Including half of Boris's cabinet and most of the Tory press...

Malcolm wrote:

Yes, they are all Trumpsters now.

Author: Malcolm

Date: Sunday, January 19th, 2020 at 4:18 AM

Title: Re: Does Buddhism Require You To Be a Liberal?

Content:

Könchok Thrinley said:

You do have to realize that first of all the american political standards are kinda messed up. Here in central Europe and especially countries that were communist, things are really different. Here universal healthcare and unions are the normal standard.

Malcolm wrote:

Yup.

Könchok Thrinley said:

The reason why coalminers are against closing coal mines, are of course because of their jobs, but also here unions can be more conservative (not the usa messed up conservative) and traditional than socialist.

Malcolm wrote:

That is true of Solidarity, certainly.

Könchok Thrinley said:

In post-communist countries communism and socialism is the "conservative" ideology, or at least how it is represented by communist parties, or labour unions. The real left here is just as dead as everywhere else basically.

Malcolm wrote:

Yup. Polish Gvt. is right wing, and once the UK sells off their national health, you can expect other countries to do the same, though of course, not every EU country has a national health, like Germany for example.

Author: Malcolm

Date: Sunday, January 19th, 2020 at 4:41 AM

Title: Re: Does Buddhism Require You To Be a Liberal?

Content:

Nemo said:

Problem is socialized medicine works incredibly well Malcolm.

Malcolm wrote:

Yes, which is why I support Sanders.

Nemo said:

I worked in hospitals for years. Few things make Canadians violent. Refusing them care was incredibly dangerous in my experience. Whoever takes it away is a dead man.

Malcolm wrote:

Maybe. England is different than Canada: fear of Boris was not enough to keep people from voting him in. NHS is on the chopping block soon, you can bet.

<https://www.independent.co.uk/voices/nhs-privatisation-sale-boris-johnson-conservatives-general-election-a9241881.html>

Author: Malcolm

Date: Sunday, January 19th, 2020 at 5:03 AM

Title: Re: Eminem darkness

Content:

Vasana said:

I thought Donald Glover's song from 2018 was more 'shocking' to be honest. Said to be critiquing the role of musicians in continuously entertaining people while shootings never cease. Normalizing gun crime.

Malcolm wrote:

Awesome music video.

Author: Malcolm

Date: Sunday, January 19th, 2020 at 5:07 AM

Title: Re: Eminem darkness

Content:

Ayu said:

America cannot get what mass-shooting really means..

Malcolm wrote:

Oh, we get it all right, there simply is no political will to deal with the issue properly because of the Jesus and Guns crowd.

Author: Malcolm

Date: Sunday, January 19th, 2020 at 5:08 AM

Title: Re: Sogyal, etc. split from THE SELF-ARISEN VIDYA TANTRA thread

Content:

smcj said:

I know a guy that had a heart transplant. He let some guy that had gone to med school give him drugs that rendered him completely helpless and at the guys mercy. Then this guy cut his chest wide open and literally cut my friend's heart out. Plus he took a LOT of my friend's money. As described that is outrageous and criminal!

Is it shameful that I did not object? No, of course not.

That's a far cry from saying I won't object if my dentist gets in a drunken bar fight and stabs somebody.

See the difference?

Malcolm wrote:

Non sequitur.

Author: Malcolm

Date: Sunday, January 19th, 2020 at 5:08 AM

Title: Re: How does offering music work?

Content:

Tenma said:

When one offers music via playing a bell, drumming, singing, gongs, bowls, horns, flutes, strings, etc. how does one offer it? Offer the instrument and visualize it resonating divine sounds? Play the instrument and recite mantras while doing so (or recite the mantras before or after playing?)? I have an upcoming violin solo (Lalo's Symphonie Espagnole Mvt. 4), so there will be lots of intense practice. In the meantime, how can I offer music to the tathagatas or bodhisattvas like Yangchenma? There are lots of commentary on water, light, food, and incense offerings, but there's a lack of musical stuff.

Malcolm wrote:

That's what the bell is for.

Author: Malcolm

Date: Sunday, January 19th, 2020 at 6:19 AM

Title: Re: POTUS 2020 poll #1

Content:

Nicholas Weeks said:

What will all you Bernie-bots do if he does not get the Presidential nomination?

- 1) Vote for the Democrat that is nominated.
- 2) Not vote for President at all.
- 3) Move to fill-in-the-blank
- 4) Destroy the nominating convention place.
- 5) Join Aniti-fa & make the streets run with blood.
- 6) Weep much, get drunk, weep some more etc.
- 7) Ignore politics and practice buddhadharma.
- 8) None of the above.

Malcolm wrote:

I can't say what all Sanders supporter will do. Some will do idiotic things like voting for Jill Stein or equivalent, since they fail to understand that political parties are what we make them. For example, the Republican Party four years ago was pro-trade and pro-immigration, understood the importance of a working government with functional separation of powers, etc. with a well-staffed state department, etc. Now it has just become a massive cult of personality, thanks to Fake News courtesy of the Murdochs.

As for myself, 1. And if gangster in the white house gets elected again, 7. Except for here, where I get to torture you, Nicholas.

Author: Malcolm

Date: Sunday, January 19th, 2020 at 6:36 AM

Title: Re: POTUS 2020 poll #1

Content:

Malcolm wrote:

As for myself, 1. And if gangster in the white house gets elected again, 7. Except for here, where I get to torture you, Nicholas.

Nicholas Weeks said:
Torture moi Such hyperbole.

Malcolm wrote:
I am glad you enjoyed it. I told you once that despite appearances, I considered you a friend. I meant it.

Author: Malcolm
Date: Sunday, January 19th, 2020 at 7:38 AM
Title: Re: Freemasonry
Content:

Caoimhghín said:
"Perennialism is a perspective in 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."

Malcolm wrote:
Indeed, the single, metaphysical truth or origin of all world religious traditions is the teaching of Dharmakāya Samantabhadra. Everything else is either a skillful means (Buddhadharma) or a misunderstanding (everyone else).

Author: Malcolm
Date: Sunday, January 19th, 2020 at 8:08 PM
Title: Re: How does offering music work?
Content:

Tenma said:
When one offers music via playing a bell, drumming, singing, gongs, bowls, horns, flutes, strings, etc. how does one offer it? Offer the instrument and visualize it resonating divine sounds? Play the instrument and recite mantras while doing so (or recite the mantras before or after playing?)? I have an upcoming violin solo (Lalo's Symphonie Espagnole Mvt. 4), so there will be lots of intense practice. In the meantime, how can I offer music to the tathagatas or bodhisattvas like Yangchenma? There are lots of commentary on water, light, food, and incense offerings, but there's a lack of musical stuff.

Malcolm wrote:
That's what the bell is for.

Tenma said:
And if one has other instruments like a violin (or a drum)? Or their voice?

Malcolm wrote:
You can use a symbol, generally a small conch shell in the line of offerings.

Author: Malcolm

Date: Sunday, January 19th, 2020 at 11:30 PM

Title: Re: Does Buddhism Require You To Be a Liberal?

Content:

Sādhaka said:

“...or someone who changes gender...”

This must be referring to changing gender in the womb....

Malcolm wrote:

No, it refers to intersexed people.

Sādhaka said:

Even though being embodied in samsara at all, that is whether heterosexual or not, is we could say produced by affliction, I still think there is a difference between a actual hermaphrodite, indeterminate-sex or intersex person, and androgynous being; and someone who wishes to change sex outside of the womb or someone who seeks to perform & prefers to perform a procreative physical act with someone else of the same sex.

Malcolm wrote:

They are all paṇḍakas, and all for the same set of reasons. One cannot perform a procreative physical act with a person of the same gender. It is also unkind to subject these people to moral judgements. A transgendered person is someone who was born that way, even if they need to have reassignment surgery. This is why the Dharma recognizes that there are more than two genders. Modern society should catch up.

Author: Malcolm

Date: Sunday, January 19th, 2020 at 11:34 PM

Title: Re: Are there any schools of Mahayana or Vajrayana that do not use Yogacara "all is mind" type language nor teachings?

Content:

Dgj said:

For example a hypothetical school that teaches that the mind is dependent and temporary,

Malcolm wrote:

All Buddhist schools teach this.

Stick with Prasanga Madhyamaka, and you will be ok.

Author: Malcolm

Date: Monday, January 20th, 2020 at 12:00 AM

Title: Re: Eminem darkness

Content:

ford_truckin said:

100% pro gun here but I like the video. I think the message is more about mental illness than guns.

Malcolm wrote:

In the 100 Karma Sūtra, the Buddha teaches that whether one possess weapons for afflicted or nonafflicted motivations, it is nonvirtuous and the result is only suffering.

Just something any Buddhist should ponder carefully. Similarly, there are many other teachings of this nature in Mahāyāna sūtras.

Author: Malcolm

Date: Monday, January 20th, 2020 at 12:07 AM

Title: Re: Eminem darkness

Content:

Ayu said:

America cannot get what mass-shooting really means..

Malcolm wrote:

Oh, we get it all right, there simply is no political will to deal with the issue properly because of the Jesus and Guns crowd.

Ayu said:

Sorry, I didn't address you intelligent people as 'America' here but the crowd who votes for guns. Violence is being exposed as a romantic thing. This is only possible as long as people do not get what it means in reality.

Malcolm wrote:

As far as I am concerned, the Second Amendment is obsolete. It was added to the US Constitution (ratified in 1787) with the passing of the Bill of Rights (ratified in 1789), and is not an original part of the constitution. Hence, it is something that can be changed, like any other amendment to the constitution.

Author: Malcolm

Date: Monday, January 20th, 2020 at 12:23 AM

Title: Re: Does Buddhism Require You To Be a Liberal?

Content:

Sādhaka said:

A transgendered person is someone who was born that way, even if they need to have reassignment surgery.

They don't need to, and the reassignment will not change them to the gender that they think they are. I mean people can do whatever they want, but it certainly should not be subsidized; of course if someone wants to start some charity or gofundme....

Malcolm wrote:

Gender, in the USA, is a legal definition in 48 states, not a biological one.

Sādhaka said:

This is why the Dharma recognizes that there are more than two genders. Modern society should catch up.

There would be basically three then. Male and female; and the third would include: hermaphrodite, intersex, eunuch, and androgynous beings?

Malcolm wrote:

Actually, five: male, female, intersexed people (this is modern name for hermaphrodites); people with same sex orientation, and congenitally-sterile people.

Most transgendered women would be considered eunuchs, from a classical Buddhist point of view. Since all of these gender definitions are defined because of criteria for entering the Sangha, women are left out of it, hence included in same sex orientation in general. However, we could consider transgendered men eunuchs as well. The other two kinds of paṇḍakas, voyeurs and people who are only sexual active with the phases of the moon are not in consideration here.

Author: Malcolm

Date: Monday, January 20th, 2020 at 2:04 AM

Title: Re: Sogyal, etc. split from THE SELF-ARISEN VIDYA TANTRA thread

Content:

TrimePema said:

While what you said is true, as pointed out above, that is not what we are talking about. We are talking about bodhichitta motivation. Specifically, we are talking about actions that appear negative but are in fact done for the purpose of the enlightenment of all sentient beings even though they have negative aspects. We are discussing whether an action with the negative appearance labeled "rape" could ever be done with said bodhichitta motivation or if it is a type of action that can only be done with a negative motivation such as the one you described.

pema tsultrim said:

What about the part of my post that you did not highlight? The part where by definition, rape and other forms of sexual violence are unwanted, non-consensual, forced, coerced, or done while the victim is helpless or too young to know better, and harm the victim emotionally and/or physically (I added on some, but still true)... Does the experience of the object of an action not matter? So if someone believes themselves to doing all the above with a bodhicitta motivation, but the direct recipient is demonstrably harmed and no one else benefits, then that is certainly the most unskillful means imaginable, and the agent is deluding themselves. No bodhicitta there. So I think that point was addressed, if only implicitly.

TrimePema said:

Why did you say "no one else benefits"? You need to re-read my example and then look at these passages again.

Additionally, we are not talking about someone (an actor) "believing themselves to be doing all the above with a bodhicitta motivation" we are talking about someone who absolutely IS doing the above with a bodhicitta motivation.

The discussion is whether or not that's possible and on what grounds it would be or wouldn't be.

Nine Considerations

Here are the relevant passages again:

2. Consideration of the status of beings

If something would benefit lower beings such as animals but harm higher ones such as humans, do not act for the benefit of the lower. Even if an action would harm some animals, if it would benefit humans and the like, then act for the humans' benefit. The same principle applies with regard to ordinary people and practitioners of Dharma, and among practitioners, with regard to shravakas and bodhisattvas.

3. Consideration of the number of beings

If many beings would be helped and few harmed, you should act to benefit the many. But if many would be harmed and few helped, do not act. If the numbers and the help and harm would be equal, by relying on teachings of skillful methods of protection from harm, you will succeed in helping.

4. Consideration of this and future lives

If it would benefit others in both this life and those to come, you should act to benefit them, by all means. Whenever it would benefit neither life, you should not act. If it would help in this life but harm in future ones, do not act. Even if it would harm in this life, if it would help in the next, being skillful with methods to protect this life from harm you should act to benefit the next.

Malcolm wrote:

Pretty hard to understand how anyone can be benefitted by rape and sexual harassment.

Author: Malcolm

Date: Monday, January 20th, 2020 at 2:29 AM

Title: Re: Sudden Realization

Content:

SuddenRealization said:

So I think, we are all one consciousness,

Malcolm wrote:

You would be better off in a Hindu forum. No school of Buddhism accepts this.

Author: Malcolm

Date: Monday, January 20th, 2020 at 3:03 AM

Title: Re: Sudden Realization

Content:

SuddenRealization said:

So I think, we are all one consciousness,

Malcolm wrote:

You would be better off in a Hindu forum. No school of Buddhism accepts this.

SuddenRealization said:

That's good to know, I'm still kind of unsure how to navigate how all of these perspectives came together into this realization. Because of this I would respectfully like to ask how this differs from the buddhist interpretation of reincarnation?

Malcolm wrote:

In Buddhadharma, every consciousness is individual, unique, and differentiated. Otherwise, karma, rebirth, and liberation cannot function. In other words, if we are all one consciousness, then we all have the same karma, we all have the same rebirth, and we all have the same liberation all at the same time.

Author: Malcolm

Date: Monday, January 20th, 2020 at 3:24 AM

Title: Re: Sogyal, etc. split from THE SELF-ARISEN VIDYA TANTRA thread

Content:

pema tsultrim said:
But c'mon.

Malcolm wrote:
Um, yeah, that about sums it up.

Author: Malcolm
Date: Monday, January 20th, 2020 at 5:04 AM
Title: Re: The Dalai Lama has new Oracles
Content:

greenvajrapani27 said:
Today I sent emails to the Office of the Dalai Lama and CTA's Department of Religion about this Mamaki Oracle's claims.

Malcolm wrote:
That is the correct procedure for checking on things like this.

Author: Malcolm
Date: Monday, January 20th, 2020 at 11:05 AM
Title: Re: The Dalai Lama has new Oracles
Content:

greenvajrapani27 said:
There is a question that needs answering about this whole matter.

If the Nechung Oracle did in fact declare this woman to be the Mamaki Oracle, is she???

I have read that on many occasions in the past if a Tulku or Oracle stated that someone was an Oracle or Tulku that was all it took.

The Tibetan people and monks accepted it on face value.

The Tulku or Oracle were never questioned about it.

So if the Nechung Oracle says Yeye is Mamaki is the deal done?

Must we all now accept the Nechung Oracle's recognition of Yeye Omileye?

Malcolm wrote:
No.

Author: Malcolm
Date: Monday, January 20th, 2020 at 9:59 PM

Title: Re: The Dalai Lama has new Oracles

Content:

greenvajrapani27 said:

Who was it who actually recognized Yeye Omileye as the Mamaki Oracle?

If it wasn't the Dharmapala Dorje Drakden then was it Thubten Ngodrup the monk who is the Nechung Oracle?

If it was Thubten Ngodrup then he has a lot of explaining to do.

My bet is it wasn't Dorje Drakden who recognized Yeye Omileye as the Mamaki Oracle.

Malcolm wrote:

Mamaki cannot have an oracle. It's impossible.

Author: Malcolm

Date: Monday, January 20th, 2020 at 10:00 PM

Title: Re: My explanation of emptiness

Content:

SteRo said:

"explanation of emptiness" is an oxymoron. Be sure that if you rely on any explanation you are incurable.

Simon E. said:

Does that include explaining the explanations of others?

SteRo said:

My comment refers to the subject that wants to 'understand' (metaphor) emptiness. You can explain whatever you like - you will never explain emptiness.

Malcolm wrote:

I guess Madhyamaka is utterly pointless then.

Author: Malcolm

Date: Tuesday, January 21st, 2020 at 1:12 AM

Title: Re: Subtle body in Dzogchen

Content:

PSM said:

I am looking for all the resources I can on the subtle body in the Dzogchen teachings & hope people here can help with a few pointers. All kind of sources are welcome. Thanks!

Malcolm wrote:

My translation of the Blazing Lamp Tantra and its commentary is the single most exhaustive source on this topic in any language other than Tibetan. It will be published by Wisdom on 4/21/2020, and is at the printers now. You should have the transmission

and permission to practice thogal in order to read this book.

Author: Malcolm

Date: Tuesday, January 21st, 2020 at 1:17 AM

Title: Re: Subtle body in Dzogchen

Content:

yagmort said:

1. what is the purpose of dzogchen's tsa-lung/trulkhor practices then? are they really different from 6 yogas in their goals? or Longchenpa criticises all such practices, dzogchen one included, not just sarma ones?

Johnny Dangerous said:

My understanding (via ChNN's teachings, but this accords with other Dzogchen teachers also) is that in Dzogchen Tsa Lung, Pranayamas etc. are simply part of the large collection of practices for one to become familiar with the natural state, and not the more graduated and exacting process found in the six Yogas. So, you do not need to necessarily develop along the same lines as you do in the Six Yogas, you can just utilize such practices with less ...structure and restriction I guess.

Malcolm wrote:

The principle purpose of Yantra Yoga is to develop capacity in khumbhaka. This in turn is invaluable, because khumbhaka aids one's ability to remain without distraction. Control the body, control the channels; control the channels, control the wind; control the wind, control the bindu. This principle applies all systems of Vajrayāna.

Author: Malcolm

Date: Tuesday, January 21st, 2020 at 3:13 AM

Title: Re: Does Buddhism Require You To Be a Liberal?

Content:

madhusudan said:

It's sad that people trading on their wisdom would let their TDS flare up in such an embarrassing manner. It's been a 3 year long get-him-at-all-costs impeach the m-fer "resistance" totally partisan secret basement impeachment without actual crimes.

Malcolm wrote:

Impeachments are based on "high" crimes and misdemeanors. Did you forget the misdemeanor part?

In any case, there is no doubt that the Trump Administration is the most corrupt administration in the history of the United States, and he is the most corrupt president ever to be elected.

Author: Malcolm

Date: Tuesday, January 21st, 2020 at 5:00 AM

Title: Re: Malcolm Smith Q and A

Content:

AmidaB said:

Thank you Mr. Smith.

<https://wisdomexperience.org/livestream-malcolm-smith/>

unusually long and exhaustive answers are also here or there, whatever

Malcolm wrote:

Thanks. I am glad you enjoyed the talk.

Author: Malcolm

Date: Tuesday, January 21st, 2020 at 5:53 AM

Title: Re: Sudden Realization

Content:

Shiva said:

Dear Malcom,

Greetings. You wrote:

SuddenRealization said:

That's good to know, I'm still kind of unsure how to navigate how all of these perspectives came together into this realization. Because of this I would respectfully like to ask how this differs from the buddhist interpretation of reincarnation?

Malcolm wrote:

In Buddhadharma, every consciousness is individual, unique, and differentiated. Otherwise, karma, rebirth, and liberation cannot function. In other words, if we are all one consciousness, then we all have the same karma, we all have the same rebirth, and we all have the same liberation all at the same time.

Shiva said:

Your affirmation sounds actually more like the Atman affirmation in Hinduism rather than to the Anatman approach of Buddhism. I understand that the question that @SuddenRealization brings is actually more similar to the idea of Shiva in Kashmir Shaivism but that same approach is non-different from a Dzogchen Realization if not because the symbolic language particular to that Indian tradition which embraces Shiva as a symbol of Dzogchen Trikaya.

Malcolm wrote:

The notion that Dzogchen and Trika are commensurate is a complete error. Dzogchen

does not propose an absolute nonduality of any kind. If you think so, you are deeply mistaken and you need to study more, or better yet, study with a qualified teacher who can remove the cataract of your ignorance.

And in general, since every mind stream arises based on its own unique set of causes and conditions, mind streams in Buddhadharma are considered individual, unique, and differentiated. There are reams of Mahāyāna arguments which prove this. These individual, unique, and differentiated do not possess any svabhāva, they are free from extremes, and therefore, the fault of attributing identity to them does not exist.

Author: Malcolm

Date: Tuesday, January 21st, 2020 at 6:11 AM

Title: Re: Freemasonry

Content:

Shiva said:

Hi! I am a Master Mason from the Grande Loja Legal de Portugal / Grande Loja Regular de Portugal.

Nicholas Weeks said:

Welcome, do you have any interest in Mahayana? Choosing a screen name like 'Shiva' perhaps not?

Malcolm wrote:

He is a perennialista, an eternalist, in other words.

Author: Malcolm

Date: Tuesday, January 21st, 2020 at 6:41 AM

Title: Re: Malcolm Smith Q and A

Content:

Johnny Dangerous said:

It was good stuff, never thought I'd see you mention the Four Noble Truths in a Dzogchen context, like some kind of dirty gradualist;)

Malcolm wrote:

As I pointed out, Dzogchen addresses the same existential questions as the rest of Buddhadharma. The main difference is that it actually explains the origin of suffering in detail, other than the "pluck the dart out of the eye" approach of other yānas.

Author: Malcolm

Date: Tuesday, January 21st, 2020 at 7:06 AM

Title: Re: Sudden Realization

Content:

Shiva said:

Dzogchen realization is non-dual awareness; there is no difference. Anyhow, If you disagree with what I am saying that is fine for me as I do not tend to enter on arguments or debates on Dzogchen. Anyhow my suggestion to @SuddenRealization stands, he find it useful or not.

Malcolm wrote:

No, Dzogchen realization is not a "nondual awareness," since "awareness" is a mistranslation of the term *vidyā/rig pa*. *Vidyā*, in Dzogchen texts, refers to knowledge of one's essence (*snying po*, *garbha*). For example, the commentary of the Tantra Without Syllables, the main upadesha tantra of the view, states:

Vidyā (rig pa) is (1) the knowledge of names designated by words; (2) the five sciences (*rig pa gnas lnga*) such as helpful worldly knowledge like healing, arts and crafts, the treatises, and so on; (3) knowledge (*rig pa*) as a factor of consciousness, such as sharp and dull worldly knowledge and so on; and (4) the knowledge of the essence (*snying po*) that permeates all, which is free from ignorance (*avidyā*), unobscured by the obscurations of ignorance, and so on.

If you carefully read Longchenpa, you find out that in the view of Dzogchen, nonduality is a description of the state of all things that is free from any ontic extremes such as being, nonbeing, and so on. But it is certainly is not the state of Paramshiva described in Trika texts, which regard everything as an expression of Shiva, and thus existent and real. In Dzogchen, even Samantabhadra possessed ignorance at the time of the basis.

When one carefully studies Dzogchen teachings under the direction of a qualified person, one discovers that the promiscuous overuse of the term "nondual" anything in Dzogchen is very misleading. I am not denying that the term "nondual" is used in Dzogchen, because of course it is, but it does not mean the same thing as the nondual state discussed in Advaita and Trika. It just isn't. The Dzogchen usage is grounded in Yogacara language, in this respect, and indeed it is the Yogacarins who prove that mindstreams are independent, unique, and differentiated, while at the same time denying external objects.

On the other hand, Dzogchen does not deny external objects, which is why Longchenpa laughs at the idea that they do not exist, and provides an account in the Treasury of Citations about the relationship and difference between outer objects (*rol pa*), *bodhicitta* (*byang chub sems*) or the basis (*gzhi*), and the potential (*rtsal*) of *bodhicitta*, which of course is just one's personal state. If you study this carefully, you will understand that calling Dzogchen a nondual system similar to Advaita and Trika is really a huge error. You can understand that again and again, Chogyal Namkhai Norbu explains that the basis, the primordial state is personal, not universal.

Author: Malcolm

Date: Tuesday, January 21st, 2020 at 7:07 AM

Title: Re: Sudden Realization

Content:

SuddenRealization said:

I am very sorry Malcolm but I think everyone is entitled to believe what they want and ignorance is not an spiritual issue.

Malcolm wrote:

Ignorance is a very spiritual issue. It is the cause of samsara.

Author: Malcolm

Date: Tuesday, January 21st, 2020 at 7:25 AM

Title: Re: Sudden Realization

Content:

SuddenRealization said:

I am very sorry Malcolm but I think everyone is entitled to believe what they want and ignorance is not an spiritual issue.

Malcolm wrote:

Ignorance is a very spiritual issue. It is the cause of samsara.

SuddenRealization said:

I should correct myself, I do not think ignorance is a spiritual issue because those who are ignorant haven't had the chance to connect to their spirituality.

I do feel sorry for those people just like I've felt sorry for myself for just realizing what my reality is a couple of days ago.

Malcolm wrote:

There are all kinds of ignorance, "not knowing." Even the highest bodhisattvas, beings that can emanate a billion bodies and work for sentient beings in all possible world systems have a subtle trace of ignorance, which is why we do not call them "buddhas."

By contrast, you've barely dipped your toe in a puddle, let alone the ocean of Dharma.

Of course, you can find all kinds of people who are willing to go along with whatever it is you think you have realized, but they are not helping you, actually.

You might think I am not nice, but actually, I am your best friend.

Author: Malcolm

Date: Tuesday, January 21st, 2020 at 7:40 AM

Title: Re: The Dalai Lama has new Oracles

Content:

greenvajrapani27 said:

Who was it who actually recognized Yeye Omileye as the Mamaki Oracle?

If it wasn't the Dharmapala Dorje Drakden then was it Thubten Ngodrup the monk who is the Nechung Oracle?

If it was Thubten Ngodrup then he has a lot of explaining to do.

My bet is it wasn't Dorje Drakden who recognized Yeye Omileye as the Mamaki Oracle.

Malcolm wrote:

Mamaki cannot have an oracle. It's impossible.

greenvajrapani27 said:

I agree with you fully Malcolm but the question I have is did the Nechung Oracle illegally make her an Oracle.

Malcolm wrote:

Since the only report of this comes from this women, I think we can chalk it up to her complete and total misunderstanding.

Author: Malcolm

Date: Tuesday, January 21st, 2020 at 7:45 AM

Title: Bernie 2020

Content:

Author: Malcolm

Date: Tuesday, January 21st, 2020 at 8:24 AM

Title: Re: Does Buddhism Require You To Be a Liberal?

Content:

Malcolm wrote:

https://www.washingtonpost.com/opinions/2020/01/20/george-conway-oped-trump-impeachment-answer/?hpid=hp_no-name_opinion-card-h%3Ahomepage%2Fstory-ans

Conservative Lawyer, George Conway:

As for the law, the answer claims, in the most cursory fashion, that the “abuse of power” charge, at least as alleged here, “fails to state an impeachable offense.” It asserts that the abuse of power article “alleges no crimes at all, let alone ‘high Crimes and Misdemeanors,’ as required by the Constitution.” Trump’s brief gets even more explicit: An impeachable offense must involve a “violation of established law” — specifically, “criminal law.”

That’s bogus. Legal scholars and historians agree no statutory crime is required by the Constitution for impeachment and that abuse of power is in fact the essence of

impeachability: The English parliamentary history upon which the Framers adopted impeachment makes clear that a public official's breach of duty to put the public interest first constitutes an impeachable, removable offense.

Even if a statutory crime were required, the House's charge that Trump tried to solicit a personal benefit (Ukraine's announcement of an investigation) in exchange for an official act (releasing the security aid) constitutes bribery, both as understood in the Framers' time and under the federal criminal code today.

Author: Malcolm

Date: Tuesday, January 21st, 2020 at 8:37 AM

Title: Re: Sudden Realization

Content:

Author: Malcolm

Date: Tuesday, January 21st, 2020 at 10:55 AM

Title: Re: The Dalai Lama has new Oracles

Content:

greenvajrapani27 said:

I agree with you fully Malcolm but the question I have is did the Nechung Oracle illegally make her an Oracle.

Malcolm wrote:

Since the only report of this comes from this women, I think we can chalk it up to her complete and total misunderstanding.

greenvajrapani27 said:

Malcolm can you explain the photo that you posted on April 14, 2018 of the Nechung Oracle together with the so Mamaki Oracle.

They are both seating about a foot away from each other with there eyes closed in prayer.

It was posted by you on this website regarding the "Nechung Kuten Recognizes Yeye Omileye".

Both are wearing formal Tibetan robes at the Nechung Monastery and the Mamaki Oracle is wearing an Oracle Mirror (Melong) on her chest and a Crown on her head.

The Melong she stated the Nechung Oracle got for her from Nepal and the Mamaki Crown that he got from Mongolia.

Here's the link.

<https://dharmawheel.net/viewtopic.php?f=40&t=28332&hilit=mamaki&start=20>

How do you interpret the meaning of this photo?

You stated that "I think we can chalk it up to her complete and total misunderstanding."

This is not how I interpret the meaning of this photo.

The smartest thing that Yeye did was document her "Ceremony" to show proof of what happened that day.

This is no longer a possible "he says, she says" debate.

This photo speaks a thousand words.

Malcolm wrote:

That photo is from her website and that crown is just a standard five Buddha family crown. There is nothing special about it.

You are making something out of nothing.

Author: Malcolm

Date: Tuesday, January 21st, 2020 at 10:56 AM

Title: Re: Sudden Realization

Content:

cjdevries said:

I don't know who the spiritual guide was, he gave off the vibe of a lay person who had come to some level of enlightenment. He was greatly compassionate and exuded peace and freedom. That is something IMO that you cannot fake. I have had other figures come to me in dreams and I can tell right away from their energy when they are inauthentic. You can't fake the qualities of a genuinely realized practitioner. They will make you feel their freedom. This experience I had with this "guide" felt completely real, more real than this life. It felt like what I've heard near death experiences to feel like. I wanted to be in his energy forever, it was like being in the presence of a master. I don't like to talk about my experiences too much, because I find it dissipates some of their energy. But this guide who came to me made me feel so free that I feel like he wouldn't mind if I shared the experience.

Malcolm wrote:

Why would anyone accept the testimony of dreams of some unknown person on the internet?

Author: Malcolm

Date: Tuesday, January 21st, 2020 at 8:09 PM

Title: Re: Subtle body in Dzogchen

Content:

Malcolm wrote:

My translation of the Blazing Lamp Tantra and its commentary is the single most exhaustive source on this topic in any language other than Tibetan. It will be published by Wisdom on 4/21/2020, and is at the printers now. You should have the transmission and permission to practice thogal in order to read this book.

Pema Rigdzin said:

Malcolm, when you say "... permission to practice thogal," do you mean one's guru has told one that it's time to begin thogal practice, or just generally having received the relevant empowerment, lung, and instructions to practice thogal at such point as one is deemed ready? Sounds like you're meaning the former, yes?

Malcolm wrote:

The latter.

Author: Malcolm

Date: Tuesday, January 21st, 2020 at 8:09 PM

Title: Re: Subtle body in Dzogchen

Content:

yagmort said:

thanks Johnny

Malcolm wrote:

...Control the body, control the channels; control the channels, control the wind; control the wind, control the bindu. This principle applies all systems of Vajrayāna.

yagmort said:

Malcolm, so, if Dzogchen is fine with controlling channels, winds and bindu, what the quoted words of Longchenpa actually imply then? Could you please explain?

Malcolm wrote:

Longchenpa is referring to how these things are used in Maha and anuyoga. Dzogchen uses a slightly different, albeit, related system of channels and bindus, and the goal is not to place the winds in the central channels and so on. If you want to understand this more clearly, you need to receive thogal teachings.

Author: Malcolm

Date: Tuesday, January 21st, 2020 at 10:30 PM

Title: Re: Bernie 2020

Content:

PeterC said:

At the same time, China went in the other direction - they explicitly decided that

economic reform should precede political reform, because you couldn't reform an economy with such profound issues against a background of political instability. Sachs made a fortune giving speeches denouncing this as misguided, doomed to failure, etc. In retrospect, he was flat-out wrong. No professional economist would seriously dispute that the development of China since the 1980s is one of the most remarkable success stories in world economics.

Malcolm wrote:

When you consider cost of labor in China vs. Russia, not that remarkable, but rather, something to be expected.

The main fallacy was and is the assumption that capitalism requires democracy to function well. Neither Russia nor China have the necessary Anglo-American cultural history support a functional democracy in absence of a large middle class. And now China has become completely Orwellian, and we are not far behind -- just look at England's near total surveillance state. We are also moving in that direction. I predict that in 100 years, democracy will be a thing of the past.

Author: Malcolm

Date: Tuesday, January 21st, 2020 at 11:06 PM

Title: Re: Sudden Realization

Content:

cjdevries said:

I don't know who the spiritual guide was, he gave off the vibe of a lay person who had come to some level of enlightenment. He was greatly compassionate and exuded peace and freedom. That is something IMO that you cannot fake. I have had other figures come to me in dreams and I can tell right away from their energy when they are inauthentic. You can't fake the qualities of a genuinely realized practitioner. They will make you feel their freedom. This experience I had with this "guide" felt completely real, more real than this life. It felt like what I've heard near death experiences to feel like. I wanted to be in his energy forever, it was like being in the presence of a master. I don't like to talk about my experiences too much, because I find it dissipates some of their energy. But this guide who came to me made me feel so free that I feel like he wouldn't mind if I shared the experience.

Malcolm wrote:

Why would anyone accept the testimony of dreams of some unknown person on the internet?

Shiva said:

Actually dream-initiations like that are totally acceptable within the Yogic/Vajrayana viewpoint.

Malcolm wrote:

Not necessarily.

There are criteria for establishing the validity of such experiences which are described in the intimate instructions of Vajrayāna. You cannot use great tertons as examples, since these people are realized persons already, being bodhisattvas on the paths and stages: for example, my root gurus Chogyal Namkhai Norbu and Kunzang Dechen Lingpa, as well as Khenpo Jigme Phuntsok.

However, the dream experience of ordinary people is not to be trusted.

Shiva said:

Clinging to written doctrines and concepts is as illusory as clinging to anything else, even if those doctrines claim to lead towards some spiritual realization. Realization is mainly experiential and the ultimate awareness comes as an actual empirical recognition not through rational analysis.

Malcolm wrote:

All teachings must be subject to rational analysis, as the Buddha said, one must examine teachings, including his, in the same way a goldsmith evaluates the purity of gold: by weighing, cutting, and burning.

BTW, "empirical recognition" means that such a teaching is evaluated through the consensus of people without special knowledge or special faculties, who verify this or that fact through rational analysis. I think perhaps you mean "direct perception," such as that involved in tasting sugar, which cannot be described to someone who has never tasted anything sweet. Saying "sugar is sweet" means nothing to such a person.

However, even realization may be gauged through the kinds of experiences one has, which is why in Vajrayāna teachings, and even in sūtra, the criteria set out for what a realized person experiences is very carefully mapped in order that people who are practicing the path can distinguish between valid experience and delusion.

Author: Malcolm

Date: Tuesday, January 21st, 2020 at 11:11 PM

Title: Re: Freemasonry

Content:

Simon E. said:

I never thought the day would come when on this Buddhist forum we would be wasting time on this undharmic and fatuous nonsense. Not even in the lounge.

The woman was a proven charlatan and the whole wobbly edifice of crap she erected should have been junked decades ago by anyone with an interest in Buddhadharma as it is.

There is no excuse for it and there has not been for a century.

Malcolm wrote:

Nevertheless, she did provide inspiration for people like Allan Bennet (Bhikku Ananda Metteya) and Aleister Crowley to go to Asia and actually personally investigate Buddhism and Hinduism.

But yes, her books are mostly babble.

Author: Malcolm

Date: Tuesday, January 21st, 2020 at 11:24 PM

Title: Re: Bill Maher on Megexit

Content:

Dan74 said:

Not a huge fan of royalty, but Maher's portrayal is surely nonsense. It is hardly about golden carriages, antiquated traditions and the notion that they are higher than anyone else. They do a lot for their country. It is basically an institution, a job that is inherited and comes with a pretty heavy burden in addition to all the tasks, as we can see. And in all European monarchies, there is overwhelming support for the institution among the voters, AFAIK.

Malcolm wrote:

America is blissfully free of such hereditary nonsense. But of course, we have other nonsense to content with, like a president who would like to be king.

Author: Malcolm

Date: Tuesday, January 21st, 2020 at 11:26 PM

Title: Re: Bill Maher on Megexit

Content:

DNS said:

“ Do not believe in something because it is reported. Do not believe in something because it has been practiced by generations or becomes a tradition or part of a culture. Do not believe in something because a scripture says it is so. Do not believe in something believing a god has inspired it. Do not believe in something a teacher tells you to. Do not believe in something because the authorities say it is so. Do not believe in hearsay, rumor, speculative opinion, public opinion, or mere acceptance to logic and inference alone. Help yourself, accept as completely true only that which is praised by the wise and which you test for yourself and know to be good for yourself and others. ”
Kalama Sutta

well wisher said:

Great quote about the Kalama Sutra - I love it!

More free thinking definitely needs to be encouraged. As what might work for one person, might not work for others. And times and circumstances do change as well - the irrefutable sign of impermanence.

And that include religions as well. (including the whole controversial mess about the God-thingy, often unprovable/too obscure/contradictory/abusive ...etc.)

There should be more focus on actual observable empirical evidences and results & well-tested experiences, along with actual benefits vs harms analysis. What can help

yourself in beneficial ways, and in conformance with the truth and reality, is the best path.

Malcolm wrote:

Most misunderstood sūtra ever. This is not a charter for free inquiry at all.

Author: Malcolm

Date: Tuesday, January 21st, 2020 at 11:39 PM

Title: Re: Freemasonry

Content:

Simon E. said:

The London Buddhist Society started out as a section of the Theosophical Society. A senior member told me a few years ago that it had taken a long time and much effort to rid the Society of the influence of Theosophy. It had taken the deaths of the old guard, including Christmas Humphreys, before a true picture started to emerge of Dharma. Like restoring a masterwork that had become encrusted with extraneous material and layers of obscuring wax and smoke.

Malcolm wrote:

No doubt. Theosophy is the original New Age movement, and the source of it all. New agers never give up bad ideas, but just keep piling more and more "esoteric" crap on top of the old "esoteric" crap, like sea birds filling an Island with guano. The only difference is that guano can be used as fertilizer, whereas nothing but mental weeds grow in New Age manure.

Author: Malcolm

Date: Wednesday, January 22nd, 2020 at 1:01 AM

Title: Re: Freemasonry

Content:

Sādhaka said:

Nonetheless, the work that David Reigle and another guy (I can't remember his name at the moment) are doing on the 'Book of Dzyan' and the 'Book of Kiu-Te' is kind of interesting; as well as Blavatsky's connections with the Panchen Lama of her time.

Shiva said:

Let's note that despite Blavatsky being a Freemason she had not influence within any form of Masonry. The only two rituals that mentioned before, and that I know about as having a Theosophical influence; is through Annie Besant and Charles Leadbeater.

Malcolm wrote:

She wasn't a regular mason at all, despite the fact that she received the rite of adoption from John Yarker.

Author: Malcolm

Date: Wednesday, January 22nd, 2020 at 1:12 AM

Title: Re: Iconic Phrase 'SHORT MOMENTS, MANY TIMES' Copyrighted?

Content:

Malcolm wrote:

I predict that when the IRS finally gets around to it, they are going to sue her for illegally using a 510c3 educational non-profit in order to evade taxes. She could go to jail.

<https://abalancedviewofbalancedview.wordpress.com/2018/02/27/the-secret-of-balanced-view-finances-anthony/>

This guy exposes clear fraud in her bookkeeping.

Author: Malcolm

Date: Wednesday, January 22nd, 2020 at 2:17 AM

Title: Re: Freemasonry

Content:

Malcolm wrote:

She wasn't a regular mason at all, despite the fact that she received the rite of adoption from John Yarker.

Shiva said:

She was not in the Rite of Adoption but in the Ancient and Primitive Rite of Memphis-Misraim.

In the time the title that Yarker used for the Rite was "Ancient and Primitive Rite of Masonry" but was exactly Memphis-Misraim or at least might be considered a derivative of Memphis-Misraim.

Helena P. Blavatsky is often misreported as having been initiated into Freemasonry. She herself explicitly denies that. The report is based on a misunderstanding of her "Masonic diploma," which was given to her by John Yarker, the head of one of the additional degree systems, the Ancient and Primitive Rite of Masonry, which included a Rite of Adoption (that is, an associated body that initiated women). The diploma granted her the highest degree of that Rite, Crowned Princess 12^o, but was in effect an honor without initiation.

Malcolm wrote:

<https://www.theosophy.world/encyclopedia/freemasonry>

Author: Malcolm

Date: Wednesday, January 22nd, 2020 at 2:59 AM

Title: Re: Freemasonry

Content:

Shiva said:

In the time the title that Yarker used for the Rite was “Ancient and Primitive Rite of Masonry” but was exactly Memphis-Misraim or at least might be considered a derivative of Memphis-Misraim.

Helena P. Blavatsky is often misreported as having been initiated into Freemasonry. She herself explicitly denies that. The report is based on a misunderstanding of her “Masonic diploma,” which was given to her by John Yarker, the head of one of the additional degree systems, the Ancient and Primitive Rite of Masonry, which included a Rite of Adoption (that is, an associated body that initiated women). The diploma granted her the highest degree of that Rite, Crowned Princess 12^o, but was in effect an honor without initiation.

Malcolm wrote:

<https://www.theosophy.world/encyclopedia/freemasonry>

Shiva said:

Well, in fact she once wrote a letter saying that was the 32 degree of a Masonic Rite in England. The diploma that appears online is actually for a 33 degree and also enunciates all the degrees of the Rite beginning with the three Craft Degrees (Entered Apprentice, Fellow-craft and Master Mason).

Malcolm wrote:

It concludes with Crown Princess, that's it, and it explicitly states it is a rite of adoption. I suggest you zoom in on the writing.

No one is disputing Yarker's prestige in Masonry.

Author: Malcolm

Date: Wednesday, January 22nd, 2020 at 4:21 AM

Title: Re: Wisdom Academy - Moved from Tibetan Forum

Content:

Misty said:

In explaining the origin of suffering in detail, does Dzochén practice bring into observation the process of suffering, showing that first subtle footing and its progression? In Dzochén practice, is it possible to observe this process in action?

Does the practice of seeing, recognizing and understanding this process, in itself, bring relief from suffering or is something else needed?

In seeing this process, is this where bodhichitta is naturally present?

Malcolm wrote:

It explains the whole kit and kaboodle, from beginning to end.

Author: Malcolm

Date: Wednesday, January 22nd, 2020 at 4:22 AM

Title: Re: Sudden Realization

Content:

SuddenRealization said:

Malcolm, I would like to share that while I can see you seriously know your stuff, and I'm happy you're sharing your honest opinions. I am just looking for what fits with me, and while I do agree my views are not compatible with traditional buddhism, I do not believe they are compatible with any major spiritual stream. I just want to find what works for me.

My views are my personal experiences. I do not expect to fit in anywhere 100%, I'm just looking for what works best for me.

Malcolm wrote:

What you need is a teacher. No one, absolutely no one, can figure this shit out by themselves.

Experience without right view is like driving in a strange country with no map, with no idea where you are going.

Author: Malcolm

Date: Wednesday, January 22nd, 2020 at 4:48 AM

Title: Re: Sudden Realization

Content:

SuddenRealization said:

I wholeheartedly agree, I have no idea what I'm doing right now and finding what works for me is a hard task. I would say I am enlightened in some small ways but I have a long road to travel before reaching my true potential. I'm not even sure if I need a teacher or if I need to walk my own path. I am going to talk to teachers to see what fits though. And like I said I have a meeting with a buddhist master tomorrow to see where that leads me.

Thank you for your insight!

Malcolm wrote:

A teacher cannot walk your path for you. Their job is to make sure you don't lost in the forest. This is why they are given the name "guide," in Sanskrit, "nāyaka."

Author: Malcolm

Date: Wednesday, January 22nd, 2020 at 9:55 PM

Title: Re: Does Buddhism Require You To Be a Liberal?

Content:

madhusudan said:

Yep, Conway's got an opinion - for which he disingenuously claims there is consensus. In fact, it's in dispute. That's why he would write an op-ed in a major national publication - to argue his pov.

In the constantly shifting sands of different charges over the past three years, I'm looking forward to seeing how this drama plays out in an actual trial. If they do indeed have overwhelming evidence, as they claim, everything should be settled satisfactorily for the "resistance". If not, it may be more embarrassing than decrepit Mueller in the last go-around.

Remember when everyone in the "resistance" wholeheartedly believed that President Trump was a secret Russian agent, and Schiff repeatedly claimed to have seen hard evidence of it? That was truly bizarre.

Malcolm wrote:

The senate voted last night for a mock trial, so there won't be an actual trial since part of the jury is in the pocket of the defendant.

Author: Malcolm

Date: Wednesday, January 22nd, 2020 at 11:48 PM

Title: Re: Impeachment Amendment

Content:

Nicholas Weeks said:

Suggest another amendment to the US Constitution in the House section. The House section does not apply only to the office of President. This change below permits a simple majority vote for all other impeachments of judges, members etc.

No President shall be impeached without the Concurrence of two thirds of the Members present.

This will slow any future rush to a President's impeachment by a polarized, partisan House vote.

Malcolm wrote:

Nah, this will just ensure a corrupt president will be answerable to no one. Why people wish to restore a monarch in America is beyond me.

Anyway, this trial became a sham last night when the senate voted on party lines to refuse to subpoena Bolton, etc.

Author: Malcolm

Date: Wednesday, January 22nd, 2020 at 11:51 PM

Title: Re: Freemasonry

Content:

Sādhaka said:

(Swedenborg is known to have been a follower of Christian-oriented Masonry)....

On the Lost Word of Masonry (which I believe to be not a “word”, but one letter, hidden in plain-sight this whole time in India, “Tartary, China, and Thibet”):

H.P.B. said:

<https://www.theosociety.org/pasadena/isis/iu1-15.htm>

Sādhaka said:

Tartary....

Malcolm wrote:

"Buddhist kabalists"

Author: Malcolm

Date: Thursday, January 23rd, 2020 at 12:22 AM

Title: Re: Impeachment Amendment

Content:

Nemo said:

no one outside the Dem bubble takes impeachment seriously.

Malcolm wrote:

This is demonstrably untrue.

Author: Malcolm

Date: Thursday, January 23rd, 2020 at 12:29 AM

Title: Re: Sudden Realization

Content:

Vasana said:

On the one hand I get why more experienced practitioners set out to unpick newly interested seekers' views and on the other I imagine how differently these kinds of dialogues would pan out face to face, in a 'lower gear', so to speak. But I get that's just my approach and won't be universally correct either; I.e, just giving simple encouragements, book, video and teacher recommendations and focusing on positive reinforcement rather than the more deconstructive integration styles. Making the dharma sound as palatable and medicinal as possible rather than focussing on the obscurations of any new seeker.(that can come later, once they're suffused enough by

the Dharma they already appreciate). A vast library to be explored that will unravel our assumptions gradually and over time.

Early impressions and interactions count a lot for some people and I just wonder to what degree and consequence (if any) we move a bit too fast and heavy when speaking to new members.

(Bit of a meta-duscussion in this post but hopefully it contributes something)

Malcolm wrote:

A person asked a question about their experience viz, "realization," and discovered their realization does not fall within the range of right view in Buddhadharma. What's the problem?

It's just obvious there is no room in Buddhadharma for the concept that there is one universal consciousness, just as there is no room in Buddhadharma for the concept of a creator god. What are we supposed to do? Coddle people's misconceptions in hope that if we are sufficiently gentle they will somehow wake up from their misonconceptions. No. It is better to be honest and direct with people from the start. We don't need people to become Buddhists. We need them to understand what Dharma is and what Dharma is not. Then they can make an informed choice about what path to follow.

Author: Malcolm

Date: Thursday, January 23rd, 2020 at 12:35 AM

Title: Re: Impeachment Amendment

Content:

Nemo said:

Obama literally extrajudicially murdered American citizens abroad.

Malcolm wrote:

Oh, you mean that when Obama ordered that terrorist guy who advocated murdering fellow Americans from a perch in Yemen? Not shedding any tears over that one. Anyway, this is irrelevant to the impeachment.

Nemo said:

This public theatre is a joke. If Dems used issues instead of distractions they could win easily, but that would take actual progressive policies their corporate owners would not allow. If they force out Bernie again Trump would likely win a second term.

Malcolm wrote:

Seems to me you are pointing a finger at the wrong party.

Author: Malcolm

Date: Thursday, January 23rd, 2020 at 1:41 AM

Title: Re: Wisdom Academy - Moved from Tibetan Forum

Content:

Misty said:

In explaining the origin of suffering in detail, does Dzochén practice bring into observation the process of suffering, showing that first subtle footing and its progression? In Dzochén practice, is it possible to observe this process in action?

Does the practice of seeing, recognizing and understanding this process, in itself, bring relief from suffering or is something else needed?

In seeing this process, is this where bodhicitta is naturally present?

Johnny Dangerous said:

Check out *Myriad Worlds* by Jamgon Kongtrul if you want a blow by blow, as one example.. not easy reading but it's pretty cool.

Malcolm wrote:

Not the best account, IMO. Better to read the *Treasury of Genuine Meaning or Buddhahood in this Life*.

Author: Malcolm

Date: Thursday, January 23rd, 2020 at 1:54 AM

Title: Re: Impeachment Amendment

Content:

Nemo said:

So rules only apply when you want them to and are not universal.

Malcolm wrote:

I didn't say it was lawful. I said I wasn't shedding any tears over it.

Nemo said:

You didn't explain the murder of Alwaki's 16 year old son BTW.

Malcolm wrote:

What's there to explain?

Author: Malcolm

Date: Thursday, January 23rd, 2020 at 1:57 AM

Title: Re: Impeachment Amendment

Content:

Caoimhghín said:

Obama would not be called "a great" by these people, numerous and diverse as they be, if he lived at the time of Alexander.

Malcolm wrote:

I didn't vote for Obama round 2 because of his escalation of drone strikes and so on. Still not shedding any tears over the Alwaki killing. On the other hand, shit never ends when you kill people. But this is samsara.

Author: Malcolm

Date: Thursday, January 23rd, 2020 at 1:59 AM

Title: Re: Issues with ending a friendship

Content:

Johnny Dangerous said:

Other than that, what is the spiritually productive way to approach this kind of situation?

Malcolm wrote:

As Shantideva says, one should avoid being intimate with childish people. Be polite, but disengage.

Author: Malcolm

Date: Thursday, January 23rd, 2020 at 2:08 AM

Title: Re: Impeachment Amendment

Content:

Pero said:

Well, that is pretty much what US presidents are.

Malcolm wrote:

Not really. Warlords generally seize power violently.

Author: Malcolm

Date: Thursday, January 23rd, 2020 at 2:27 AM

Title: Re: Sudden Realization

Content:

Malcolm wrote:

A person asked a question about their experience viz, "realization," and discovered their realization does not fall within the range of right view in Buddhadharma. What's the problem?

It's just obvious there is no room in Buddhadharma for the concept that there is one universal consciousness, just as there is no room in Buddhadharma for the concept of a creator god. What are we supposed to do? Coddle people's misconceptions in hope that if we are sufficiently gentle they will somehow wake up from their misonconceptions. No. It is better to be honest and direct with people from the start.

We don't need people to become Buddhists. We need them to understand what Dharma is and what Dharma is not. Then they can make an informed choice about what path to follow.

Vasana said:

Sure, I'm in agreement with the need to not feed people's misconceptions but there are ways of doing it that magnetize and spark people's drive to learn, discover and ask and there are ways that cause some to feel defensive, shut down and attacked even.

Lacking the tone and other inter-personal subtleties of real life interactions, online debates can actually be quite intimidating and adrenaline + cortisol fueling. Even if you or others are perfectly relaxed when posting, there's no guarantee new bright eyed members (perhaps on their first forum) always will be. You're obviously one of the most qualified people on here to teach and straighten up misconceptions and I'm not here to suggest you or anyone go about things differently as like JD pointed out, sometimes it's exactly what is needed. But with that said, different people have different inclinations, to teachings, teachings, people in generation and style. I think there's possible benefit in learning to 'read the room' and get an impression of the tone of the OP and having that inform our replies more. I don't want to make it seem like a bigger deal than it actually is since I get it might not seem like this for others and it could be a non-issue in the grand scheme of dharmic interactions.

Malcolm wrote:

It is better to be straight with people.

Author: Malcolm

Date: Thursday, January 23rd, 2020 at 2:33 AM

Title: Re: Impeachment Amendment

Content:

Pero said:

Well, that is pretty much what US presidents are.

Malcolm wrote:

Not really. Warlords generally seize power violently.

Pero said:

Was using it loosely but since you mentioned this I wonder if one couldn't call the election process violent too.

Malcolm wrote:

Not at all. People seem to forget that the US initiated the first peaceful transition of power when Washington stepped down as president. Since then, many other nations have managed to follow suit. This is one of the great achievements of American Democracy.

Author: Malcolm

Date: Thursday, January 23rd, 2020 at 3:19 AM

Title: Re: Sudden Realization

Content:

Vasana said:

Sure, I'm in agreement with the need to not feed people's misconceptions but there are ways of doing it that magnetize and spark people's drive to learn, discover and ask and there are ways that cause some to feel defensive, shut down and attacked even.

Lacking the tone and other inter-personal subtleties of real life interactions, online debates can actually be quite intimidating and adrenaline + cortisol fueling. Even if you or others are perfectly relaxed when posting, there's no guarantee new bright eyed members (perhaps on their first forum) always will be. You're obviously one of the most qualified people on here to teach and straighten up misconceptions and I'm not here to suggest you or anyone go about things differently as like JD pointed out, sometimes it's exactly what is needed. But with that said, different people have different inclinations, to teachings, teachings, people in generation and style. I think there's possible benefit in learning to 'read the room' and get an impression of the tone of the OP and having that inform our replies more. I don't want to make it seem like a bigger deal than it actually is since I get it might not seem like this for others and it could be a non-issue in the grand scheme of dharmic interactions.

Malcolm wrote:

It is better to be straight with people.

Johnny Dangerous said:

There are a lot of different ways to be straight with people though, that covers a wide range of approaches.

Malcolm wrote:

Say what you mean, directly, with no agenda. One mustn't concern oneself with other people's projections.

Author: Malcolm

Date: Thursday, January 23rd, 2020 at 3:21 AM

Title: Re: Sudden Realization

Content:

Vasana said:

Yup - What's neutral for us might not come across as such for others. Hence the difficulty. This isn't advocating sugar coating, but if the occasion calls for it can be nice to have a mixer with your shot instead of having it straight. You'll still get tipsy.

Malcolm wrote:

I did not say we had to be neutral. I just said we should be straightforward. The Dharma

does not need a mixer, it is best imbibed neat, no chaser.

Author: Malcolm

Date: Thursday, January 23rd, 2020 at 3:45 AM

Title: Re: Sudden Realization

Content:

Vasana said:

It doesn't need a mixer, but it does need diverse ways of communicating according to the inclinations of those being spoken to.

Malcolm wrote:

Not really. For example, if someone needs an external savior, or a creator god, or a universal overmind, etc., there is nothing we can say to such a person that will give them solace because there is no external savior, no creator, and no overmind.

Author: Malcolm

Date: Thursday, January 23rd, 2020 at 3:48 AM

Title: Re: My explanation of emptiness

Content:

tkp67 said:

He [the Buddha] also taught enlightenment of insentient objects which gives meaning to the very point I am posing.

Malcolm wrote:

No, the Buddha did not teach this.

Author: Malcolm

Date: Thursday, January 23rd, 2020 at 3:56 AM

Title: Re: Sudden Realization

Content:

Simon E. said:

How about we answer in our own way rather than judge the replies of others?

Malcolm wrote:

Indeed.

Author: Malcolm

Date: Thursday, January 23rd, 2020 at 4:03 AM

Title: Re: Which heavens correspond

Content:

jhanapeacock said:

that`s why a pureland would be the only option if we take those eternalist claims literally.

Malcolm wrote:
But we don't.

Author: Malcolm

Date: Thursday, January 23rd, 2020 at 6:16 AM

Title: Re: Madhyamaka < quantum mechanics?

Content:

smcj said:

It is for the ultimate truth that correct analysis is applied to.

So if the system of logic used to establish "correct analysis" is itself shown to be flawed, then the conclusions that come from it are incorrect. Right? Well, it's not there is no causality, it's that we do not understand the causality.

Nope. There is no causality. There's only probability.

Malcolm wrote:

Causality is a convention. In reality, there is never a single cause for a given entity, for example a sprout. One can call a seed the "cause of the sprout," but this assertion does not actually bear analysis.

Author: Malcolm

Date: Thursday, January 23rd, 2020 at 7:18 AM

Title: Re: Impeachment Amendment

Content:

Nemo said:

War criminals are war criminals in the same way serial killers are serial killers.

Malcolm wrote:

You complain a lot about American presidents, but I have not heard one peep from you about the Chinese locking up a million Uighurs (in addition to the Tibetans they murder regularly. Or about Russia engaging in a war in Ukraine, or Modi, etc. I could go on, but what's the point? We get it, you hate America. You're not so concerned with the criminality of other world leaders.

Author: Malcolm

Date: Thursday, January 23rd, 2020 at 9:57 AM

Title: Re: Impeachment Amendment

Content:

Nemo said:

I didn't have to kill for those empires nor am I under their thumb. I am paid remarkably

well for my service but wish it had been under more honourable circumstances.

Malcolm wrote:

Your not under America's thumb either; you are a subject of the English crown.

Author: Malcolm

Date: Thursday, January 23rd, 2020 at 9:19 PM

Title: Re: Impeachment Amendment

Content:

Sādhaka said:

As is the District of Columbia, by way of the City of London; no?

Malcolm wrote:

No. Where did you get this idea?

Author: Malcolm

Date: Friday, January 24th, 2020 at 12:30 AM

Title: Re: Impeachment Amendment

Content:

Caoimhghín said:

I wouldn't worry. No one is getting impeached anyways, regardless of whether they deserved it.

conebeckham said:

Oh for Pete's sake.

Trump has been impeached. The House has sole authority over impeachment, regardless of what happens, or doesn't, in the Senate. Clinton was impeached.

Queequeg said:

Yes. For those who don't understand what is happening...

A sitting president cannot be criminally prosecuted.

Malcolm wrote:

This is a DOJ opinion, it has never been tested in the courts.

Queequeg said:

Trump will likely try the same sort of play.

Malcolm wrote:

Yes, following the examples of Xi and Putin.

Queequeg said:

Its a circus. Its fascinating to watch the US Constitution go through this stress test and see how its carried out.

Malcolm wrote:

A republic, if we can keep it, though I increasingly have my doubts.

We live at the beginning of the age of weapons, it is not inconceivable that this country could go up in flames within the next 20 years as result of Trump, whether he is removed through impeachment or through the next election, or not. He has ignited the spark of racism and nationalism, the likes of which we have not seen since the 1850's and the 1930's in this country.

In the meantime, contemplating New Zealand as a possible refuge.

Author: Malcolm

Date: Friday, January 24th, 2020 at 3:09 AM

Title: Re: Impeachment Amendment

Content:

Nemo said:

I think you had already drunk deep from the river of hate in this world before Trump came to power. A subject on which I am the expert.

Malcolm wrote:

You means me personally? No.

Author: Malcolm

Date: Friday, January 24th, 2020 at 4:12 AM

Title: Re: Why is Buddhism so elitist and cliquey?

Content:

明安 Myoan said:

Regarding triumphalism...

Malcolm wrote:

Everyone who enters the Dharma will attain buddhahood eventually.

Author: Malcolm

Date: Friday, January 24th, 2020 at 5:06 AM

Title: Cultural Appropriation - Split from Why is Buddhism so elitist and cliquey?

Content:

dharmapdx said:

Another factor to take into account is that the political scene in this country is elitist and clique in all regards. I believe the term is “tribalism.” If it sounds odd that I, a white American male, basically have to keep my Buddhist practice to myself as a solitary and independent practitioner, keep in mind the draconianly-PC world we are living in now. I no longer wear my Buddhist beads — Juzu blessed by a Nichiren Shu priest — in public lest I be accused of “cultural appropriation” (I actually got dirty looks from an Asian woman for my beads), and the dirty/hostile look I got from a Hawaiian woman at an SGI meeting (when she saw that I have gongyo memorized, with correct accent to boot; she was trembling with rage) was the straw that broke the camel’s back. I simply don’t dare to try to participate in a Buddhist community anymore. Too traumatizing. My Buddhist practice is successful, but at this point it is virtually a secret practice.

Malcolm wrote:

There are only two kinds of problems: my problem and not my problem. The issues you list about are definitely not your problem. If you want to wear your mālā, then you should. If you can recite Nichiren liturgy with a good accent, go for it. In Tibetan Buddhism, no one is accusing anyone of cultural appropriation, in fact Tibetans can't get westerners dressed up in Tibetan outfits and accouterments fast enough it seems. The Tibetans all think it is a great thing:

Author: Malcolm

Date: Friday, January 24th, 2020 at 5:35 AM

Title: Re: Why is Buddhism so elitist and cliquey?

Content:

Johnny Dangerous said:

If they are accusing someone of "culturally appropriating" something which has always been trans cultural in the first place, they should do more study and rectify their own ignorance about the origins of Buddhism.

Malcolm wrote:

This.

Author: Malcolm

Date: Friday, January 24th, 2020 at 11:34 PM

Title: Re: Why is Buddhism so elitist and cliquey?

Content:

tkp67 said:

It rightly evokes ignorance because Shakyamuni's enlightenment is that complex...

Malcolm wrote:

I don't know about that:

Profound, free from proliferation, luminous, uncompounded—

I have attained an ambrosial Dharma.

Buddhahood is utterly simple, its the most simple thing in the universe. We, on the other hand are complex, and this is what prevents us from seeing our own nature clearly.

Author: Malcolm

Date: Saturday, January 25th, 2020 at 1:05 AM

Title: Re: Tara Mandala Open Webcast Transmission with Dorje Lopön Chandra Easton (Riwo Sangchöd, Chöd, Green Tara)

Content:

Mantrik said:

It could simply be that he forgot her when giving that list in 2016. Alternatively he may have authorised Tsultrim Allione to train teachers of his Chod and for her to authorise them to give the empowerment. After all, someone has to do so or it dies. I'm just a bit cautious around these dharma businesses.

Malcolm wrote:

Tsultrim met with ChNN after this point. Tsultrim is legit, and so is Candra. I know them both, the former quite well, and the latter only slightly. Nevertheless, this is all perfectly fine. Nothing to see here. Move along.

Author: Malcolm

Date: Saturday, January 25th, 2020 at 3:35 AM

Title: Re: Why is Buddhism so elitist and cliquey?

Content:

Johnny Dangerous said:

I don't expect everyone on the left to be a militant socialist, I don't fit that bill myself, but really the left of today has been neutered by this stuff IMO. The sense of justice and some form equality (we can debate which kind) as being a common good is simply not there. Or to be more accurate, the liberal identity politics left sees oppressive power relationships only in a "cultural" sense, but not in an economic one.

Malcolm wrote:

There is no Left left in America. Why? Because there is no coherent workers movement. Liberal, bourgeois intellectual fads are not "Left" at all.

Author: Malcolm

Date: Saturday, January 25th, 2020 at 3:52 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Shiva said:

Formal transmissions are very problematic. It is true, though, that Chogyal Namkhai Norbu Rinpoche always defended that system and criticized western Dzogchen yogis and yoginis whom rejected the need of those same formal transmissions.

Josef said:

There is no such thing as a Dzogchen yogi who has not received transmission.

Shiva said:

One thing is a transmission (any) and another is a "formal ritual-like" transmission. Not all transmissions need to be done with the guru holding a Vajra... With my comment, I was referring to the second kind in which you are dependant upon having a living master to perform it.

Malcolm wrote:

The only kind of transmission there is, is from a living master to student.

Author: Malcolm

Date: Saturday, January 25th, 2020 at 4:03 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Shiva said:

Anyhow I still thing Chogyal Namkhai Norbu did not nominate a formal successor for a reason...

Malcolm wrote:

He already had indicated his son, daughter, and SMS teachers, etc., would be responsible for continuing the DC.

Author: Malcolm

Date: Saturday, January 25th, 2020 at 4:20 AM

Title: Re: Cultural Appropriation - Split from Why is Buddhism so elitist and cliquey?

Content:

tkp67 said:

Depending on age you might recall all these times distinctly having experienced them. Yet what percentage of the population has not because they were born into a technology age? So many people simple don't see the world from the same "lens" (paradigm). Their view might simply be very relative.

Malcolm wrote:

Most people on the planet still are not in the technological age. This is mostly a first world problem.

Author: Malcolm

Date: Saturday, January 25th, 2020 at 6:33 AM

Title: Re: Cultural Appropriation - Split from Why is Buddhism so elitist and cliquey?

Content:

tkp67 said:

Depending on age you might recall all these times distinctly having experienced them. Yet what percentage of the population has not because they were born into a technology age? So many people simply don't see the world from the same "lens" (paradigm). Their view might simply be very relative.

Malcolm wrote:

Most people on the planet still are not in the technological age. This is mostly a first world problem.

tkp67 said:

It is estimated that over 60% of the world's population has a smart phone. FWIW Industrial/technological impact mentioned are felt by all. 3rd world is far from immune of the costs of technology as well. Or the benefits and it seems intent and desire go a long way to shaping outcome.

Malcolm wrote:

Having a smart phone does not mean one is living in the grip of technological civilization. Many people have smart phones in places where many of the capabilities of smart phones cannot be harnessed due to lack of infrastructure and so on. Technology is something into which one must be embedded, economically and socially.

There are approximately 5 billion people with mobile devices, and approx 3 billion have smart phones, mainly in Europe, North America, and Asia. World population is 7.7 billion. So this is about 38.97%, not 60. Thus, most people are not living it large with Apple, Google, and Facebook.

Author: Malcolm

Date: Saturday, January 25th, 2020 at 11:05 PM

Title: Re: Cultural Appropriation - Split from Why is Buddhism so elitist and cliquey?

Content:

tkp67 said:

Technology does not have to be embedded to have impact. 3rd world countries are suffering from climate change even though they aren't contributing to that dynamic.

Malcolm wrote:
Now you are changing the subject.

tkp67 said:
I can gladly provide references and I can unpack the impact of the tech/industrial footprint as well.

Malcolm wrote:
As can I. But it depends on what you mean by "technology." If you mean a digging stick, even crows have technology.

Author: Malcolm
Date: Saturday, January 25th, 2020 at 11:08 PM
Title: Re: Iconic Phrase 'SHORT MOMENTS, MANY TIMES' Copyrighted?
Content:
Malcolm wrote:
I predict that when the IRS finally gets around to it, they are going to sue her for illegally using a 510c3 educational non-profit in order to evade taxes. She could go to jail.

<https://abalancedviewofbalancedview.wordpress.com/2018/02/27/the-secret-of-balanced-view-finances-anthony/>

This guy exposes clear fraud in her booking keeping.

Nemo said:
I'm glad I'm in Canada and can call her an asshole and tax cheat.

Malcolm wrote:
You can call her that in the US too. We do not have the strict libel laws they have in the UK.

Nemo said:
But charities are one of the main forms of money laundering now. It's so bad Canada's billionaire Minister of Finance has a charity that creates charities just for this purpose called the Toronto Foundation. So even making the fake charity is tax deductible. Then the main game is giving all your income to the charity who loans you money at interest every year. After 7 years they wipe the loans with the tax records. Though that is getting harder. You simply never pay them back and when you die the charity goes to your children who become the new directors.

Malcolm wrote:
Nice scam.

Author: Malcolm

Date: Saturday, January 25th, 2020 at 11:18 PM

Title: Re: What Is just (((IS)))

Content:

Relinquish said:

Exactly WHAT It is can NEVER be known.

Malcolm wrote:

Then IT is POINTLESS to TALK about IT.

Author: Malcolm

Date: Sunday, January 26th, 2020 at 12:54 AM

Title: Re: Bernie 2020

Content:

Queequeg said:

(I've let myself start speculating along these lines lately, but the idea of becoming a surveillance state and the surrender of democracy that I am afraid would be required to pursue many of those policies state gives me great pause. Seeing as we may well be headed down that road anyway...)

Malcolm wrote:

We are already there, it is just it is privatized police state, where millions of idiots put Ring cameras everywhere for "security."

Author: Malcolm

Date: Sunday, January 26th, 2020 at 1:29 AM

Title: Re: Tara Mandala Open Webcast Transmission with Dorje Lopön Chandra Easton (Riwo Sangchöd, Chöd, Green Tara)

Content:

Hazel said:

Reading up on it, it looks like I inadvertently took tantric vows when doing their green Tara web course, implicitly. Given all the uncertainties I've had about Tara Mandala and my usual bad habit of doubting teachers (which I'm actively working on breaking), it sounds like I've broken said vows too. Ugh.

Malcolm wrote:

If you have never had any kind of major empowerment, or a Dzogchen empowerment, you have no samaya at all. You cannot receive samaya from a lung alone.

Author: Malcolm

Date: Sunday, January 26th, 2020 at 4:03 AM

Title: Re: do kleshas that arent followed by negative actions create karma

Content:

TMT said:

This is my first post. I hope I chose the right sub forum. Anyway so my question is according to your understanding, do kleshas always precede karma,

Malcolm wrote:

Kleshas always precede nonvirtuous karma. Their opposite always precedes virtuous karma. As Nāgārjuna states in the Ratnavali:

The actions generated from these three,
desire, hatred and ignorance, are nonvirtuous.

The actions generated from these three,
absence of desire and hatred, and absence of ignorance are
virtuous.

Author: Malcolm

Date: Sunday, January 26th, 2020 at 5:54 AM

Title: Re: Bernie 2020

Content:

Queequeg said:

gut says resist. brain says its futile.

justsit said:

So 1984 is here - what's next, Fahrenheit 451? Edit/delete the online texts, burn the books...

Malcolm wrote:

Trump and co. already started with NASA, EPA, USDA, and other websites that hold inconvenient bits of science.

Author: Malcolm

Date: Sunday, January 26th, 2020 at 7:48 AM

Title: Re: Tara Mandala Open Webcast Transmission with Dorje Lopön Chandra Easton (Riwo Sangchöd, Chöd, Green Tara)

Content:

Hazel said:

Thank you all for your responses.

Reading up on it, it looks like I inadvertently took tantric vows when doing their green Tara web course, implicitly. Given all the uncertainties I've had about Tara Mandala and my usual bad habit of doubting teachers (which I'm actively working on breaking), it

sounds like I've broken said vows too. Ugh.

Malcolm wrote:

If you have never had any kind of major empowerment, or a Dzogchen empowerment, you have no samaya at all. You cannot receive samaya from a lung alone.

Hazel said:

What makes an empowerment "major"? The practice was said to be of the second highest class. There was a lung then a month or two of online webcasts explaining the practice. There was no repeating/saying anything during any of it, which is my previous understand of a lung vs an empowerment.

Malcolm wrote:

A major empowerment generally lasts two days. However, there are shorter Nyingma empowerments rooted in system of Dzogchen, which also serve as "ripening" empowerments. If you have never attended any of these, you do not have any samaya at all.

Author: Malcolm

Date: Sunday, January 26th, 2020 at 10:57 PM

Title: Re: Solar Power Scam

Content:

Nicholas Weeks said:

Supposedly these mobile solar generators supply much needed emergency power. This specific operation turned out to also be a Ponzi scheme!

<https://www.justice.gov/usao-edca/pr/top-executives-plead-guilty-participating-billion-dollar-ponzi-scheme-biggest-criminal>

Malcolm wrote:

Well, this is nothing like the corporate socialism the US oil industry benefits from to the tune of 4.6 billion a year. Talk about a scam. And when we talk about indirect subsidies to all fossile fuel, this amount rises to \$649 billion, more than the 2015 Pentagon budget.

<https://www.rollingstone.com/politics/politics-news/fossil-fuel-subsidies-pentagon-spending-imf-report-833035/>

This means that every family (assuming two parents, two kids) in the US is shouldering is shouldering nearly eight thousand dollars a year in hidden costs our government conceals in fuel production subsidies. Talk about scams. Those folks in Cali are lightweights, petty thieves by comparison.

Author: Malcolm

Date: Monday, January 27th, 2020 at 12:09 AM

Title: Re: Daily Lungta Recitation by Mipham.

Content:

Malcolm wrote:

This mantra is not transliterated correctly:

ཨོཾ་བུར་བུའ་སུཾ་

om bhur bhuwa sa

om bhurbhuva svah

This is the first part of the Vedic Gyatri mantra and should be " Oṃ bhūr bhūva suvaḥ," it means roughly "auspicious, the ground, below the ground. and the heavens."

Author: Malcolm

Date: Monday, January 27th, 2020 at 3:27 AM

Title: Re: Why is Buddhism so elitist and cliquey?

Content:

Caoimhghín said:

Five vehicles? That's just too many. It's like the 52-something grounds of the bodhisattva in Tīāntāi. I used to think tantra was excessive because of their ten or so extra grounds after the ground of the cloud of dharma, but boy was I surprised to find that 52 or 42 number.

Malcolm wrote:

Generally, three, actually. Thirteen bhumis. In Dzogchen, sometimes, 16 bhumis are discussed. And in some anuyoga presentations, there are 21 bhumis. However, in general, there are only thirteen bhumis in Vajrayāna, generally speaking.

In terms of vehicles, in common Mahāyāna there are only śrāvaka, pratyekabuddha, and bodhisattva vehicles, no fourth or fifth.

Author: Malcolm

Date: Monday, January 27th, 2020 at 3:48 AM

Title: Re: Coronavirus outbreak in China

Content:

FromTheEarth said:

Thank you all for your prayers and concerns.

Anyways, speaking to some of my family members about it, there appears to be an obvious pattern of many diseases being possibly directly triggered from the massive slaughters of animals for meat consumption. Recent examples include: mad cow disease, SARS outbreak, swine flu, chicken avian flu... etc. Maybe that is a big hint / Karma forces at play here?

I just watched netflix documentary s02e04 The Next Pandemic, and would personally recommend it.

Regarding the coronavirus outbreak this time, it probably started with people consuming the so-called "bush-meat," e.g., bats, snakes. However, the main cause was that the municipal and provincial governments intentionally withheld information from

the public and the central authorities to the extent that once the outsiders discovered the truth, it has already been too late to contain the spread of the disease. Quarantining a city of 11 million people is unprecedented. But at this moment, this measure will not be enough. The peak of outbreaks is expected to be late Feb to early Mar.

Malcolm wrote:

Apparently, like SARS, this came from eating civets, which in turn eat bats. Not snakes. This virus needs a warm-blooded host to survive.

Author: Malcolm

Date: Monday, January 27th, 2020 at 4:32 AM

Title: Re: Why is Buddhism so elitist and cliquey?

Content:

Caoimhghín said:

<https://www.nichirenlibrary.org/en/dic/Content/F/104>

There are two additional vehicles supposedly leading to rebirth as 1) people, and 2) gods. I don't know where the tradition of these vehicles comes from, maybe Tiāntāi?

I'm trying to figure out what the Tung-ch'un is, but Wades-Giles is a travesty.

Malcolm wrote:

The Buddha sometimes talks about the vehicle of devas and humans, but this is reference to practicing the four brahmaviharas and their result, birth in higher realms.

Author: Malcolm

Date: Tuesday, January 28th, 2020 at 12:22 AM

Title: Re: Celebrity Culture

Content:

Brunelleschi said:

Respectfully disagree - I'd say there are degrees of Samsara.

Malcolm wrote:

There are degrees of suffering in samsara, but there are no degrees of samsara.

Author: Malcolm

Date: Tuesday, January 28th, 2020 at 3:36 AM

Title: Re: Karmapa VIII & Buddha Nature (Self?) video

Content:

smcj said:

And, apropos of this thread, a little Buddha Nature/Shentong paradigm could correct

the “it’s all just my mind” prejudice.

Malcolm wrote:

Unlikely. It just creates another intellectual concept (and just for the record, gzhan stong is the most intellectual madhyamaka tradition in Tibet: it has to be, since it involves itself in so many far fetched arguments).

Author: Malcolm

Date: Tuesday, January 28th, 2020 at 4:14 AM

Title: Re: Karmapa VIII & Buddha Nature (Self?) video

Content:

smcj said:

I can’t source it here, but elsewhere I’ve quoted Thrangu R saying that the difference between Shentong view and Mahamudra view is that once you clearly can see the Perfect Nature, Mahamudra view allows you to retroactively see it in all phenomena.

Malcolm wrote:

That's fine. It doesn't really matter. All this is just a bunch words being slung about anyway. Gzhan stong as Madhyamaka is just another intellectual approach.

Mahāmudra is based on an experiential view, which is not based on analysis.

You will never get to Mahāmudra through analytical madhyamaka, no matter whether it is Jonang/Kagyu, Gelug, or Sakya/Nyingma style.

But I must have pointed that out over a hundred times.

Author: Malcolm

Date: Tuesday, January 28th, 2020 at 4:15 AM

Title: Re: Karmapa VIII & Buddha Nature (Self?) video

Content:

florin said:

which i think is very positive and more relatable.

Malcolm wrote:

It depends on the person. Some people are less fortunate and do not have the capacity to enter Vajrayāna.

Author: Malcolm

Date: Tuesday, January 28th, 2020 at 4:55 AM

Title: Re: Karmapa VIII & Buddha Nature (Self?) video

Content:

florin said:

Yes, quite possibly that after this few decades long experiment, people who appeared to enter Vajrayana in the end haven't entered at all.

Malcolm wrote:

If someone received empowerment, etc., from a qualified master, they've entered Vajrayāna.

florin said:

So probably on this basis, the people who run the programs these days, decided that practitioners would gain more benefit by focusing on sutra related methods and reflections.

Malcolm wrote:

That might be true of Kagyus and Gelugs, who base themselves on a more Lam rim approach. It is definitely not true of Sakyapas and Nyingmapas, who have more confidence in directly introducing fortunate people to Vajrayāna methods, including Dzogchen.

florin said:

I have friends who have done several retreats in a row and there is lots to be said about everything.

Malcolm wrote:

Whether people are successful or not in a Vajrayāna retreat depends on them. If one recites mantras, etc. in a state of distraction, one will make little progress. On the other hand, even if someone does not practice, but merely maintains samaya, it is said in all tantras they attain buddhahood in 16 lifetimes at the outside. This is impossible in sūtra.

Author: Malcolm

Date: Tuesday, January 28th, 2020 at 6:27 AM

Title: Re: Karmapa VIII & Buddha Nature (Self?) video

Content:

treehuggingoctopus said:

I understand the need to double check that Vajrayana is grounded in Sutrayana Mahayna, but ditching Vajrayana altogether?

Malcolm wrote:

I'd rather ditch sūtra. Vajrayāna is self-sufficient. Sūtrayāna does not bring people to total liberation anymore. It hasn't for a thousand years+. And it never brought people to liberation in a single lifetime, soup to nuts.

Author: Malcolm

Date: Tuesday, January 28th, 2020 at 11:08 PM

Title: Re: Partisanship and the loss of scruple

Content:

Dan74 said:

The Trump Derangement Syndrome is also a thing

Malcolm wrote:

No it isn't.

Dan74 said:

PS I'm not saying the politicians and the media in other places act with integrity, but it seems to me the lack of scruple is nowhere (that I know of) more blatant than in the US...

Malcolm wrote:

Ummmm, Russia?

Author: Malcolm

Date: Tuesday, January 28th, 2020 at 11:12 PM

Title: Re: Karmapa VIII & Buddha Nature (Self?) video

Content:

Malcolm wrote:

If someone received empowerment, etc., from a qualified master, they've entered Vajrayāna.

florin said:

There is the case where one is present at an empowerment, has the wish to take the empowerment, participates in the empowerment but has no education with respect to what actually happens. I believe that the empowerment was not taken due to lack of understanding of what takes place and lack of knowledge of the meaning of the symbols presented.

Malcolm wrote:

You can believe that if you want, but it isn't true.

florin said:

To these days there is constant confusion about what actually happens during empowerments. Some part of the blame lies with people organising empowerments and not providing sufficient education about said process before it actually happens.

Malcolm wrote:

You cannot educate people about what happens in an empowerment before the empowerment. If you do, you are breaking your own samaya. For example, the preparation day exists precisely so that people are readied to hear the secrets spoken during an empowerment.

Author: Malcolm

Date: Tuesday, January 28th, 2020 at 11:20 PM

Title: Re: Karmapa VIII & Buddha Nature (Self?) video

Content:

tobes said:

I disagree. It depends greatly on the karma of the student. The Dagpo Kagyu has plenty of room for analytical Madhyamaka to help establish the correct view of ground Mahamudra. If one can realise this ground directly right away, great. But generally this is rare, and studying Madhyamaka is prescribed because if taught correctly it does not remain purely on the level of the intellect. i.e. it induces meditative experience and then realisation, in the context of vipashayana.

Malcolm wrote:

The realization of mahāmudra depends on direct introduction, not analysis. Otherwise, your mahāmudra is just perfection of wisdom meditation dressed up in dohas.

tobes said:

Moreover, Kagyu Mahamudra does not privilege non-conceptuality over conceptuality: core Kagyu Mahamudra texts such as Moonbeams are very explicit about this; discursive thought and intellect are also not distinct from ground Mahamudra.

Malcolm wrote:

"Ground" mahāmudra simply refers to something one has not yet realized, i.e., the nature of the mind. Concepts are not separate from the mind, so of course they are included.

tobes said:

So, I think this aversion to analysis is contrary to the Kagyu presentation of Mahamudra. However, it makes more sense in relation to the Indian tradition; Saraha, Maitripa etc.

Malcolm wrote:

The aversion to analysis is different than aversion to concepts. Someone who has never received any kind of introduction must depend on analysis. But this person is also not practicing mahāmudra. The fundamental distinction between mahāmudra practice and sūtrayāna practice must be introduction at the time of empowerment, otherwise the word, mahāmudra, is quite meaningless.

Author: Malcolm

Date: Tuesday, January 28th, 2020 at 11:23 PM

Title: Re: Trump Impeachment

Content:

Queequeg said:

We have some Trump supporters here at DW - I'd love to hear your views on Trump's business dealings while in office. For instance, airforce layovers at his resort in Scotland, and all the dignitaries who have his Washington hotel booked up...

Malcolm wrote:

Are you kidding, everything the Furher does is for god and country.

Author: Malcolm

Date: Tuesday, January 28th, 2020 at 11:24 PM

Title: Re: Trump Impeachment

Content:

Queequeg said:

It seems someone in the Whitehouse may have leaked details from Bolton's manuscript.

Malcolm wrote:

No, the NYT obtained a copy.

Author: Malcolm

Date: Wednesday, January 29th, 2020 at 12:58 AM

Title: Re: Trump Impeachment

Content:

Queequeg said:

We have some Trump supporters here at DW - I'd love to hear your views on Trump's business dealings while in office. For instance, airforce layovers at his resort in Scotland, and all the dignitaries who have his Washington hotel booked up...

Malcolm wrote:

Are you kidding, everything the Furher does is for god and country.

Queequeg said:

Fellas, most of us fall in the opposition or resist camp, but, let's give them a chance to explain.

Putative responders: you will likely get a hostile response, but really, this needs to be answered if you really expect this president to get the respect many of you demand.

Malcolm wrote:

Explain what? Eight years of racist bullshit about Obama? Explain three years of the most amazing graft, corruption, self-dealing, and political malfeasance this country has never seen?

Sure, let them reply, even though they have nothing but stupid red hats and resentment.

Author: Malcolm

Date: Wednesday, January 29th, 2020 at 1:14 AM

Title: Re: Karmapa VIII & Buddha Nature (Self?) video

Content:

smcj said:

There's a pervasive belief (or attitude?) among Westerners that a Vajrayana practitioner can dispense with all that inconvenient Mahayana stuff. I don't that is correct.

Malcolm wrote:

It is not a question of convenient or inconvenient. They are distinct paths.

Common Mahāyāna is based on renunciate conduct and intellectual analysis.

Uncommon Mahāyāna Secret Mantra is based on non-renunciate conduct and experience derived empowerment and practice.

I am not claiming that one should cease to study sūtrayāna material. I am claiming however, that to deprive people of access to Vajrayāna methods is simply a gross misunderstanding. Why? Because Vajrayāna is self-sufficient method of realizing the paths and stages to buddhahood, and moreover, it is a much more rapid path than any path sūtrayāna has to offer. My understanding of sūtra material is a result of practicing Vajrayāna, not the other way around. I did not begin to genuinely understand Madhyamaka and Abhidharma for example, until after I had been practicing sadhana practice for some years. But on the other hand, I was a highly motivated student. Not everyone is very highly motivated.

Author: Malcolm

Date: Wednesday, January 29th, 2020 at 2:05 AM

Title: Re: Trump Impeachment

Content:

Queequeg said:

Their complaint seems to be that people who disagree with them do not engage in good faith discussions.

Malcolm wrote:

What a joke. Trumpsters cannot have good faith discussions because they believe all the lies this man has spewed. If they don't believe the lies, they still are incapable of good faith discussions because they tolerate his lies, his graft, and his corruption.

Their point of view, simply put, is that the guy is in office, so shut the f*&^ up.

Author: Malcolm

Date: Wednesday, January 29th, 2020 at 3:15 AM

Title: Re: Trump Impeachment

Content:

Queequeg said:

C'mon, man. We'll give em a chance, and then we can skewer them.

LOL

Malcolm wrote:

I don't know man, I am not sure you can have a good faith discussion with someone who basically wants to eat your brains:

Author: Malcolm

Date: Wednesday, January 29th, 2020 at 3:35 AM

Title: Re: Karmapa VIII & Buddha Nature (Self?) video

Content:

florin said:

The education and preparation for entering tantra can take the simple form of being advised to study tantras and commentaries to gain a good understanding of the contents then one can proceed to take the empowerment.

Malcolm wrote:

That's the point. One cannot study the commentaries and the tantras prior to receiving empowerment.

florin said:

Nobody needs to break their samayas by disclosing the elements and stages of an empowerment but they can generally point people in the direction of various texts and so on.

Malcolm wrote:

That's pretty much breaking samaya, specifically the fifth samaya.

This is why investigating the guru is of utmost importance.

Author: Malcolm

Date: Wednesday, January 29th, 2020 at 3:59 AM

Title: Re: Karmapa VIII & Buddha Nature (Self?) video

Content:

florin said:

Sure they can.

The advice is that people who are attracted to and have faith in vajrayana should study the tantras and commentaries before initiation.

Malcolm wrote:

They should not.

I am not sure from whom you heard this advice, but it is bad advice.

Of course these days, everything is published and people are free, but they really should not be reading the Hevajra Tantra, the Guhyasamaja Tantra, the Cakrasamvara Tantra (!), etc., prior to having received empowerment. We have seen already the complete and total misunderstanding of Dzogchen that has resulted from people reading such tantras as the Kun byed rgyal po without transmission, not to mention creation stage practices, completion stage practices and so on.

Author: Malcolm

Date: Wednesday, January 29th, 2020 at 4:01 AM

Title: Re: Celebrity Culture

Content:

Brunelleschi said:

Because for me it's pointless. I don't have to show them respect. Sports is fun - but it's for kids. These athletes don't deserve 1/10 of what they're earning and what I'd really like to see is the state appropriate their fortunes and give it to the needy.

SteRo said:

Ok then we have different views here. I consider sports to be healthy and a better pastime than many other things and I think that successful sportsmen may be idols and thus support general health in society. I rejoice if athletes earn much money and are happy and I rejoice even more if they donate money for social projects.

Brunelleschi said:

I doubt there's causality between say amount of sports watched (h) x general health. There's a difference between "earning much money" (like say and MD or an engineer) and making hundreds of millions of dollars. The first is not a problem.

I think I'll end it here.

Malcolm wrote:

There is a correlation however between how much sports one watches and how unhealthy one is.

Author: Malcolm

Date: Wednesday, January 29th, 2020 at 5:23 AM

Title: Re: Karmapa VIII & Buddha Nature (Self?) video

Content:

florin said:

Kongtrul is very clear on this point.

Students who have faith and confidence in tantra and strong devotion to the vajra master should get acquainted with tantras and the commentaries to develop clear understanding of the contents then receive the initiation.

Malcolm wrote:

Citation please. And I doubt this refers to people who have never received any empowerment at all. But we will see when you explain to us where you found this.

Author: Malcolm

Date: Wednesday, January 29th, 2020 at 8:55 AM

Title: Re: Karmapa VIII & Buddha Nature (Self?) video

Content:

florin said:

Kongtrul is very clear on this point.

Students who have faith and confidence in tantra and strong devotion to the vajra master should get acquainted with tantras and the commentaries to develop clear understanding of the contents then receive the initiation.

Malcolm wrote:

Citation please. And I doubt this refers to people who have never received any empowerment at all. But we will see when you explain to us where you found this.

florin said:

" Kongtrul further points out that a practitioner of tantra must have three kinds of confidence: confidence in the profound path of tantra upon which one embarks; confidence in the person who leads one on the path, an authentic master; and confidence in oneself as a practitioner.....

.....

Kongtrul contends that a person endowed with the first two kinds of confidence should study the tantras and their commentaries. Once having gained a sound understanding of the contents, the student should receive an authentic initiation by which he or she assumes tantric pledges and vows. The person is then ready to begin to cultivate the two phases of tantric practice: the phase of creation and that of completion. Thus, all the stages of the tantric path are contained in two steps: first, receiving initiation to bring oneself to spiritual maturity and assume tantric pledges; and second, the main element of the practice, cultivating the two phases of the path. It is by following these two steps that one achieves the third kind of confidence.

TOK Book 8 part 3.

Translators introduction

Malcolm wrote:

Ok, I want Kongtrul's actual words, not what some introduction states. You asserted this was Kongtrul's position. As far as I can tell, this is not that.

Author: Malcolm

Date: Wednesday, January 29th, 2020 at 9:02 AM

Title: Re: Karmapa VIII & Buddha Nature (Self?) video

Content:

tobes said:

With respect, you assert a 'fundamental distinction' when in reality there are many degrees of subtle interpenetration.

Malcolm wrote:

Not really.

tobes said:

The non-divisibility between Madhyamaka and Mahamudra is also very often asserted; in Kagyu-Mahamudra texts as well as by living masters of this tradition.

Malcolm wrote:

Madhyamaka does not have empowerments, or introduction, etc.

tobes said:

In practice...the hard contradictions of the kind you are proposing are in fact the very thing to be wary of.

Malcolm wrote:

Not if you actually understand the distinction between sūtra and tantra.

tobes said:

Of course, as we all know, the root of this tradition is the physician of Dagpo himself who unified Kadampa gradualism with tantric Mahamudra. Unified. Not: taught them to be fundamentally distinct. That was his unique contribution to Buddha-Dharma, and Kagyu Mahamudra unfolds from this root.

Malcolm wrote:

Not really, but there is no point in debating it with you.

Author: Malcolm

Date: Wednesday, January 29th, 2020 at 9:03 AM

Title: Re: Karmapa VIII & Buddha Nature (Self?) video

Content:

smcj said:

By chance I came across this video. It's Mingyur R presiding over a western style debate about whether ngakpa lamas can drink alcohol.

Malcolm wrote:

Not only can we, we have to.

Author: Malcolm

Date: Wednesday, January 29th, 2020 at 9:21 AM

Title: Re: Trump Impeachment

Content:

Dan74 said:

Given the foregoing, I doubt that any sensible Trump supporter would wade into this thread, but you could visit DW-E and copy and paste Seth Rich's posts here.

Malcolm wrote:

Is there such a thing as a sensible vote for Trump? Tell us what that would look like.

Author: Malcolm

Date: Wednesday, January 29th, 2020 at 9:17 PM

Title: Re: Karmapa VIII & Buddha Nature (Self?) video

Content:

florin said:

" Kongtrul further points out that a practitioner of tantra must have three kinds of confidence: confidence in the profound path of tantra upon which one embarks; confidence in the person who leads one on the path, an authentic master; and confidence in oneself as a practitioner.....

.....
Kongtrul contends that a person endowed with the first two kinds of confidence should study the tantras and their commentaries. Once having gained a sound understanding of the contents, the student should receive an authentic initiation by which he or she assumes tantric pledges and vows. The person is then ready to begin to cultivate the two phases of tantric practice: the phase of creation and that of completion. Thus, all the stages of the tantric path are contained in two steps: first, receiving initiation to bring oneself to spiritual maturity and assume tantric pledges; and second, the main element of the practice, cultivating the two phases of the path. It is by following these two steps that one achieves the third kind of confidence.

TOK Book 8 part 3.

Translators introduction

Malcolm wrote:

Ok, I want Kongtrul's actual words, not what some introduction states. You asserted this

was Kongtrul's position. As far as I can tell, this is not that.

florin said:

Ok.

Here. Maybe you will be satisfied now.

Taken directly from the text itself.

Furthermore, such an individual must have three types of confidence, the first two of which are the prerequisites for the third: [one,] confidence in what one is embarking upon, the profound tantra of the mantra way, which is the condition related to one's focus; [two,] confidence in the person who leads one onto the path, a magnificent master, the causal condition; and [three], based on those two, confidence in oneself as a practitioner of the path.

That being the case, a person who possesses the [first] two types of confidence initially must learn the meaning of tantra. He or she therefore studies the tantras and their commentaries. Once a sound understanding has been achieved, that student should next begin cultivation of the two phases [of practice] of the meaning of tantra, the precondition for which is to receive, in an appropriate manner, an authentic initiation and to assume properly the pledges and vows. All the stages of the mantric path are thereby included in [two steps]: first, receiving an initiation to ripen oneself and assuming pledges; then, the main element [of the practice], the cultivation of the two phases of the path that effects liberation.

Book six part 4 chapter 11 " The Path".

Malcolm wrote:

I am still not sure about this. One reason is that to study the tantras and commentaries means a. One is literate, still rare in Tibet in 19th century; b. Has access to texts. C. Most unlikely, a literate person in Tibet who has never ever received any empowerment. D. Each section of a major empowerment qualifies one to study different kinds of tantras, and not before. So this may indeed be JK's position, but there is a lot of context missing here. So I still think it not sound advice, considering what the tantras themselves say about such matters.

Author: Malcolm

Date: Wednesday, January 29th, 2020 at 9:19 PM

Title: Re: Karmapa VIII & Buddha Nature (Self?) video

Content:

Sādhaka said:

...and consider that the first Dharma in this Kalpa....

Implying that neither Shravakaya nor Paramitayana as Yanas were the 'first' Dharma teaching.

The implication being that Mahāsaṅdhi & Vajrayāna include the Paramitayana in its entirety; whereas the Paramitayana only hints at Vajrayāna & Mahāsaṅdhi.

smcj said:

There's always a back-and-forth between samsaric awareness and enlightened awareness. In fact one of the many definitions of "Dharma" is the connotation of enlightenment with unenlightened awareness.

For its part samsaric awareness usually has to work from outer to inner, from crude to subtle, confined to free, from blindness to seeing, etc. This can be seen in the 9 Yanas paradigm.

Enlightened awareness works from a position where it sees the Path in its entirety. It sees what the last step is for a being before awakening. It sees what is to be done 10 steps before awakening. And it sees what needs to be done lifetimes before awakening.

So when I read your citation, I understand it to mean "first" not in the chronological sense, but in the sense of the closest step to full awakening. The further away from full awakening a Teaching is you could call "later".

Is that what you mean?

Malcolm wrote:

He means, chronologically speaking, that Dzogchen was the first teaching given in this mahakalpa.

Author: Malcolm

Date: Wednesday, January 29th, 2020 at 11:42 PM

Title: Re: Trump Impeachment

Content:

Norwegian said:

Unfortunately there are no intelligent Trump supporters. So there's that.

Nicholas Weeks said:

Ah goodness - intelligence determines human character & value?

Malcolm wrote:

It's a determining factor, but not the only one.

Author: Malcolm

Date: Thursday, January 30th, 2020 at 12:30 AM

Title: Re: Karmapa VIII & Buddha Nature (Self?) video

Content:

Malcolm wrote:

Ok, I want Kongtrul's actual words, not what some introduction states. You asserted this was Kongtrul's position. As far as I can tell, this is not that.

florin said:

Ok.

Here. Maybe you will be satisfied now.

Taken directly from the text itself.

Furthermore, such an individual must have three types of confidence, the first two of which are the prerequisites for the third: [one,] confidence in what one is embarking upon, the profound tantra of the mantra way, which is the condition related to one's focus; [two,] confidence in the person who leads one onto the path, a magnificent master, the causal condition; and [three], based on those two, confidence in oneself as a practitioner of the path.

That being the case, a person who possesses the [first] two types of confidence initially must learn the meaning of tantra. He or she therefore studies the tantras and their commentaries. Once a sound understanding has been achieved, that student should next begin cultivation of the two phases [of practice] of the meaning of tantra, the precondition for which is to receive, in an appropriate manner, an authentic initiation and to assume properly the pledges and vows. All the stages of the mantric path are thereby included in [two steps]: first, receiving an initiation to ripen oneself and assuming pledges; then, the main element [of the practice], the cultivation of the two phases of the path that effects liberation.

Book six part 4 chapter 11 " The Path".

Malcolm wrote:

I am still not sure about this. One reason is that to study the tantras and commentaries means a. One is literate, still rare in Tibet in 19th century; b. Has access to texts. C. Most unlikely, a literate person in Tibet who has never ever received any empowerment. D. Each section of a major empowerment qualifies one to study different kinds of tantras, and not before. So this may indeed be JK's position, but there is a lot of context missing here. So I still think it not sound advice, considering what the tantras themselves say about such matters.

"He or she therefore studies the tantras and their commentaries."

The word in red is not "studies." It is "mnyan pa," to hear. In other words, one is encouraged to go and hear about the general meaning of "tantra" in order have confidence. For example, like the words of encouragement at the end of the Lam rim,

etc., which encourages faith in Vajrayāna and briefly explains its superiority to common Mahāyāna, but it certainly does not mean studying tantras and commentaries without guidance. Moreover, it can be read that what is being encouraged here is to study with meaning of the word "tantra" itself. There is no mention of "rgyud rnam," tantras in plural, but rather "rgyud" alone. So, I think you've misunderstood this point. It is certainly fine to study what the word "tantra" means and have confidence in this vehicle. But it is passingly strange to encourage people to study tantras and commentaries, and contradicts what Kongtrul says about the need for secrecy in Buddhist Ethics (TOK, book 5, pp. 261): "(7) To disclose secrets to immature persons means to reveal the secrets of profound bliss...to someone who has not been ripened by initiation..."

Now in fairness, Kongtrul assumes this means that one should not disclose Vajrayāna methods to people interested in practicing as a śrāvaka and so on. But other masters, such as Sakya Paṇḍita, have a very different idea. Sapan remarks that this seventh root downfall includes showing one's vajra and bell, etc. or performing ganacakras, etc. explaining secret mantra, etc. to anyone who does not possess empowerment.

Author: Malcolm

Date: Thursday, January 30th, 2020 at 12:37 AM

Title: Re: Trump Impeachment

Content:

Nicholas Weeks said:

So during the many decades the Democrat party supported lynchings & horrid oppression of black folk (who voted Republican), there were few stupid Dem voters?

Malcolm wrote:

Well, you know as well as I do that prior to the civil rights movement, southern Republicans and Northern Democrats formed a liberal coalition in Congress, which brought about the Civil Rights legislation passed under the Johnson Administration.

Nicholas Weeks said:

After the civil right movement of Sixties when there was a reversal of party support, all stupid Democrat voters started voting Republicans?

Malcolm wrote:

You said it, not me. This is when Nixon decided to embrace the racism of George Wallace, known as the "southern strategy." So yeah, once the Republican Party went into full racist reaction mode to the Civil Rights movement, all the stupid Democrats started voting Republican.

Author: Malcolm

Date: Thursday, January 30th, 2020 at 12:45 AM

Title: Re: Trump Impeachment

Content:

Norwegian said:

Unfortunately there are no intelligent Trump supporters. So there's that.

Brunelleschi said:

Plenty of rich, well educated, and presumably intelligent Trump supporters. They simply vote on what they think will benefit them.

Malcolm wrote:

Well, they can't be all that smart since they support rollback of wet lands protection, deregulation of everything, lower public health standards, etc., you name it, all of Trump's policies are aimed solely at fattening the wallets of the super-rich. And most Trump supporters are not super rich.

Author: Malcolm

Date: Thursday, January 30th, 2020 at 1:08 AM

Title: Re: Trump Impeachment

Content:

Nicholas Weeks said:

It is nice to know that there are now only intelligent Dem voters and only stupid Rep voters. Simpleminded & vapid inference.

Malcolm wrote:

Oh no, I didn't say that.

Anyone who voted for Trump is stupid. There are plenty of dumb Dems who voted for him, and plenty of smart Republicans who didn't. You asked a different question: So during the many decades the Democrat party supported lynchings & horrid oppression of black folk (who voted Republican), there were few stupid Dem voters? After the civil right movement of Sixties when there was a reversal of party support, all stupid Democrat voters started voting Republicans? So yeah, go back to your oatmeal, and get yourself ready to make another dumb vote in November when you go to the polls and vote for the total destruction of Democracy as you knew it in your lifetime by voting Trump 2020.

Author: Malcolm

Date: Thursday, January 30th, 2020 at 1:20 AM

Title: Re: HH Sakya Trichen Virus Advice

Content:

Könchok Thrinley said:

Does anybody know anything more about the " Bodhisattva Loma (Gyonma) "?

Malcolm wrote:

Parnaśavari is a powerful mantra used for quelling epidemics.

I pay homage to she who quells all
obstructing spirits of illness, the accomplishments of the goddess
who arose from the miraculous display
of the illusory gnosis of all victors.

Oṃ piśapani śavari sarvajvara paśamanaye svāhā.

By this merit may I quickly
accomplish Parnaśavari,
and may all all migrating beings
be placed on her stage.

Author: Malcolm

Date: Thursday, January 30th, 2020 at 1:41 AM

Title: Re: Karmapa VIII & Buddha Nature (Self?) video

Content:

florin said:

After a few exchanges you always revert to personal and instead of sticking to debating the arguments you always feel the need to undermine your opponent by questioning their capacity and understanding.

Malcolm wrote:

We would not be having this debate if you had not cited Kongtrul to support your understanding.

florin said:

As you constructed your argument instead of questioning my capacity to understand you should have directed your poison at Elio.

Malcolm wrote:

Translators, myself included, make difficult choices at times, intending only the best for their readers. This is the reason why I check the Tibetan, etc., to see if perhaps an unintended meaning accompanies an English word, with connotations that are not implied by the Tibetan word. People who do not know Tibetan do this all the time with English translations of Buddhist classics, causing themselves and others no amount of confusion.

In Tibetan, mnyan pa does not carry the implication of going to Amazon and ordering the Tsongkhapa's commentary on Cakrasamvara to study it prior to having received the Cakrasamvara empowerment. It means go and hear something about tantra from a qualified person so one can have confidence in tantra.

florin said:

I will stick to the way Elio translated these texts and i am happy with that. After all they have become classics and droves of practitioners have been helped by them.

Malcolm wrote:

No doubt many people have been helped by these translations, but that does not mean one accepts every single English word in them at face value.

Why don't you go ask a Kagyu Khenpo who is expert in this text whether he thinks it means that an unripened person should just go and study any tantric commentary they like without first having received the empowerment, and see what kind of answer you get.

Author: Malcolm

Date: Thursday, January 30th, 2020 at 1:42 AM

Title: Re: Karmapa VIII & Buddha Nature (Self?) video

Content:

florin said:

However here the discussion is about individuals who have the two confidences in place already. Kongtrul's advice is that they should study the tantras and their commentaries to gain a proper understanding of the contents and then seek to receive authentic initiation.

Malcolm wrote:

You should go ask a Khenpo before you continue to spread this advice.

Author: Malcolm

Date: Thursday, January 30th, 2020 at 1:46 AM

Title: Re: Trump Impeachment

Content:

Caoimhghín said:

I know a self-identified American communist who is so eager to hail the coming revolution that he voted for Trump in the interest of destabilizing America.

Malcolm wrote:

There are all kinds of stupid people in the world, including this logic you saw in some progressives in 2016, "If Trump gets elected, he will screw everything up so much, people will have to vote him out."

Not sure that is going to happen.

Author: Malcolm

Date: Thursday, January 30th, 2020 at 2:31 AM

Title: Re: Emptiness

Content:

shanyin said:

I want to learn mantras. How do I chant Om Mani Padme Hum as a form of meditation?

Maybe

Chant slowly, and listen?

Malcolm wrote:

Find a guru, receive the transmission.

Author: Malcolm

Date: Thursday, January 30th, 2020 at 3:40 AM

Title: Re: Trump Impeachment

Content:

Dan74 said:

Some may well say, the US economy is going strong,

Malcolm wrote:

Thanks to Obama. The growth of the economy has actually slowed under Trump.

Dan74 said:

Trump is finally getting a good deal out of China,

Malcolm wrote:

Tariffs are stupid, and no, we are not getting a "better deal."

Dan74 said:

the trade deals with Canada and Mexico have been renegotiated,

Malcolm wrote:

They are largely the same as they were before, with only cosmetic changes.

Dan74 said:

the tougher stance on the illegal migrants isn't about racism but that the jobs actually go to the Americans

Malcolm wrote:

Total nonsense. People from Mexico and Central America have never "taken jobs away from Americans" by migrating here. Instead, NAFTA created a more or less stable economy in Mexico (now coming apart at the seams because of Orbador), and American companies sought the cheaper labor on Mexico. So we exported jobs. But

Mexicans etc., never took jobs away from Americans in this country.

Dan74 said:

NATO countries are finally beginning to foot their bill in defence.

Malcolm wrote:

No, they aren't. As of March, 2019, only the US, UK, and Greece(!) met their targets, joined by Poland, Latvia and Lithuania.

Dan74 said:

Not to forget the compassionate First Step bill about prisons signed into law by the Donald. Oh, and no, he hasn't started WWII contrary to all the progressive hysteria.

Malcolm wrote:

Ummm...no, that was supposed to be the reason we weren't supposed to vote for Hillary.

Dan74 said:

And you will surely have a handy rebuttal to every one of these points and disregard the fact that the conservatives had the same for when people were supporting Obama. Is it equivalent? Can one be judged to be objectively better than the other?

Malcolm wrote:

Every net benefit we are experiencing today began in Obama's administration. Trump just does what he usually does, that is, claim other people's accomplishments as his own.

Every net deficit we will be experiencing in the years ahead will be a result of Trump's gutting every regulation he can find. The sad thing is that the gutting of clean air regs and clean water regs in the US have the actual effect of making your children's world a more unsafe and more unhealthy place to live, since other countries will follow suit. Conservatives have to get their heads out of their asses and understand what is actually valuable to conserve (environment, animal life, human life) and stop catering wholesale to destructive, extractive capitalism.

Author: Malcolm

Date: Thursday, January 30th, 2020 at 5:45 AM

Title: Re: "Xenobots", are they sentient beings?

Content:

Nemo said:

Most yogis who hide on retreat think the entire world is sentient. Dry scholars argue otherwise.

Malcolm wrote:

As did the Buddha, hardly a dry scholar.

Author: Malcolm

Date: Thursday, January 30th, 2020 at 10:51 PM

Title: Re: Why is Buddhism so elitist and cliquey?

Content:

Queequeg said:

I don't know if the terminology lines up, but the Lotus is not considered Common Mahayana.

Malcolm wrote:

Common Mahāyāna is a Vajrayāna term. Vajrayāna refers to itself as uncommon Mahāyāna. From this perspective, yes, also the Lotus is included in common Mahāyāna for any number of reasons, the most significant of which is that whereas empowerment (abhiṣeka) from all the tathāgatas is the culmination of the path of common Mahāyāna in the last half of the tenth bhūmi, it is the entryway into the path of Secret Mantra. Naturally, this idea is foreign to Tientai philosophy, which arose prior to the advent of Vajrayāna as a major movement in India, Central and SE Asia. Zhiyi (538-597) passed away just as Secret Mantra was emerging in India. Thus, its scriptures, practices and so on are completely excluded from Zhiyi's hermeneutical schema. His interpretive scheme simply can't be applied to the Mantrayāna Tradition.

Queequeg said:

As for the 42 or 52 stages, this is from Avatamsaka Sutra and another sutra I can't remember the name of offhand, respectively.

Malcolm wrote:

The 52 stages are strictly Chinese Buddhist interpretation of the Avatamsaka Sūtra, which has five chapters describing the qualities of the ten bhūmis; but in China, it was interpreted that these chapters (such as the ten dedications, etc.) were themselves distinct stages and levels of practice. This concept is complete absent in Indian Mahāyāna.

Author: Malcolm

Date: Friday, January 31st, 2020 at 12:26 AM

Title: Re: Why is Buddhism so elitist and cliquey?

Content:

Queequeg said:

I'm not interested in a long argument about this, but I'm not going out on a limb in stating that the exclusion goes both ways. The terminology is not common.

Malcolm wrote:

Of course. Indians never heard of Zhiyi, and none of his works were ever translated into Sanskrit, as far as anyone knows.

Author: Malcolm

Date: Friday, January 31st, 2020 at 1:00 AM

Title: Re: HH Sakya Trichen Virus Advice

Content:

conebeckham said:

This mantra is usually recited first thing in morning, immediately after all are seated, in group practices at Kagyu monasteries when engaging in intensive accomplishment rituals, followed immediately by Nam Jom Zung and NamGyal Zung, FWIW. Dunno if that is common to other lineages or not.

Malcolm wrote:

The mantra given in the above text distributed with HHST's video is incorrect. Here is the correct version.

Oṃ piśaci parnaśavari sarva jvara praśamana svāhā.

Author: Malcolm

Date: Friday, January 31st, 2020 at 1:15 AM

Title: Re: HH Sakya Trichen Virus Advice

Content:

conebeckham said:

This mantra is usually recited first thing in morning, immediately after all are seated, in group practices at Kagyu monasteries when engaging in intensive accomplishment rituals, followed immediately by Nam Jom Zung and NamGyal Zung, FWIW. Dunno if that is common to other lineages or not.

Malcolm wrote:

The mantra given in the above text distributed with HHST's video is incorrect. Here is the correct version.

Oṃ piśaci parnaśavari sarva jvara praśamana svāhā.

conebeckham said:

Yes. Glad you corrected; I wasn't sure if it was appropriate.

Malcolm wrote:

There are a couple of other spelling errors in it as well, which caused me to mistranslate the supplication. It should be:

I pay homage to she who quells all
obstructing spirits of illness of the practitioner,

the goddess who arose from the miraculous display
of the illusory gnosis of all victors.

ཨོཾ་པི་སྐ་ཐཱ་བ་ཤཱ་བ་ལྷ་མོ་འཕགས་པ་ལྷ་མོ་ལྷ་མོ་

Oṃ piśaci parnaśavari sarva jvara praśamana svāhā.

By this merit may I quickly
accomplish Parnaśavari,
and may all all migrating beings
be placed on her stage.

Author: Malcolm

Date: Friday, January 31st, 2020 at 1:50 AM

Title: Re: Youth will have its Day

Content:

Dan74 said:

Nicholas, what do you make of this:

Improve Education Opportunities for Our Children and Empower Parents to Make
Education Decisions

Our children are the future of our great nation. Young people should be provided every
opportunity to succeed regardless of their zip code. Yehudis believes state and local
governments should make education policies which allow parents the freedom to
choose the best education for their child.

Does this mean that the rich will have great schools and the kids from poor family the
proverbial FA, basically entrenching the classes? What about the Land of Opportunity?

Malcolm wrote:

This is just a way of further undermining the public educational system, by allowing
"charter" schools to drain tax payer dollars away from local schools.

Private schools are fine, for those who want to send their kids to them. But I am
completely opposed to the public funding of what are essentially private schools, aka
charter schools. Just another set of GOP policies we are going to have to rollback, once
we have a decent socialist in office.

Author: Malcolm

Date: Friday, January 31st, 2020 at 2:44 AM

Title: Re: Youth will have its Day

Content:

shaunc said:

The wealthier parents pay taxes as well. Why shouldn't their schools get their share of

the government money and if they're happy to pay extra to have better amenities so be it.

Malcolm wrote:

That money goes into the local public school system. Charter schools draw that money down, and take it away from the public school system. The government should not subsidize private school educations at all. It's illegal, actually.

shaunc said:

The fair way would be Xamount of \$/child regardless of whether the child lives in a wealthy area or not.

Malcolm wrote:

This is what the public school system is supposed to ensure. Charter schools undermine this. Further, fundamentalists are testing the limits of the separation of church and state by getting funding for what are basically parochial schools, funded with taxpayer money.

shaunc said:

If the parents of the children in the wealthier private schools pay more to get a better standard of education why is it anyone else's concern how they spend their money.

Malcolm wrote:

If they want to send their kids to a real private school, awesome. But they still have to pay taxes to support the public education system, just as I do, someone with no children at all.

Author: Malcolm

Date: Friday, January 31st, 2020 at 3:47 AM

Title: Re: Youth will have its Day

Content:

Queequeg said:

What her policy is about is: people should be able to get vouchers for public money that they can use toward private school education. Its worse than charter schools. Its straight up theft of public funds.

Malcolm wrote:

Yes. This is terrible, it is illegal, more than that, it is unconstitutional in so far as it violates the establishment clause.

Author: Malcolm

Date: Friday, January 31st, 2020 at 3:50 AM

Title: Re: Youth will have its Day

Content:

Nicholas Weeks said:

The rich have and will always have, material benefits that the poor do not.

Malcolm wrote:

The rich are rich because they earn their wealth by exploiting the poor, and have for generations benefitted themselves with wealth redistribution policies that take money away from the poor.

Author: Malcolm

Date: Friday, January 31st, 2020 at 3:55 AM

Title: Re: Youth will have its Day

Content:

Dan74 said:

Nicholas, what do you make of this:

Improve Education Opportunities for Our Children and Empower Parents to Make Education Decisions

Our children are the future of our great nation. Young people should be provided every opportunity to succeed regardless of their zip code. Yehudis believes state and local governments should make education policies which allow parents the freedom to choose the best education for their child.

Does this mean that the rich will have great schools and the kids from poor family the proverbial FA, basically entrenching the classes? What about the Land of Opportunity?

Nicholas Weeks said:

The rich have and will always have, material benefits that the poor do not. So her boilerplate means little without details. Whether her policy details are rich with devils or angels remains to be seen by the voters in this very liberal district.

Johnny Dangerous said:

Lots of liberals gush over Charter schools, usually in accordance with their income, and whether or not their kids might materially benefit from subsidized private school. It tends to be actual community and educational organizations that are their real opposition, as moneyed mainstream Liberals have been fine with selling off the commons at least since Clinton was president.

Malcolm wrote:

As I said, we need a real labor movement in this country.

Not surprisingly, Bernie is garnering one union endorsement after another; meanwhile, Biden is telling Latinx people to vote for Trump if they question Biden on Obama-era deportation policies. The Democrats are so stupid.

Author: Malcolm

Date: Friday, January 31st, 2020 at 4:03 AM

Title: Re: Youth will have its Day

Content:

Nicholas Weeks said:

The rich have and will always have, material benefits that the poor do not.

Malcolm wrote:

The rich are rich because they earn their wealth by exploiting the poor, and have for generations benefitted themselves with wealth redistribution policies that take money away from the poor.

Nicholas Weeks said:

Yep, when politics strike the mind, buddhadharma fades away.

Buddha taught that generosity will result in a future lifetime of being rich. The converse of stinginess results in material poverty.

Malcolm wrote:

Well, most people aren't Buddhists, and so will really not see your point at all.

And some of us understand that since much of the gains that rich people have are ill-gotten, it is not unethical to tax them appropriately so they cease being a burden on the rest of us. Right now, the wealthy are placing a huge burden on the rest of us because they do not pay their fair share.

Author: Malcolm

Date: Friday, January 31st, 2020 at 4:28 AM

Title: Re: Youth will have its Day

Content:

Queequeg said:

Regarding Rockland and the issues between the hasidic and minority communities:

<http://nymag.com/news/features/east-ramapo-hasidim-2013-4/>

Malcolm wrote:

You know, if there were Muslims studying Madrasas in Newburgh the way Hasids study in Yeshivas, people would be freaking out.

Author: Malcolm

Date: Friday, January 31st, 2020 at 4:35 AM

Title: Re: Youth will have its Day

Content:

Queequeg said:

Oh, people are freaking out about the Hasids.

<https://nypost.com/2019/12/29/multiple-people-stabbed-in-attack-at-rockland-county-synagogue/>

Malcolm wrote:

Well, not sure that is what I had in mind by freaking out.

Author: Malcolm

Date: Friday, January 31st, 2020 at 4:47 AM

Title: Re: Youth will have its Day

Content:

Queequeg said:

Oh, people are freaking out about the Hasids.

<https://nypost.com/2019/12/29/multiple-people-stabbed-in-attack-at-rockland-county-synagogue/>

Malcolm wrote:

Well, not sure that is what I had in mind by freaking out.

Queequeg said:

That was a spasm out of the gestalt. Antisemitism is heating up.

Another one:

<https://www.nytimes.com/2019/12/15/nyregion/jersey-city-shooting-terrorism.html>

Malcolm wrote:

The Black Israelite thing is just bizarre.

Author: Malcolm

Date: Friday, January 31st, 2020 at 4:47 AM

Title: Re: Youth will have its Day

Content:

Nicholas Weeks said:

The question is not 'most people' but those on this Mahayana forum. Do you and they accept Buddha's teaching on generosity's karma fruit?

Malcolm wrote:

Yes, but it is not sufficient. This idea of karma, as you present it, is very Hinduistic in its passivity. "You poor? Too bad, suck it up, its your karma, bitch."

That is not what the Buddha intended. The Buddha instructed the wealthy to practice

generosity. To whom were they supposed to be generous? Why, to the poor, of course.

When the ultra wealthy are not generous, through tax evasion, corporate subsidies, parking money in passive investments which take money out the economy, engineering tax cuts for themselves, etc., all of this is stinginess by definition. It may result in birth in lower realms, or a poor human being, but the fact is that there are far more poor people than wealthy people, and if wealthy people do not do their part, like they did from 1935-1980, by paying higher marginal tax rates, and so on, as they say on the street, "shit is going to get real."

Author: Malcolm

Date: Friday, January 31st, 2020 at 5:05 AM

Title: Re: Youth will have its Day

Content:

Dan74 said:

Right. So do you find it just and right that the children born into poor families do not get anywhere near the opportunities of the kids born into rich families?

Malcolm wrote:

Karma, dude. Cant do anything about it, nor should we, according to Nick's conservative ideals. It is just the way it is, regardless of poor little tommy only being able find food in the public school that is about to be shut down because all the white people in his mixed-income county have withdrawn their kids from public schools and placed them in publicly-funded, religious charter schools.

Author: Malcolm

Date: Friday, January 31st, 2020 at 5:09 AM

Title: Re: Youth will have its Day

Content:

Malcolm wrote:

What the Buddha taught, in Mahāyāna, was exchanging oneself with others:

"May all the lack of merit and suffering of all sentient beings ripen on me.
May all of my merit and happiness ripen on sentient beings."

The problem is, this does not fit well with conservative ideology.

Author: Malcolm

Date: Friday, January 31st, 2020 at 5:16 AM

Title: Re: Narak Kong Shak Questions

Content:

fckw said:

Interesting stuff. Question: how would one practice for someone else in this context?

Malcolm wrote:

There are elaborate rites called "Changchog" for this purpose. They basically involve summoning the consciousness of the deceased, and performing what basically amounts to an empowerment for the deceased. There are other rites, more or less the same called shinpo jedzin, "leading the deceased."

Author: Malcolm

Date: Friday, January 31st, 2020 at 11:37 PM

Title: Re: Youth will have its Day

Content:

Nicholas Weeks said:

The point was that rich people cannot be, karmically speaking, void of all merit because they are rich now.

Malcolm wrote:

Well, yes they can. Birth in a higher realm exhausts the merit that put them there.

Nicholas Weeks said:

Nor can materially poor people be founts of every kind of merit, because they are poor now.

Malcolm wrote:

Material wealth is not an indication of merit. For example, the poorest Dharma person has infinitely more merit than the wealthiest Christian. Nevertheless, we should still tax the wealthy to provide healthcare for the poor, especially in a country where three people alone hold as much wealth as the half the entire population.

Nicholas Weeks said:

Therefore I was hoping for more equanimity toward classes, instead of using strictly material criteria. Why more equanimity toward the rich & poor?

Malcolm wrote:

There are not that many rich people to "soak," only about 400 people or so.

Nicholas Weeks said:

Because if we ignore karmic causes, we tend toward despising the rich & pitying the poor.

Malcolm wrote:

But we are supposed to pity those who are less fortunate, and we ought to provide

them with assistance. It creates jobs, actually.

Nicholas Weeks said:

Which, in turn, leads to ineffectual socialistic "remedies".

Malcolm wrote:

Well, basically, it all depends on whether you want socialism for the 1%, which is what we have now; or socialism for the other 99%, which is how it should be.

Nicholas Weeks said:

Soak & punish the rich and pour monies toward the poor. Will those attitudes & policies end the two classes, no.

Malcolm wrote:

Well, yes, they will. They will make it impractical to store money in passive investments that remove money from the economy. And if we do not reverse the redistribution of wealth from the poor to the ultra rich, then the ultra rich are going to have to hire private armies to protect themselves against the justifiably outraged working class, like they did in the gilded age.

Nicholas Weeks said:

So of course we help those poor with money and encourage the rich to be generous.

Malcolm wrote:

That money has to come from taxes. The wealthy have far more than they need.

Capisci?

Author: Malcolm

Date: Friday, January 31st, 2020 at 11:42 PM

Title: Re: Why is Buddhism so elitist and cliquey?

Content:

Shiva said:

Indeed there is just one vehicle in Nichiren Buddhism. The Buddha Vehicle; equivalent to the Tibetan Dzogchen.

Malcolm wrote:

All Tibetan Buddhist schools are ekayāna schools. It is standard Indian Mahāyāna. The discussion of three vehicles is from the point of view of bodhicitta of the aspirant-- the very real fact that there are people who prefer to become arhats, and eschew, for various reasons, entering the bodhisattva path with Mahāyāna bodhicitta. They prefer the inferior bodhicitta of śrāvakas and pratyekabuddhas for this and that reason.

Author: Malcolm

Date: Saturday, February 1st, 2020 at 12:59 AM

Title: Re: Youth will have its Day

Content:

Malcolm wrote:

Material wealth is not an indication of merit. For example, the poorest Dharma person has infinitely more merit than the wealthiest Christian.

Queequeg said:

Infinites of infinites... Being born human itself is the culmination of profound, infinite merit. Then the distinctions in merit between humans is of a more refined infinity, no? We can talk about infinite numbers, and we can talk about the infinite divisions between 1 and 2.

Malcolm wrote:

A precious human birth is defined by meeting the Dharma. Didn't meet the Dharma? Then you are just a bubble in the pot—you are inevitably going to lower realms, it is only a matter of time.

Queequeg said:

Nevertheless, we should still tax the wealthy to provide healthcare for the poor, especially in a country where three people alone hold as much wealth as the half the entire population.

Doing so will ensure that more people can have the leisure requisite for Dharma practice. Whether they take advantage, that's a different story, but reducing desperation can only tend to the good.

Malcolm wrote:

Indeed.

Queequeg said:

Which, in turn, leads to ineffectual socialistic "remedies".

Well, basically, it all depends on whether you want socialism for the 1%, which is what we have now; or socialism for the other 99%, which is how it should be.

People need to grok - a lot of the wealth we are talking about is not accumulated through 'good, honest work' but rather rigging the rules so that money funnels into certain pockets no matter what the person those pockets are attached to does. What I'm about, and I believe Malcolm would concur, is altering the rules so that money doesn't just funnel into a few pockets, but rather flows more freely through the entire social community. In a sense, all I'm advocating for is to fix the rules so that the trickle down actually trickles down.

Malcolm wrote:

The only way to ensure this is through taxation of the super wealthy. After all, when we built all these beautiful roads and bridges, the marginal tax rate was more than 70% of income over 1 million (in 1935). Everyone needs to pay taxes, the rich must pay more. The argument you sometimes see that well, 50% of the country pays no income taxes to the feds ignores the high taxes levied against poor people in the form of sales taxes, fuel taxes, etc., which impact poor people enormously, but do not impact the wealthy at all. Then there is corporate malfeasance. As I pointed out elsewhere, we subsidize the fossil fuel industry in this country so much the money is in excess of the budget of the Pentagon, costing every American family nearly 8k a year.

Queequeg said:

Soak & punish the rich and pour monies toward the poor. Will those attitudes & policies end the two classes, no.

Well, yes, they will. They will make it impractical to store money in passive investments that remove money from the economy. And if we do not reverse the redistribution of wealth from the poor to the ultra rich, then the ultra rich are going to have to hire private armies to protect themselves against the justifiably outraged working class, like they did in the gilded age.

The way my father explained the New Deal's success to me, and which I believe was the way the New Deal used to be explained in grade school history was that the money was sitting on shelves and so FDR just put the money into circulation.

Malcolm wrote:

Yes, he did this with the 1935 with the Wealth Tax, and the modern tax system with earnings taxes being withheld started in 1942 with the Victory Tax. The Wealth tax is the engine that fueled the New Deal.

Queequeg said:

To analogize to the human body... if all your blood is pooled in your feet, that's really unhealthy. If you have a good circulatory system, everything is going to be a whole lot better.

Malcolm wrote:

Indeed.

Author: Malcolm

Date: Saturday, February 1st, 2020 at 1:01 AM

Title: Re: Why is Buddhism so elitist and cliquey?

Content:

Queequeg said:

Here is the thing I've observed about Ekayana schools: they maintain that there is a

direct path that can be traversed now and that awakening is imminent at all times. Everything else, any path that is not the direct path, is dawdling about, wasting time, wasting opportunity.

Malcolm wrote:

Well, this basically amounts to saying that if you have jaundice and you want to stop seeing everything white as yellow, you just need to cure the jaundice. [sudden path logic]

But curing jaundice takes time, and different patients need different treatment protocols. [gradual path logic]

Saying jaundice is perfect and nothing needs to be done about it is nihilist logic.

Author: Malcolm

Date: Saturday, February 1st, 2020 at 1:34 AM

Title: Re: Youth will have its Day

Content:

PeterC said:

They [The Democrats] need to become the party of the working man again.

Malcolm wrote:

Or, we need a new labor movement in this country, to do what the Democrats seem unable to do [and the Democrats have become increasingly less effective in politics since and probably because of the Clinton presidency].

Author: Malcolm

Date: Saturday, February 1st, 2020 at 1:45 AM

Title: Re: Why is Buddhism so elitist and cliquey?

Content:

Queequeg said:

I'm not sure if that description of Sudden Path lines up with what I understand it to be. Sudden Path would be taking a carefully prepared tincture and being instantly cured.

Malcolm wrote:

Carefully preparing a tincture takes a lot of time...just saying. Meanwhile, the patient is still sick.

Author: Malcolm

Date: Saturday, February 1st, 2020 at 1:46 AM

Title: Re: Why is Buddhism so elitist and cliquey?

Content:

tkp67 said:

The diamoku represents the LS including the buddha of the ten directions past present and future. What means is not present in this scenario?

Malcolm wrote:

I don't think you really want me to answer this one.

Author: Malcolm

Date: Saturday, February 1st, 2020 at 2:11 AM

Title: Re: Youth will have its Day

Content:

Dan74 said:

Equanimity is always best, as you say. The danger is to confuse it with acquiescence. If I get sick, it's great if I can be equanimous about my sickness but do what is necessary all the same. If I see that my community is sick, the same. Does one see the massive inequality of opportunity as health or as sickness is then the question.

Malcolm wrote:

It is pretty obvious that inequality in any biosystem leads to the collapse of that system as a whole. It is also pretty obvious that the inequalities in European society led to the rise of various types of socialism in Europe in the 19th century. It is equally obvious that inequalities in America led to a brief flourishing of socialism in the US, which was stunted by the Red scare of the early 50's; revitalized by Johnson, and then quashed by the GOP from Reagan onward.

Dan74 said:

As for what remedies work, 'socialist' remedies like providing quality schooling for all do indeed make the classes less fixed and give people a reasonable starting chance to achieve their potential. Look at a lot of European countries and how they've eroded the deeply ingrained class system in the last 50 years, for example.

Malcolm wrote:

For example, in 1960, apart from fees, all colleges and universities in California were free. However, in 1966, Regan began to gut this program, and 1976, free college was no more in the state of California.

Author: Malcolm

Date: Saturday, February 1st, 2020 at 2:13 AM

Title: Re: Why is Buddhism so elitist and cliquey?

Content:

tkp67 said:

The diamoku represents the LS including the buddha of the ten directions past present and future. What means is not present in this scenario?

Malcolm wrote:

I don't think you really want me to answer this one.

tkp67 said:

All words are sufficient teachers as are all products of the mind, so please be my guest.

Malcolm wrote:

The list is too long.

Author: Malcolm

Date: Saturday, February 1st, 2020 at 2:53 AM

Title: Re: Why is Buddhism so elitist and cliquey?

Content:

Queequeg said:

I will now leave this beneficial medicine here. You should take it. Do not worry about not recovering.

-Life Span of the Thus Come One Chapter

Anyways, the point is

Malcolm wrote:

that kids will be kids.

Author: Malcolm

Date: Saturday, February 1st, 2020 at 3:57 AM

Title: Re: Rigpa and Alayavijnana

Content:

Queequeg said:

Are these the same thing?

If so,

Are there distinctions in the way alaya is described in Yogacara and rigpa in Dzogchen?

If this has been discussed here already, reference would be appreciated.

Malcolm wrote:

No, definitely not.

The all-basis consciousness is a product of ma rig pa, ignorance, the opposite of rig pa, knowledge.

In yogacāra, after the seeds of the all-basis consciousness is exhausted, it vanishes, along with the afflicted consciousness. It itself transforms into gnosis.

This process is not accepted in Dzogchen. Gnosis, or pristine consciousness, is present as the basis, and the basis is has the nature of the three kāyas. In Dzogchen, the three

kāyas are not newly produced, but are always present in the form of potential.

Author: Malcolm

Date: Saturday, February 1st, 2020 at 4:03 AM

Title: Re: Rigpa and Alayavijnana

Content:

AJP said:

I don't think they're the same but I'm not an academic. Once contains seeds of karma as a storehouse, whereas the other is beyond that which is the same for everyone.

Malcolm wrote:

Rig pa is the same for everyone? Where did you hear that?

Author: Malcolm

Date: Saturday, February 1st, 2020 at 10:12 PM

Title: Re: Trump Impeachment

Content:

justsit said:

OK, thanks all who replied to my question, your explanations are quite clear.

So, bottom line now is that there are 51 Senators who, for legal or electoral or other reasons, agree that Trump gets a walk? He gets a wrist slap and an asterisk in the history books for being impeached, and back to business as usual?

When Trump was elected, many of my friends were panicked. I tried to reassure them, "As long as we maintain rule of law, we're fine." Apparently I was too optimistic.

ETA Why does a simple majority suffice for a matter of this import? Other serious issues such as amending the Constitution have stiffer requirements - "...an amendment may be proposed either by the Congress with a two-thirds majority vote in both the House of Representatives and the Senate or by a constitutional convention called for by two-thirds of the State legislatures." (National Archives)

Malcolm wrote:

Removing a president requires two thirds of the senate to vote for removal. Seating witnesses in an impeachment trial is a simple majority vote under present rules.

Author: Malcolm

Date: Saturday, February 1st, 2020 at 10:14 PM

Title: Re: Rigpa and Alayavijnana

Content:

Johnny Dangerous said:

I have never really understood this distinction. Under the above model, how is the purified alaya - mentioned in the Lankavatara for instance, different from Rigpa?

Malcolm wrote:

In Dzogchen, the ālaya is discarded, not purified.

Author: Malcolm

Date: Saturday, February 1st, 2020 at 11:04 PM

Title: Re: Trump Impeachment

Content:

Dan74 said:

Not only that, but the fact that they are undisputed is also undisputed. As is this fact.

Malcolm wrote:

Which merely proves that Trump's lawyers are bad at their jobs [but we knew this already], and that GOP has no interest in anything other than raw power. As Jefferson said:

"Some are whigs, liberals, democrats, call them what you please. Others are tories, serviles, aristocrats, &c. The latter fear the people, and wish to transfer all power to the higher classes of society; the former consider the people as the safest depository of power in the last resort; they cherish them therefore, and wish to leave in them all the powers to the exercise of which they are competent."

Jefferson to William Short, January 8, 1825, in Ford, XII:335.

The Republican Party is just the Tory Party now. We chased them out of America once (to Canada), and we will do it again. America does not want, nor does it need, an imperial presidency.

Author: Malcolm

Date: Sunday, February 2nd, 2020 at 12:11 AM

Title: Re: Trump Impeachment

Content:

Dan74 said:

In fairness, I think this is largely true of both sides of politics. They are either knowingly corrupt or gradually learn to equate their ideology with truth, their talking points with facts and their self-interest with national interest. And above all, they appear to lose a capacity for critical self-examination and a sense of shame.

Malcolm wrote:

Umm, this trend in American politics really started with Newt Gingrich's "Contract with America" in the 1990's, during the Clinton Administration. It got reinforced by an entirely obstructionist congress during the last six years of the Obama administration, largely

because we forgot that White Americans older than 40 are racist as f(*k, and they vote on their prejudice, more than anything else.

Anyway, the new world order is what it is for now, and we simply have to bear it, and hope enough Americans get off their asses and vote this guy out.

Author: Malcolm

Date: Sunday, February 2nd, 2020 at 2:03 AM

Title: Re: Rigpa and Alayavijnana

Content:

Misty said:

"In Dzogchen, the ālaya is discarded, not purified."

Is this called "Togal"?

Malcolm wrote:

No, this is at the level of the ultimate result, whether practicing either trekcho or thogal.

Author: Malcolm

Date: Sunday, February 2nd, 2020 at 2:06 AM

Title: 本仏 / Adibuddha

Content:

Caoimhghín said:

Ādibuddha

Malcolm wrote:

This term is strictly found in Vajrayāna literature. I am not really sure it is appropriate to use it outside of this. Some people have the idea that it refers to a person. It does not. It refers to reality, the realization of which causes buddhahood.

Author: Malcolm

Date: Sunday, February 2nd, 2020 at 3:27 AM

Title: Re: Rigpa and Alayavijnana

Content:

TrimePema said:

If i understand correctly, alaya is not a thing it is a term that denotes a collection of functions of ignorance. the ignorance ceases to operate in the Dzogchen level of the ultimate result and only the four kayas remain. This can be the result of either trekcho or thogal.

Malcolm wrote:

The all-basis, (kun gzhi, ālaya), is just ignorance; it is the Dzogchen term for what in other systems is called "the knowledge obscuration." This is why in the text called Stainless Space in the Lama Yang Tig, the mind, aka all-basis, is called "an obscuration

to be abandoned."

It is distinct from the basis (gzhi, sthāna), which is never contaminated by ignorance.

Author: Malcolm

Date: Sunday, February 2nd, 2020 at 3:30 AM

Title: Re: Bernie 2020

Content:

Nicholas Weeks said:

What to do about Bloomberg? Michael Moore does not like the DNC working with him:

Malcolm wrote:

Any one blue will do, even another billionaire, who at least, unlike our fearless leader, has experience running governments, not just trying to cheat them.

Author: Malcolm

Date: Sunday, February 2nd, 2020 at 3:31 AM

Title: Re: Coarse language

Content:

Malcolm wrote:

Oh, I enjoy swearing, swearing is fun. Four letter words are immensely flexible and can convey a whole range of sentiment, positive to negative, other words simply cannot match.

F*%\$ yeah!

Author: Malcolm

Date: Sunday, February 2nd, 2020 at 3:42 AM

Title: Re: Trump Impeachment

Content:

Malcolm wrote:

It got reinforced by an entirely obstructionist congress during the last six years of the Obama administration, largely because we forgot that White Americans older than 40 are racist as f(*k, and they vote on their prejudice, more than anything else.

Virgo said:

Yes, it's f'ng disgusting. My generation was the first to the actually accept all people (blacks, latinos, asians, etc) as equals... at least where I am from.

Virgo

justsit said:

Sorry, I don't want to derail the impeachment conversation, but your statement is blatant BS, at least where I'm from.

Who do you think ruled in favor of desegregating public schools in 1954 (hint: the Supreme Court consisting of 9 old white men ruling on Brown vs. Board of Education). Who do you think helped get the Civil Rights Act passed in 1964? Who do you think marched at Selma and other sites, probably before you were born? Who made sure the schools in Little Rock were desegregated by federalizing the Arkansas National Guard over the orders of the Governor? Does no one know any history??

Yes, some, maybe many or even most in some places, over 40 white people are racist, but not all. Not by a long shot.

Malcolm wrote:

Uh huh, and who do you think is trying to roll it all back? Certainly isn't Gen Xrs and millenials.

And be honest, the vast majority of people in the civil rights movement were, well, black. And even the men who passed those laws were, mostly racist as f(*k, including Johnson, etc. It is to their credit however that they overcame their prejudice and did the right thing. But honestly, a lot of it was just politics and vote garnering, etc.

Author: Malcolm

Date: Sunday, February 2nd, 2020 at 3:44 AM

Title: Re: Trump Impeachment

Content:

justsit said:

Yes, some, maybe many or even most in some places, over 40 white people are racist, but not all. Not by a long shot.

Malcolm wrote:

Nope, but I know old white guys who were avid civil rights protestors in the 60's, who are pretty racist, even if they do not see it in themselves.

Author: Malcolm

Date: Sunday, February 2nd, 2020 at 5:11 AM

Title: Re: Soul vs Consciousness?

Content:

smcj said:

A "soul" is an inert (unchanging) discernible object.

Consciousness is not limited by such an inert object.

Malcolm wrote:

Well, actually, the Catholics define the soul as one's consciousness. Likewise, the

Hindus, and some Buddhists around here, define consciousness as the atman (soul).

Author: Malcolm

Date: Sunday, February 2nd, 2020 at 9:46 AM

Title: Re: Soul vs Consciousness?

Content:

Malcolm wrote:

Look, Hindus define the atman as consciousness; Catholics define the soul as one's individual consciousness. The Hindus define jiva as one's personal consciousness—therefore soul = atman.

Wayfarer said:

The term 'soul' is not the equivalent of the Vedantic term 'ātman' which was rejected by the Buddha. The view of those who believe in the idea of a 'permanent self' is frequently expressed in terms such as this example from the Brahmajāla Sutta:

The self and the world are eternal, barren, steadfast as a mountain peak, set firmly as a post. And though these beings rush around, circulate, pass away and re-arise, but this remains eternally. (DN1.1.32)

The Alagaddūpama Sutta likewise criticizes those who think:

'This is the self, this is the world; after death I shall be permanent, everlasting, not subject to change; I shall endure as long as eternity' - this too he [i.e. 'the eternalist'] regards thus: 'This is mine, this I am, this is my self'

Here, 'this' is that which 'the eternalist' believes is something durable, within which 'beings rush around, circulate and re-arise'. This arises from the Vedic teaching of sat as 'what really exists' - something which is to be distinguished from asat, that which is illusory or unreal. Hence in this formulation, sat is what is 'eternal, unchangeable, set firmly as a post', and distinguishable from samsara or maya. Sat is conceived as 'the essence of things', both in general terms as Brahman and particular beings as ātman.

The Buddha neither denies nor affirms that there is a self (See <https://www.accesstoinsight.org/tipitaka/sn/sn44/sn44.010.than.html>) but says that 'everything arises as a result of dependent origination'. So the conception of an eternally-existent self which is apart from dependent origination is what is rejected. The Buddha's teaching is much more subtle than that.

However, I agree that the frequent expression 'the Buddha teaches there is no soul' is not quite correct either, insofar as this can be interpreted as materialism, i.e. that beings are simply subject to physical laws and there are no further consequences of karma beyond this temporal existence. That is the usual meaning of 'having no soul'.

But neither does the Buddha teach there is a soul. Really the word 'soul' is a term from Western cultural discourse and doesn't have an exact equivalent in the Buddhist

lexicon, so it's mapped against ātman and then criticized on those grounds, but that is not quite correct.

Author: Malcolm

Date: Sunday, February 2nd, 2020 at 8:43 PM

Title: Re: Soul vs Consciousness?

Content:

Unknown said:

For surely there is something which in its turn "appropriates" the passing thought itself and the entire stream of past and future thoughts as well, viz. the self-conscious, self-asserting "I" the substantial ultimate of our mental life. To be in this sense "monarch of all it surveys" in introspective observation and reflective self-consciousness, to appropriate without itself being appropriated by anything else, to be the genuine owner of a certain limited section of reality (the stream of consciousness), this is to be a free and sovereign (though finite) personality, a self-conscious, spiritual substance in the language of Catholic metaphysics.

Malcolm wrote:

<http://www.newadvent.org/utility/search.htm?safe=active&cx=000299817191393086628%3Aifmbh1r-8x0&q=Soul&sa=Search&cof=FORID%3A9>

Author: Malcolm

Date: Sunday, February 2nd, 2020 at 8:51 PM

Title: Re: Trump Impeachment

Content:

justsit said:

From where I sit, there are plenty of Gen-Xers and Millennials flying Confederate flags on their Dodge Ram pick-em ups plastered with Trump stickers.

Every age group, every city, every neighborhood has racists; no generation, no location is homogenous. I find the recent posts very sad and disappointing, that the sacrifices of the Civil Rights movement members of the 60's, black and white, who gave their lives for the cause, are brushed off with such callous disregard.

Malcolm wrote:

We didn't brush them off. We simply recognize that despite the benefits to our society such social change brought, there has been a persistent, muted resentment among older whites about civil rights and feminism, fanned by Fox News and conservative publications, unleashed into full view when Obama was elected, followed by the trashing of Clinton, and the technical win the electoral college gave Trump.

Author: Malcolm

Date: Sunday, February 2nd, 2020 at 8:58 PM

Title: 本仏 / Adibuddha

Content:
Caoimhghín said:
Ādi is "root," is it not?

If "Ādi" isn't "Root," then the Sanskritized form should be "Mūlabuddha." Sanskritizing Chinese terms is a common practice in English language Dharma, because pinyin is so unwieldy. Maybe it shouldn't be a practice, who am I to say?

Malcolm wrote:
Adi means "first".

Author: Malcolm
Date: Sunday, February 2nd, 2020 at 10:47 PM
Title: Re: Soul vs Consciousness?

Content:
smcj said:
...to appropriate without itself being appropriated by anything else, to be the genuine owner of a certain limited section of reality (the stream of consciousness), this is to be a free and sovereign (though finite) personality, a self-conscious, spiritual substance in the language of Catholic metaphysics.
This is what I understand the Shravakayana and subsequent Mahayana doctrines reject as unaware and incorrect assumptions.

"Personality" is the current configuration of karmas that format fundamental energies, a confinement of those energies. It is not the essence of a being. Liberation is a release from than confinement and subsequent spontaneous expression of those energies as Buddha Activity.

Or so it seems to me at this point in time.

Malcolm wrote:
I was simply pointing out how the largest Christian denomination in the world in world defines the word "soul." Their definition lines up perfectly with the atman refuted by the Buddha.

Author: Malcolm
Date: Monday, February 3rd, 2020 at 1:05 AM
Title: 本仏 / Adibuddha

Content:
Caoimhghín said:
Ādi is "root," is it not?

If "Ādi" isn't "Root," then the Sanskritized form should be "Mūlabuddha." Sanskritizing Chinese terms is a common practice in English language Dharma, because pinyin is so unwieldy. Maybe it shouldn't be a practice, who am I to say?

Queequeg said:

本仏

Original Buddha.

本 has a wide array of meanings.

<https://en.wiktionary.org/wiki/%E6%9C%AC>

Root, source, foundation, etc.

Could translate to Adhibuddha, I suppose. But if it causes confusion best to leave it.

Caoimhghín said:

木 is a tree, and 本 is a tree with the roots indicated visually. It seems "root" is one of the principle/older meanings of this term, and other meanings further originate from that.

Honestly, IMO if people want to smuggle God into their Buddhadharma, they won't stop because they lack a term to appropriate. I'm for "Root Buddha" rather than "First" or "Original Buddha" anyways, because rather than being the first in a chronological series, it is more like an underlying root making a stem possible.

And if moderators want to split threads, that's up to them. They certainly don't need participants' permission.

Malcolm wrote:

Adi is translated into Tibetan as "dang po," first. Thus adibuddha is dang po'i sangs rgyas, the first or original buddha. The term makes its first appearance in Mañjuśrī-jñānasattvasya-paramārtha-nāma-saṃgīti (<http://21dzk.l.u-tokyo.ac.jp/SAT2012/T1187.html>), translated into Chinese by Dānapāla, circa 1000 CE. So you can look there and see how the term is translated.

The term has nothing to do with a progenitor of any kind, as I mentioned, in this case it refers to Mañjuśrī who, being without beginning or end, is considered the first buddha.

Author: Malcolm

Date: Monday, February 3rd, 2020 at 1:16 AM

Title: Re: Coarse language

Content:

pemachophel said:

I don't think we can separate the rampant use of profanity and the ills of uncivil discourse we are currently experiencing in the U.S. Profanity is non-virtuous activity and will have its inevitable karma fruit. It may seem like a joke to some, but I don't think it actually is.

I say this with full recognition and disclosure of my own long-standing habit of profane speech.

Malcolm wrote:

There has always been cussing and swearing. I don't think it is worse now than before.

Author: Malcolm

Date: Monday, February 3rd, 2020 at 3:18 AM

Title: 本仏 / Adibuddha

Content:

Malcolm wrote:

The term makes its first appearance in Mañjuśrī-jñānasattvasya-paramārtha-nāma-saṃgīti (<http://21dzk.l.u-tokyo.ac.jp/SAT2012/T1187.html>), translated into Chinese by Dānapāla, circa 1000 CE. So you can look there and see how the term is translated.

Caoimhghín said:

Well, if it's showing up, it certainly isn't as 本佛. The term 本 is only really extensively appearing in context of 根本智/"fundamental wisdom" here.

Malcolm wrote:

As I said, the term is not found in Sūtras.

Author: Malcolm

Date: Monday, February 3rd, 2020 at 3:37 AM

Title: Re: Fourth Reich

Content:

mikenz66 said:

Not to minimise the madness that the Chinese have had to suffer (I know people who were "sent to the fields" during the cultural revolution...). However, this seemed a little strange. The targets of this despotism are primarily religious believers — Falun Gong, Uyghur Muslims, and, most recently, Christians. Millions have been victimized by these vicious pogroms in recent years — and it appears the persecution has just gotten started.

Why is the Chinese government acting so ruthlessly against its major religions?

I guess that's a Christian site, and Buddhist, Daoist, and Confucian ideas don't count, though they do acknowledge the (very new) Falun Gong.

Mike

Malcolm wrote:

Tibetans have been putting up with genocidal Chinese policies for 60 years.

Author: Malcolm

Date: Monday, February 3rd, 2020 at 3:52 AM

Title: Re: Coarse language

Content:

pemachophel said:
Loppon-la,

I also agree there has always been cursing and cussing, but I think there was a definite up-tick in the use of swear-words with the Baby Boomers, especially in the 60s and 70s. Before us, I think so-called gentlemen and gentlewomen (what a concept!) did not swear so openly and constantly. Definitely men tended not to swear in front of women and most "respectable" women simply didn't swear. I just have to think of my grandmothers, aunts, and my mother to know that swearing was not acceptable behavior. I clearly remember getting in serious trouble when my friend and I (12 years old, 1958) were overheard using the word "screw" on the front porch when we thought no one was around. Yeah, definitely, I do think our speech and behavior have coarsened and I do think that is having its karmic repercussions.

Malcolm wrote:

This just reflects your upper middle class background. Working class people have always cussed and sworn. These mores came to the fore only when the new middle class Americans began to ape Victorian mores. Before that, there was a lot of cussing and swearing.

Also, I just want to point out that the large majority of our more offensive swear words are normal Anglo-Saxon words that were in regular use in common language prior the Norman invasion, and only became deprecated due to systematic oppression of Anglo-Saxon language by the Normans. So, also, we can understand swearing as a social revolt against our "betters."

For your consideration:

https://www.amazon.com/Holy-Sh-Brief-History-Swearing/dp/019049168X/ref=pd_sbs_14_t_0/132-3067801-8163269?_encoding=UTF8&pd_rd_i=019049168X&pd_rd_r=174a15b3-791a-4b81-8b69-8cb50c145918&pd_rd_w=4pJnC&pd_rd_wg=gNF5G&pf_rd_p=5cfcfe89-300f-47d2-b1ad-a4e27203a02a&pf_rd_r=99RDZH37T26GHSSGWSZ2&psc=1&refRID=99RDZH37T26GHSSGWSZ2

<https://www.amazon.com/Swearing-History-Language-Profanity-English/dp/0140267077>

Author: Malcolm

Date: Monday, February 3rd, 2020 at 4:03 AM

Title: Re: Coarse language

Content:

pemachophel said:

I talked to my wife on our lunchtime walk and she agreed with me that the incidence of profanity, cursing, swearing, whatever you want to call it markedly escalated with us

Boomers.

Malcolm wrote:

Yeah, I guess I don't agree. My experience is different than yours. My grandmother on my dad's side, and my grandfather on my mom's side, were both champion swearers.

Remember, "god damn" used to be a very heavy swear word, as was "Jesus Christ!" Tibetans swear by saying "dKon mchog gsum!", but they also have more colorful words.

And the 16th Karmapa swore all the time, being a Khampa.

Author: Malcolm

Date: Monday, February 3rd, 2020 at 4:19 AM

Title: Re: Coarse language

Content:

tkp67 said:

My grandparent's generation did not curse at all. It was seen as a gravely offensive behavior.

Malcolm wrote:

You mean no one cursed at all in their generation? Well, the evidence firmly stands against this idea.

Author: Malcolm

Date: Monday, February 3rd, 2020 at 5:16 AM

Title: Re: Coarse language

Content:

tkp67 said:

They where an upright generation, at least the ones I was exposed to.

Malcolm wrote:

And a lot of them swore like sailors and truck drivers.

Author: Malcolm

Date: Monday, February 3rd, 2020 at 6:49 AM

Title: 本仏 / Adibuddha

Content:

Caoimhghín said:

Ādibuddha doesn't show up in sūtras. 本佛, on the other hand, I'm still looking at. See above post.

Supposedly we have 本初佛 "original first buddha" in

Avalokiteśvaraguṇakāraṇḍavyūhasūtra (佛說大乘莊嚴寶王經 T1050) from around the same time period as Mañjuśrī-jñānasattvasya-paramārtha-nāma-saṃgīti, which is identified with the Chinese text 佛說最勝妙吉祥根本智最上祕密一切名義三摩地分 T1187. T1187 doesn't have anything resembling 本佛 at all. I'm checking through T1050. If this isn't a new thread by then, I'll just start a new one.

Malcolm wrote:

Well, there is nothing like that in Tibetan version, there are references to buddhas of the past, but that is it.

Author: Malcolm

Date: Monday, February 3rd, 2020 at 7:28 AM

Title: Re: Fourth Reich

Content:

mikenz66 said:

...I guess that's a Christian site, and Buddhist, Daoist, and Confucian ideas don't count, though they do acknowledge the (very new) Falun Gong.

Mike

Kim O'Hara said:

It's not explicitly Christian but that may only be because they feel no need to mention it ... <https://spectator.org/about/...>Published remarkably without regard to gender, lifestyle, race, color, creed, physical handicap, or national origin.

The American Spectator Foundation educates the public on new ideas, concepts, and policies that favor traditional American values, such as economic freedom, individual liberty, self-sufficiency, and limited government. ...

Kim

Malcolm wrote:

Quite inferior writing and editing there.

Author: Malcolm

Date: Monday, February 3rd, 2020 at 1:38 PM

Title: Re: Coarse language

Content:

tkp67 said:

My grandparent's generation did not curse at all. It was seen as a gravely offensive behavior.

Malcolm wrote:

You mean no one cursed at all in their generation? Well, the evidence firmly stands

against this idea.

Johnny Dangerous said:

The people with the biggest pottymouths I've known (and I have a bit of one myself) have all been over 80 years old.

Malcolm wrote:

This shows a positive correlation between use of profanity and longevity. People who swear more are happier and less stressed.

Author: Malcolm

Date: Tuesday, February 4th, 2020 at 12:05 AM

Title: Re: 本仏 / Adibuddha

Content:

Caoimhghín said:

I've looked at a few Tibetan Ādibuddha sources, and the chief practice to do with that seems to be a devayoga practice where you become the Ādibuddha, an endless gateway to prelest and vainglory if one is not prepared, so I see why they don't want just anyone running off to do these practices in their bedrooms. Transforming into a misconceived God-equivalent strikes me as a lightening rod for delusions of grandeur and mental illness, so it's good to keep these things under wraps sometimes.

Malcolm wrote:

You are referring to Kālacakra? You don't become the ādibuddha. You are trying to realize your own nature which is called "ādibuddha" euphemistically. One adopts a deity form to eliminate ordinary concepts. It is not at all what you imagine here. [/quote]

Caoimhghín said:

I haven't read the part to do with the creation of the world yet, but apparently the Sanskrit term used is ādideva, not ādibuddha. In light of that, check how incomplete and a bit deceptive this dictionary entry is:

Malcolm wrote:

The term ādideva occurs, which is translated into Tibetan as "thog mar...lha," where adi is taken as a modifier of the whole phrase, creator and prime mover. But this is part of a refutation:

The Bhagavat said, "Āditya and Candra came from his eyes, Maheśvara came from his forehead, Brahmā came from his shoulders, Nārāyaṇa came from his heart, Devī Sarasvatī came from his canines, Vāyu came from his mouth, Dharaṇī came from his feet, and Varuṇa came from his stomach.

"When those deities had come from Avalokiteśvara's body, that bhagavat told the deity

Maheśvara, 'Maheśvara, in the kaliyuga, when beings have bad natures, you will be declared to be the primal deity (ādideva) who is the creator, the maker. All those beings will be excluded from the path to enlightenment.
<https://read.84000.co/translation/toh116.html>

Caoimhghín said:

yadaite devā jātā āryāvalokiteśvarasya kāyāt, athāryāvalokiteśvaro bodhisattvo mahāsattvo maheśvaraṃ devaputrametadavocat-bhaviṣyasi tvaṃ maheśvaraḥ kaliyuge pratipanne | kaṣṭasattvadhātusamutpanna ādideva ākhyāyase sraṣṭāraṃ kartāraṃ, te sarvasattvā bodhimārgaṇa viprahīṇā bhaviṣyanti, ya īdṛśapṛthagjaneṣu sattveṣu sāmkaṭhyaṃ kurvanti

Malcolm wrote:

<http://www.dsbcproject.org/canon-text/content/42/387>

Author: Malcolm

Date: Tuesday, February 4th, 2020 at 12:14 AM

Title: Re: Impeachment Amendment

Content:

Nicholas Weeks said:

If President Trump is reelected...

Malcolm wrote:

Big if.

Author: Malcolm

Date: Tuesday, February 4th, 2020 at 1:06 AM

Title: Re: 本仏 / Adibuddha

Content:

Caoimhghín said:

especially if one conceived of the ādibuddha wrongly in the first place before endeavouring towards autodidact devayoga.

Malcolm wrote:

Without receiving the empowerment, one cannot practice any deity yoga at all.

Deities are just expressions of Abdhidharma concepts, in general. For example, the celestial mansion is understood to represent the thirty-seven bodhipakṣadharmas and so on. The purpose of deity yoga, the creation stage, is to counteract the ordinary concept of "I," "I am Malcolm," for example, with a transcendent concept of oneself, "I am Mañjuśrī." And then you have a completion stage, to break attachment to even that sense of identity, in which nonconceptual samadhis are rapidly generated with a combination of prāṇāyāmas and postural yogas, etc.

The whole point of these is purify the obscurations related to afflictions and obscurations related to knowledge, respectively, that is the creation stage deity yoga is the remedy for affliction; the completion stage is the remedy for knowledge obscurations.

And yes, you need a guru, since you need empowerment, and yes, trying this on one's without guidance is always disastrous. One becomes a rudra.

Author: Malcolm

Date: Tuesday, February 4th, 2020 at 1:12 AM

Title: Re: Coarse language

Content:

Ayu said:

I don't really understand the point in this discussion (as member, not as mod).

There are ten unwholesome deeds defined in Tibetan buddhism as well. Four of them are about speech. One of them is called 'coarse speech'. Defined in sutra and lam rim. So, in buddhist terms, how can violent speech be not an issue? Especially when it doesn't come from an enlightened being but an ordinary person. And how should speech be not affecting? I don't understand. Viewed from my experiences, it makes no sense.

If language had no effect we don't need to use it at all.

Malcolm wrote:

Swearing is not necessarily violent. The term rtsub is much more like abusive speech. While swearing can be abusive, it mostly falls under the heading of idle speech. People read about the karmic consequences of speech acts themselves, and then decide now they wish to speak. Polite speech can be far more injurious than crude speech, in fact.

Author: Malcolm

Date: Tuesday, February 4th, 2020 at 1:31 AM

Title: Re: Soul vs Consciousness?

Content:

PadmaVonSamba said:

How would one argue that the subtle consciousness referred to in Vajrayana, the one experiencing the bardo state and taking rebirth, how would one argue that this isn't just another way of asserting some concept of a soul or atman, some kind of permanent self?

.
. .
.

Malcolm wrote:

Well, because even the subtle consciousness, the mind of clear light in Geluk jargon, is

relative and compounded.

Author: Malcolm

Date: Tuesday, February 4th, 2020 at 1:44 AM

Title: Re: Bernie 2020

Content:

Nemo said:

the deep state

Malcolm wrote:

There is still no "deep state." Just Gvt. employees doing their assigned jobs.

Author: Malcolm

Date: Tuesday, February 4th, 2020 at 3:15 AM

Title: Re: Bernie 2020

Content:

Nemo said:

That there is a deep state is obvious to anyone who has worked there. So you are saying that there is no layer of the security state that transcends the ability of flash in the pan temporary political appointments to reform or even fully understand. That's pretty ignorant. Even someone who watched Yes, Minister has a cursory understanding of the process. How on earth did you come to this conclusion? Does it just feel true?

Malcolm wrote:

This is like calling the police "a deep state" because the police departments are always there, while mayors come and go.

A deep state is a clandestine government which acts independently of political leadership. Despite much hand-wringing on TV shows, conspiracy theorists and "pundits" on Faux News, there is no such thing in the USA.

Calling US government employees, including those in the service, members of "the deep state" is just plain silly.

Author: Malcolm

Date: Tuesday, February 4th, 2020 at 3:17 AM

Title: Re: Bernie 2020

Content:

Nemo said:

This I know from personal experience. I'm not talking out of my ass.

Malcolm wrote:

Said some anonymous guy on the internet. You have as much credibility on this subject as QAnon.

Author: Malcolm

Date: Tuesday, February 4th, 2020 at 3:28 AM

Title: Re: Bernie 2020

Content:

Nemo said:

This I know from personal experience. I'm not talking out of my ass.

Malcolm wrote:

Said some anonymous guy on the internet. You have as much credibility on this subject as QAnon.

Nemo said:

If you had an inkling of how much you don't know on this particular subject you would be embarrassed. Deep state gave me a sweet pension. Captain's pay is not bad.

Malcolm wrote:

Said some anonymous guy on the internet.

Author: Malcolm

Date: Tuesday, February 4th, 2020 at 3:35 AM

Title: Re: Bernie 2020

Content:

Nemo said:

If you had an inkling of how much you don't know on this particular subject you would be embarrassed. Deep state gave me a sweet pension. Captain's pay is not bad.

Malcolm wrote:

Said some anonymous guy on the internet.

Nemo said:

The avatar is an actual picture of me in my work clothes from back in the day.

Malcolm wrote:

Said some anonymous guy on the internet.

The CIA, the NSA, etc., the "17" intelligence services of the US Gvt. are not the deep state. COOP plans are not the deep state.

There is no secret government running things, at least, not in the USA and the EU.

All this business about a deep state is merely unwarranted paranoia.

Unless of course you can prove it...but generally anonymous guys on the internet can't prove anything.

Author: Malcolm

Date: Tuesday, February 4th, 2020 at 4:28 AM

Title: Re: Soul vs Consciousness?

Content:

PadmaVonSamba said:

How would one argue that the subtle consciousness referred to in Vajrayana, the one experiencing the bardo state and taking rebirth, how would one argue that this isn't just another way of asserting some concept of a soul or atman, some kind of permanent self?

smcj said:

What would you call something if it was continuous between lifetimes, but was capable of infinite change?

Malcolm wrote:

A karmic bungee cord.

Author: Malcolm

Date: Tuesday, February 4th, 2020 at 6:49 AM

Title: Re: Bernie 2020

Content:

Malcolm wrote:

Choose the opinion that supports your prejudice here:

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

I go with the guys that say that "deep state" is horse pucky.

Rand Paul bitches about the deep state, but that's cause they won't let that libertarian wingnut anywhere near classified intelligence, and so he cannot get on this committee:

<https://www.intelligence.senate.gov/about/committee-members-116th-congress-2019-2020>

Author: Malcolm

Date: Tuesday, February 4th, 2020 at 8:55 AM

Title: Re: Bernie 2020

Content:

Virgo said:

Nothing any of our whistleblowers have revealed shows that any of our intelligence agencies have gone "rogue" in that way. It simply shows they don't always play fair.

Virgo

Nemo said:

Private kill squads under the direction of one man with no oversight or chain of command.

<https://amp.theatlantic.com/amp/article/57707/>

"This time it's different. We are the good guys now. Not like last time we got caught. Or the time before that."

Malcolm wrote:

That's not the deep state. Since POTUS is the top of the chain of command... you can fault the constitution for allowing the president to have too much power, but that does not turn the executive branch into the "deep state."

Author: Malcolm

Date: Tuesday, February 4th, 2020 at 9:14 AM

Title: Re: Bernie 2020

Content:

Johnny Dangerous said:

Psh, we've had kill squads officially or unofficially for my entire life, ask South America. I am not sure that's the deep state, in fact, sadly that is just business as usual, literally. Whether it's done at the behest of United Fruit or the military.

Malcolm wrote:

Indeed, for example POTUS has sole authority to launch nukes, and could do so on a whim.

Author: Malcolm

Date: Tuesday, February 4th, 2020 at 9:22 AM

Title: Re: Bernie 2020

Content:

Malcolm wrote:

Bernie appears to be killing it in Iowa.

Author: Malcolm

Date: Tuesday, February 4th, 2020 at 11:41 PM

Title: Re: Bernie 2020

Content:

Queequeg said:

As of this moment... They still can't tally the Iowa results. Total clusterf\$@#.

Nemo said:

The day before Trump is cleared of his impeachment. Impressive. One would almost think the rulers of the Democratic party would rather lose to Trump than elect a dem soc like Bernie.

Malcolm wrote:

Very likely.

Author: Malcolm

Date: Tuesday, February 4th, 2020 at 11:41 PM

Title: Re: Bernie 2020

Content:

Queequeg said:

I often use a word that starts with r to describe things like this but my wife scolds me.

Some dolts thought the party should get modern and have an app for reporting results.

What's wrong with calling in the results like they always do?

Can't get the phones to work either.

A party that can't get their shit together on something this routine wants to lose, indeed.

Malcolm wrote:

And now we discover that Mayor Pete, etc. have been paying Shadow for software rights and subscriptions.

<https://www.commondreams.org/news/2020/02/04/after-epic-nightmare-iowa-democratic-app-built-secretive-firm-shadow-inc-comes-under>

Author: Malcolm

Date: Wednesday, February 5th, 2020 at 12:13 AM

Title: Re: Bernie 2020

Content:

Queequeg said:

I really liked voting on those big clunky machines. There was something really satisfying in pulling the lever that closed the curtain, flipping levers for the candidate I wanted to vote for, and then pulling the lever to enter the vote.

Malcolm wrote:

Too complicated. Where I live, you walk in, you check in, are handed a paper ballot. You walk to the booth (no curtain), then use a magic marker to check boxes. You leave the booth and check out; you take your ballot to a guy who runs the ballot counting machine,

which is hand operated and was built at the turn of the 20th century. You feed your ballot into the box, the guy pulls a lever, which causes the machine to accept the ballot, and then it makes a satisfying DING!. Walla, done. Unhackable.

Author: Malcolm

Date: Wednesday, February 5th, 2020 at 1:48 AM

Title: Re: Sealing merit

Content:

cjdevries said:

I have been dedicating the merit after dharma activities, usually saying something like "I dedicate this merit to liberation." Is that enough to seal the merit, so that the merit generated does not run out and continues to go toward enlightenment for all beings? Or are there more elaborate dedication prayers that should be followed in order to dedicate the merit properly?

Malcolm wrote:

You do not even have to say, you can merely think.

Author: Malcolm

Date: Wednesday, February 5th, 2020 at 2:18 AM

Title: Re: Bernie 2020

Content:

Nemo said:

Mark an X paper ballots with all party scrutineers watching the process and counting together is bullet proof. Which is why I think they keep trying to get rid of it. The closest thing we have to a machine is the padlocks on the ballot boxes which never leave sight of the scrutineers.

Malcolm wrote:

Correct. And it is not an accident that all the voting machines in the US are made by Republicans. Now there is a conspiracy for you, right out there in plain view.

Author: Malcolm

Date: Wednesday, February 5th, 2020 at 2:25 AM

Title: Re: Nupchen Sangye Yeshe

Content:

Dorje Shedrub said:

Was Padma Dagnag Lingpa an incarnation of Nupchen Sangye Yeshe, one of the five closest disciples of Padmasambhava? I can only find info on this on one website. Does anybody else have information or sources?

Malcolm wrote:

The tertön being referred to is Padma Drag sngags gling pa, a mid-twentieth century tertön, who passed on in the 1950's.

Author: Malcolm

Date: Wednesday, February 5th, 2020 at 2:31 AM

Title: Re: both hindu and buddhist at the same time

Content:

Mexica-Moxijia said:

Soul is not refuted in many mahayana traditions, in tibetan buddhism it varies depending on the school, while many reject the notions, some of the nyingmapa, kagyü and bön talk of a concept of soul.

Malcolm wrote:

You are confusing bla (ལྷ) with the western concept of the soul. They are not the same thing, and it is incorrect for the Bonpos, or anyone else, for that matter, to translate bla as "soul."

Author: Malcolm

Date: Wednesday, February 5th, 2020 at 2:40 AM

Title: Re: Where is 'Mind'?

Content:

smcj said:

However when i was a little kid i used to get into fights with my brother. When he'd punch me in the chest I'd get the wind knocked out of me. When he'd punch me in the head I'd get confused.

So my own investigation and experience says that mind is in the head, not the heart region.

Malcolm wrote:

No, the brain governs sense organs. So being confused just means you have had the senses knocked out of you. Mind is not in the brain.

Author: Malcolm

Date: Wednesday, February 5th, 2020 at 4:29 AM

Title: Re: Nupchen Sangye Yeshe

Content:

Dorje Shedrub said:

Was Padma Dagnag Lingpa an incarnation of Nupchen Sangye Yeshe, one of the five closest disciples of Padmasambhava? I can only find info on this on one website. Does

anybody else have informationa or sources?

Malcolm wrote:

The terton being referred to is Padma Drag sngags gling pa, a mid-twentieth century terton, who passed on in the 1950's.

Dorje Shedrub said:

Was he an incarnation of one of Padmasambava's main disciples? Not the same as Pema Lingpa, right?

Malcolm wrote:

All tertons are emanations of one of the 25 disciples.

Author: Malcolm

Date: Wednesday, February 5th, 2020 at 4:32 AM

Title: Re: Nupchen Sangye Yeshe

Content:

Dorje Shedrub said:

The only info I can find is all from the same source but on different pages. Here is the info from Khenchen Lama's site. I'm just trying to confirm this information if anybody else has references or knowledge.

<https://khenchenlama.com/padmadragngaglingpa/>

Malcolm wrote:

This terton's termas are not found in TBRC, and do not seem to have been included in the 300+ volume collection of new termas which one can find there (I could have missed them, the catalogue is long). But that does not mean this terton is not legit. There are many tertons who were not included in this collection.

Author: Malcolm

Date: Wednesday, February 5th, 2020 at 4:34 AM

Title: Re: Where is 'Mind'?

Content:

smcj said:

I've had ample experience of altering my brain chemistry to conclude that cognitions happen in the brain. However since the nature of mind is not subject to change, I've always assumed that Nature refers to something other than cognitions.

And yes, I know about Mahamudra and the like.

Malcolm wrote:

The nature of the mind is its clarity and its emptiness; the former is mutable and the

latter is not.

Author: Malcolm

Date: Thursday, February 6th, 2020 at 12:54 AM

Title: Re: Trump vs. Pelosi

Content:

ford_truckin said:

That's something you would expect from a 5 year old child not a mature woman.

Malcolm wrote:

Ummm...excuse me? The most immature person in the room last night was not Pelosi.

Author: Malcolm

Date: Thursday, February 6th, 2020 at 1:04 AM

Title: Re: Trump vs. Pelosi

Content:

Queequeg said:

But, don't let me disturb you from your myopic stupor. Its just all in your head. Don't worry about it.

Malcolm wrote:

Actually, the point is that it is not in your head at all, it is in your five sense organs and five sense objects, which proves that a self cannot be found in the material aggregate.

We get upset about [insert political opponent here]. The Buddha watched his relatives being carried off into slavery by an enemy tribe. I suspect that we would be better off following the Buddha's example.

Author: Malcolm

Date: Thursday, February 6th, 2020 at 1:06 AM

Title: Re: Tsunami in a teapot

Content:

Supramundane said:

the current culture wars in the US

Malcolm wrote:

are mainly about abortion rights.

Author: Malcolm

Date: Thursday, February 6th, 2020 at 1:43 AM

Title: Re: Trump vs. Pelosi

Content:

Malcolm wrote:

When this point is brought up in the context of a political discussion, its out of place. Its gas lighting.

Not really. All this shit is completely impermanent. As practitioners of Buddhaharma, no matter what our political orientation, the Dharma view comes first. All this is compounded, afflicted, and not self.

Of course we'd be better off following the Buddha in all sorts of ways - for one, there wouldn't be an enemy tribe carrying our family off, for instance.

Not sure about that. The GOP is pretty similar to the barbarians at the gates of Rome. We're not there. In the meantime, we do our best to counter the infliction of unnecessary suffering.

There are three kinds of suffering: suffering of suffering, change, and suffering of the compounded. This is very much the suffering of change. These temporary measures don't really cut it. The only thing that eliminates suffering is Dharma. Everything else is barely even palliative.

Nevertheless, MAGA hats and Confederate flags still piss me off no end.

Author: Malcolm

Date: Thursday, February 6th, 2020 at 1:52 AM

Title: Re: Tsunami in a teapot

Content:

Supramundane said:

the current culture wars in the US

Malcolm wrote:

are mainly about abortion rights.

Queequeg said:

Abortion rights are a big deal, but how do you figure "mainly"? I suppose its about the qualifiers - "culture war"... I can see the distinction of the legacy of racism being different than the "culture war".

I don't want to put words in your mouth.

Malcolm wrote:

Because this is what caused really caused the realignment of the GOP and the Democrats in the seventies. Roe v. Wade was exactly the right tool at the right time to cause Americans to have entrenched disagreements over a religious principle. Racial separation used to be seen as a religious issue by racists. But when these reasons were found to be a result of poor thinking and even worse science, the only thing left for people to hang onto was their mistaken belief that the Bible forbids abortion (it doesn't, anywhere).

Author: Malcolm

Date: Thursday, February 6th, 2020 at 2:01 AM

Title: Re: Trump vs. Pelosi

Content:

Malcolm wrote:

Not really. All this shit is completely impermanent. As practitioners of Buddhadharma, no matter what our political orientation, the Dharma view comes first. All this is compounded, afflicted, and not self.

Queequeg said:

Dude, if one is fully committed to practicing Right View 24/7, WHAT THE \$@^%\$ ARE YOU DOING IN THE LOUNGE? This forum is not for you. We should put a sub-heading for the Tea Lounge: PRAPANCA FACTORY - NOT FOR THE PURE PRACTITIONERS.

Malcolm wrote:

Wherever there is a deep māra, there is a deep Dharma, and vice versa.

Queequeg said:

Nice to count you among us sinners.

Malcolm wrote:

I am definitely no angel.

Author: Malcolm

Date: Thursday, February 6th, 2020 at 2:58 AM

Title: Re: Trump vs. Pelosi

Content:

Minobu said:

Her ripping the president's speech will define the democrats...

Malcolm wrote:

Are you kidding? Exactly what I would have, only I would not have waited until the end. What a speech full of lies and bullshit.

Author: Malcolm

Date: Thursday, February 6th, 2020 at 2:59 AM

Title: Re: Trump vs. Pelosi

Content:

Minobu said:

on SNL she ripped up a picture of the pope and said "This is the real enemy"...the effect was disastrous..
psychologically ruinous .

Malcolm wrote:

Ummmm.....look at the Catholic Church now, and the hundreds of millions they are paying out to settle child abuse claims. Seems like she had a real point, no?

Author: Malcolm

Date: Thursday, February 6th, 2020 at 3:00 AM

Title: Re: Do the four binding factors apply to pratimoksha vows?

Content:

TMT said:

In Dudjoms Rinpoche's commentary on Ngari Panchen's "Perfect conduct", the four binding factors that constitute a root downfall are given in the section on bodhisattva vows. I'm wondering if these apply to the pratimoksha vows.

Malcolm wrote:

No.

Author: Malcolm

Date: Thursday, February 6th, 2020 at 3:13 AM

Title: Re: Why is Buddhism so elitist and cliquey?

Content:

Malcolm wrote:

- the very real fact that there are people who prefer to become arhats, and eschew, for various reasons, entering the bodhisattva path with Mahāyāna bodhicitta. They prefer the inferior bodhicitta of śrāvakas and pratyekabuddhas for this and that reason.

Minobu said:

really is this what happens?

like people can actually choose to become arhats, or, prefer the inferior bodhicitta of śrāvakas and pratyekabuddhas prefer the inferior bodhicitta of śrāvakas and pratyekabuddhas ..

i've never met a person here on earth who has done such a thing consciously .

is that factual , have you met people that have done this?

Malcolm wrote:

I have. They study Mahāyāna, and decide, usually based on a bias towards text critical methodology, that Mahāyāna is not "the original" and select for Theravada, where the bodhisattva path is not TAUGHT, even though it theoretically exists.

Minobu said:

is it something you read or have you met a bunch of arhats and people that prefer the inferior bodhicitta of śrāvakas and pratyekabuddhas

Malcolm wrote:

Anyone who can choose between Mahāyāna and Theravāda, and chooses the latter over the former, is choosing to follow the śrāvaka path. This is noncontroversial.

Author: Malcolm

Date: Thursday, February 6th, 2020 at 4:06 AM

Title: Re: Trump vs. Pelosi

Content:

Malcolm wrote:

“He shredded the truth, so I shredded his speech.”

-- Nancy Pelosi.

Author: Malcolm

Date: Thursday, February 6th, 2020 at 5:04 AM

Title: Re: Trump vs. Pelosi

Content:

Nicholas Weeks said:

Although the expression 'loyal opposition' is not ancient (early 19th c.) it no longer even pretends to exist here.

Malcolm wrote:

Trump has been impeached, and at least one Republican who has a conscience, Mitt Romney, is voting for his removal.

Nicholas Weeks said:

Pelosi explains her tearing up of the President's speech because it was a "manifesto of untruths".

Malcolm wrote:

As indeed it was.

Author: Malcolm

Date: Thursday, February 6th, 2020 at 6:16 AM

Title: Re: Vajra Guru Mantra Mudras

Content:

Dorje Shedrub said:

I have never before seen mudras for the vajra Guru mantra. Is this more commonplace then I realize or something unique to this Lama?

Malcolm wrote:

Specific to this lama, AFAIK.

Author: Malcolm

Date: Thursday, February 6th, 2020 at 6:47 AM

Title: Re: Trump vs. Pelosi

Content:

Nicholas Weeks said:

The main point is we nominal Buddhists, who supposedly abhor the three poisons of anger, foolishness & craving, praising and blaming with fervor. Yet with no real basis for painting anyone as a total monster or total sage.

Malcolm wrote:

There are some of us who think that Donald J. Trump is an especially harmful person. He is not a total monster, no one is. But he is a criminal—even many Republicans, such as Lamar Alexander, Mitt Romney, and so on, admit this—and should be voted out, impeached again, etc., whatever legal remedies can be imposed for a lawless president.

Author: Malcolm

Date: Thursday, February 6th, 2020 at 11:22 PM

Title: Re: Cultural History studies related to Buddhist symbols and ritual objects

Content:

Niina said:

I just would like to understand the relationship between Buddhism and power objects made of human bones. Deeper than just saying that skull cup or mala reminds of death and helps to get rid of fear of death. It seems, that in collections of different museums there is lots of these objects, but (at least in those sources what I have found), it is just said that objects are made on human bone. No explanations or context.

Malcolm wrote:

The function and purpose of these objects is secret, not to be explained to outsiders. Sorry.

Author: Malcolm

Date: Friday, February 7th, 2020 at 12:07 AM

Title: Re: Where is 'Mind'?

Content:

Astus said:

Rather, it's just a concept. There is no experience one could identify as "the mind".

Malcolm wrote:

Can there be a concept without a mind? Typically, mind (citta) is one thing, mental factors (caitta), another. They arise together, but they are not the same. The latter coordinate the experience of the six senses for the former.

Author: Malcolm

Date: Friday, February 7th, 2020 at 4:30 AM

Title: Re: Where is 'Mind'?

Content:

Malcolm wrote:

Can there be a concept without a mind?

Astus said:

Do thoughts need a thinker? On the one hand they do, as that is how it is conceived conventionally that actions need agents. On the other hand there is no thinker, there are merely instances of experiences of various types, and even talking of instances is quite fabricated.

Malcolm wrote:

Well, if you want people to understand what a "concept" is, you need a "thinker." Otherwise claiming that "Rather, it's just a concept. There is no experience one could identify as "the mind," is a self-defeating proposition since a concept (thought) without a thinker is not imaginable, conventionally speaking.

Astus said:

Typically, mind (citta) is one thing, mental factors (caitta), another. They arise together, but they are not the same. The latter coordinate the experience of the six senses for the former.

And that can be a useful distinction to some extent. However, as there is no such thing as a stand alone mind, nor can there be unconscious experiences, it is for conventions sake to posit a mind with the sole function of awareness.

Malcolm wrote:

There is no such thing as a stand alone mind, this is true, but nevertheless thoughts (content) are not the mind (container), nor do thoughts exist outside a mind which thinks them, otherwise, this is just another conversation that winds up in the zero sum of negating the relative with the ultimate, and that is not the intention of the two truths and renders your rhetoric nihilistic.

If on the other hand, you acknowledge that there is a mind, conventionally, then you can acknowledge that it has experiences, etc., while at the same time including the fact that like all other phenomena, minds arise out of causes and conditions, along with their content. After all, matter is empty, emptiness is matter, etc. The ultimate does not negate relative, conventional phenomena, including mind, experiences, and everything

else. The ultimate and the relative are inseparable.

Author: Malcolm

Date: Friday, February 7th, 2020 at 4:36 AM

Title: Re: POTUS 2020 poll #1

Content:

Nicholas Weeks said:

Perhaps more significant is the total popular vote - only around 170,000. Last time around the Dems in Iowa turned out well over 220,000. Thus a lukewarm Dem electorate in Iowa.

Malcolm wrote:

31, 890 for the Republican caucus, so I guess we can just say that voters in Iowa are lukewarm in general. Who can blame them.

Oh, and of course Trump attacked Romney and the Democrats at the National Prayer Breakfast. He is the hardest working asshole we have ever had in office, except he does not have to work very hard at that.

Author: Malcolm

Date: Friday, February 7th, 2020 at 4:40 AM

Title: Re: Trump vs. Pelosi

Content:

Johnny Dangerous said:

It's pretty hilarious that a Trump supporter would bring up maturity, there is no mouth big enough to fit that foot.

ford_truckin said:

Why wouldn't we? Democrats have been making fools out of themselves since the day Trump won.

Malcolm wrote:

Ummm....no.

Do you need more?

Author: Malcolm

Date: Friday, February 7th, 2020 at 9:11 AM

Title: Re: Impeachment Amendment

Content:

Queequeg said:
Oh please. It is difficult already.

Malcolm wrote:
And apparently toothless, since no president has ever been successfully removed upon being impeached by the House.

Author: Malcolm
Date: Friday, February 7th, 2020 at 9:13 AM
Title: Re: Trump vs. Pelosi
Content:

ford_truckin said:
Why wouldn't we? Democrats have been making fools out of themselves since the day Trump won.

Malcolm wrote:
Ummm....no.

Do you need more?

ford_truckin said:
These are obviously mentally sick people. Not how a true trump supporter would behave.

Malcolm wrote:
Ostrich, head, ground.

Then of course there are the rallies where peaceful young black men are punched in the face by violent old white men.

Author: Malcolm
Date: Friday, February 7th, 2020 at 9:30 AM
Title: Re: Where is 'Mind'?
Content:

Malcolm wrote:
a concept (thought) without a thinker is not imaginable, conventionally speaking.

Astus said:

It is actually imaginable in terms of phenomena being experiences in themselves, of empirical nature without the need to separate it to observed-observer, contained-container, and other such dichotomies. The basis of conventional reality can be reduced to a stream of experiences that naturally has the quality of being experienced without the need for something external to experience it.

Malcolm wrote:

So experiences experience themselves, huh? Pretty incoherent, Astus.

Author: Malcolm

Date: Friday, February 7th, 2020 at 10:40 AM

Title: Re: Why is Buddhism so elitist and cliquey?

Content:

Malcolm wrote:

Theravadins generally have no interest in Mahayana bodhicitta, on the other hand, there nothing about starting in Theravada that prevents one from generating Mahayana bodhicitta if they are so inclined.

Anyone who can choose between Mahāyāna and Theravāda, and chooses the latter over the former, is choosing to follow the śrāvaka path. This is noncontroversial.

PadmaVonSamba said:

From the viewpoint of doctrine, this is true. But from the viewpoint of the practitioner, isn't this really a difference of motivation and goal?

For me, in terms of actual practice, the different paths don't have to exclude one another. Although I practice vajrayana, I don't reject the Theravāda teachings. It's good to study the Pali sutras ("suttas"). I have heard lamas bemoan the fact that the knowledge and practice of so many western students of vajrayana only includes the visualization practices and so on that they've learned at their local Tibetan Buddhism center, when there is so much more to Buddhist practice and study. So many people have never read Mahayana sutras or anything from the enormous wealth of the Pali teachings.

I find the terms, "superior" and "inferior" misleading, and perhaps this relates to the attitude of "cliquishness".

It creates the idea that one path is better than the other.

I see it like this: you can certainly argue that a college education is superior to a primary school education. But that doesn't mean the primary school education is bad, or wrong, or should be discarded. Without the primary school education, the college education is impossible.

Yes, it can be argued that one goes into deeper analytics than the other. But to assert that makes it superior is sort of like suggesting that being a surgeon is superior to being a general practitioner doctor. If the patient doesn't require surgery, cutting them open won't cure their illness.

I am a vajrayana practitioner for about 35 years. However, my family is moving soon, and

our new house will be very close to a Theravāda temple, and very far from a Tibetan Buddhist center. I happen to know a couple of the Thai monks there very well, and look forward to spending time there, learning and studying, and meditating. My motivation is not any different. It is still to eventually attain full awakening for the benefit of all sentient beings.

Author: Malcolm

Date: Friday, February 7th, 2020 at 9:00 PM

Title: Re: Where is 'Mind'?

Content:

Malcolm wrote:

So experiences experience themselves, huh?

Astus said:

When an experience occurs, it is already as a conscious event. To say that the experience is a product of a contact between faculty, object, and consciousness, is an interpretation after the event. As there is no case where one experiences just one of the three constituents, their existence is an assumption based on ordinary/naive concepts of perception that is object oriented (operating with the idea of independent external entities) instead of experiential/phenomenological (taking appearances as they occur). So it is not the case that experiences experience themselves, as that already is an objectification and separation of what does not actually show those properties.

Malcolm wrote:

Conscious in what sense? Is it a conscious event inherently? Is it a conscious event in absence of contact? In absence of an object? In absence of a mind? How can one even speak of appearances at all in the absence of subject/object bifurcation? It is elementary to understand there are a subject, object, and contact, given, as you admit above, there can be no experience in absence of that triad. Further, in the case of a dream, it is clear there is an absence of this triad. Therefore, with respect to dreams you have to account for the experience of them based on some other theory of cognition. Also, given that direct perceptions are nonconceptual by nature, even your invocation of "experience" is merely an inference, and thus it is in no better place than the inference of subject/object bifurcation, which is standard in Buddhist models of cognition, and in many ways, inferior to it.

Author: Malcolm

Date: Friday, February 7th, 2020 at 9:02 PM

Title: Re: Impeachment Amendment

Content:

Nemo said:

If you ever want to diss Canada feel free.

PeterC said:

<https://www.youtube.com/watch?v=bOR38552MJA>

...but in all seriousness, the US has a massive blind spot on how its foreign policy affects the world, and has had one since at least 1823, probably earlier. This was never going to cause any sense of crisis in the US electorate, because as JD rightly says, it's been a point of shame for those in the US who don't have their heads stuck in the sand for some time. The sense of crisis comes from what's gone wrong in their domestic policy

Malcolm wrote:

Well, the one thing Canada and the US share, is an inherited foreign policy based on a British culture of white supremacy...

Author: Malcolm

Date: Friday, February 7th, 2020 at 9:04 PM

Title: Re: Impeachment Amendment

Content:

Johnny Dangerous said:

The corporateization of the Democrats is bad because it makes them such an ineffective alternative..but yes, the Republican party has now sunk to lows that are just incomparable to much of anything else in recent history.

Nemo said:

Didn't Ronald Reagan secretly sell restricted weapons to Iran, diverting some weapons and top secret satellite equipment to Contra rebels while funding them by having the CIA bring cocaine into America and starting the crack epidemic which he then used as an excuse for the war on drugs? What did Trump do that beats that?

Johnny Dangerous said:

I didn't say anything about Trump specifically, but referenced the Republican party, and was thinking of it's craven descent into proto-fascist rhetoric mainly. As far as recent history Trump has increased drone strikes + number of civilians killed, sold lots of weapons to the Saudis, helped kill tons of civilians in Yemen through Saudi support and enabling, etc. I mean I know in terms of militarism he is nothing special so far (those are big shoes to fill..democrat or republican administrations), but don't act like he's some innocent.

<https://www.nbcnews.com/news/us-news/trump-admin-ups-drone-strikes-tolerates-more-civilian-deaths-n733336>

<https://thehill.com/opinion/international/384014-trumps-arms-sales-policy-puts-contractors-above-common-sense>

Random mainstream news link, but you can find lots more detail from real reporting sources on all of it, The Intercept etc..

Trump's main deal is just feasting off the corpse of the country, and helping his friends do the same IMO.

Malcolm wrote:

And last Friday he lifted the ban on land mines.

Author: Malcolm

Date: Friday, February 7th, 2020 at 9:08 PM

Title: Re: Impeachment Amendment

Content:

Nemo said:

Oh, so your foreign policy is now coming home. That is terrible. You will hate it. It's the worst.

Johnny Dangerous said:

Do you have a point with any of this? I don't really need to be lectured by you because you want a hit of schadenfreude, keep it yourself and consider that the Americans whose misfortune you are gloating over are going to be those who deserve it the least. Glad you can safely enjoy their pain, and what a great thing to do on a Buddhist forum - like reverse Tonglen! The real situation is heartbreaking.

Nemo said:

If you ever want to diss Canada feel free. But it's kind of like dissing Greenland. No one really cares. But if glorified vassal states that tell themselves how amazing they are all day are worth your time fill your boots. It would only make them feel relevant and make things worse.

I didn't learn to dislike America here. I did so fighting in your stupid wars and taking part in your political shenanigans overseas. The way you dehumanized everyone else on the planet was quite horrifying. I have to live with that every day and every so often in nightmares at night too. So ya, I'm sad the things you have been doing are now being done to you. Maybe if you were as upset when it was people overseas you wouldn't be here now. I'm sorry that truth is one you don't want to hear. As the empire shrinks it will turn its techniques honed in other countries on itself and eventually on you. I suggest you revolt before it's too late. The democratic party cannot save you. If you think it can you are more likely part of the problem than the solution.

Malcolm wrote:

Since Canada and the US largely share the same foreign policy objectives, it is not surprising you were caught up in our, that is, Canada and the US's wars. Unlike you, I never joined the service, never would, and have been opposed to every war we have been in, during my lifetime, since not one of them was legitimate.

Author: Malcolm

Date: Friday, February 7th, 2020 at 9:10 PM

Title: Re: Trump vs. Pelosi

Content:

Minobu said:

Y' all being played with this polarization game.

Malcolm wrote:

You too. Look at all the problems you have with French Canadians, or rather, they you.

Author: Malcolm

Date: Saturday, February 8th, 2020 at 12:22 AM

Title: Re: Impeachment Amendment

Content:

Sādhaka said:

“White supremacy”

Malcolm wrote:

...has been the policy of the United States since its inception. It was written into our constitution. Educate yourself, man.

The civil rights movement challenged that, but when you look at the GOP, 95 percent of GOP senators are white, and the majority of them are very wealthy men.

Author: Malcolm

Date: Saturday, February 8th, 2020 at 12:28 AM

Title: Re: Where is ‘Mind’?

Content:

Malcolm wrote:

Conscious in what sense? Is it a conscious event inherently? Is it a conscious event in absence of contact? In absence of an object? In absence of a mind? How can one even speak of appearances at all in the absence of subject/object bifurcation?

Astus said:

What I say is simply the reverse of the usual presentation, taking the result of the contact - that is, the actual experience - as the source instead as the product. There, in the experience, or instance of consciousness, there is no dividing line between perceiver and perceived, between where mind ends and where mental factors begin, etc.

Malcolm wrote:

Well, that's just dumb.

Astus said:

It is elementary to understand there are a subject, object, and contact, given, as you admit above, there can be no experience in absence of that triad.

Operating with that model can be convenient in general, but problematic when one attempts to take it as more than a simple tool, ending up with looking for an actual subject and/or object and how the two can make contact. But if it's all put within the framework of phenomenological experience, then the divisions are no longer problematic.

Malcolm wrote:

"phenomenological experience" is just a concept.

Astus said:

Further, in the case of a dream, it is clear there is an absence of this triad. Therefore, with respect to dreams you have to account for the experience of them based on some other theory of cognition.

Dreams still have the triad of mind faculty, mental object, and mental consciousness.

Malcolm wrote:

Yes, and what is the distinction between them?

Astus said:

Also, given that direct perceptions are nonconceptual by nature, even your invocation of "experience" is merely an inference, and thus it is in no better place than the inference of subject/object bifurcation, which is standard in Buddhist models of cognition, and in many ways, inferior to it.

It sure is an inference and does not intend to be other than that. Establishing first a unit of experience before the division into elements simply seems more practical to me to avoid the difficulties presented by taking subject and object as separate entities.

Malcolm wrote:

But, inferentially speaking, subject and object makes infinitely more sense: contact --> sensation --> etc. Cannot have contact without a pair.

Author: Malcolm

Date: Saturday, February 8th, 2020 at 12:30 AM

Title: Re: Where is 'Mind'?

Content:

PadmaVonSamba said:

Phenomena is experienced without a thinker quite frequently. In biology this is called taxis. (No not a yellow cab!)

In other words, living things purposefully interact with external objects even though they have no brain or sensory apparatus.

Malcolm wrote:

Does this mean they have the qualia referred to as "experience." And which kind of living beings do you mean? All living beings, plants, bacteria?

Whether chemical reactions to external stimulus constitute "experience" is highly debatable.

Author: Malcolm

Date: Saturday, February 8th, 2020 at 12:32 AM

Title: Re: Impeachment Amendment

Content:

Sādhaka said:

Nice ab absurdo fallacy.

Please read more carefully and think for a minute....

Queequeg said:

I did. And that's why I posted that. You don't have to accept my opinion. You also don't need to keep chiming in with your QAnon conspiracy theories.

The truth is banal and infinitely more depressing than the tidy conspiracy theories would have it.

Malcolm wrote:

Yeah, Super Tramp used to have a song about that called "Take the Long Road Home." (Terrible band). In other words, occam's razor is a dirty word to the QAnon peeps.

Author: Malcolm

Date: Saturday, February 8th, 2020 at 7:11 AM

Title: Re: Where is 'Mind'?

Content:

tobes said:

Yes, many kinds of mind/mental events and consciousness' will cease with the cessation of causes and conditions. So, just like trees.

And yet, in the cessation of ignorance, some unconditioned formless, colourless, shapeless x appears. Not like trees at all.

I'm fine with calling that X 'mind' of some kind.

Whatever you call it, in whatever language, it will never be an adequate referent anyway; this is a semantic problem in the root languages as well as in translation....

haha said:

Here is another example instead of the tree. Cessation of burning fire means extinguishment of that burning fire, no 'X fire' or 'X' will arise. There is no rising and cessation in unconditioned dharma. Nor it is semantic. Nor Nagarjuna's dedicatory verses fit in it (i.e. especially anagamam anirgamam).

tobes said:

Indeed, but the point is that the realisation of unconditioned dharma is a. a realisation and b. dialectically connected to sentient beings. i.e. something ceases in someone.

And what remains is not non-existent. If we don't get this, we miss the middle way.

Malcolm wrote:

Only in the sense that there remains no existent by which it's nonexistence may be described.

Author: Malcolm

Date: Saturday, February 8th, 2020 at 10:25 AM

Title: Re: Where is 'Mind'?

Content:

tobes said:

I don't think this is the only sense. From a strictly Prasangika view, perhaps. Even then, the limits of thought and language are not necessarily the limits of awakened activity.

Beyond Prasangika, Kongtrul et al are very happy to ascribe positive qualities to this unconditioned state - the sense in which there is an ineffable "suchness" which has the characteristic of being luminous. Very much the Kagyu approach.

Both are only heuristic.

Malcolm wrote:

I was actually quoting the Buddha directly— this is how he replied when asked what happened to an arhat who had passed away. There categorically no unconditioned phenomena beyond space and the two kinds of cessation.

Author: Malcolm

Date: Saturday, February 8th, 2020 at 10:40 AM

Title: Re: How can I purify second hand dharma objects?

Content:

TMT said:

I have some second hand malas and offering bowls and pendants etc. How do I ensure they are safe to use? A similar topic on this forum has me worried and theres no safe way to get rid of them. They are from dharma friends.

Malcolm wrote:

Gifts are different than buying something in a shop second hand, so don't worry.

Author: Malcolm

Date: Saturday, February 8th, 2020 at 9:58 PM

Title: Re: Where is 'Mind'?

Content:

Malcolm wrote:

The point being, without contact there is no sensation. There is no way one can get around this.

But, inferentially speaking, subject and object makes infinitely more sense: contact --> sensation --> etc. Cannot have contact without a pair.

Astus said:

It makes more sense as long as the world is conceived from an etic perspective, but if we move to the subjective side of how phenomena appear as the basis, then there is no need for the abstraction of unseen elements as producers of appearances. Even if the standard description is followed, the moment of awareness is after contact happened, so it could also be said that talking of experience as the basis is simply moving the focus, if one wants to maintain the established explanation. Also, taking the instance of consciousness as the basis of epistemological theory is the common approach already, furthermore, it can be said to be simply an argument for the topic of appearances are mind. To quote Thrangu Rinpoche again:

"Normally when we think about things we regard that which appears to us externally as composed of particles, and therefore as made up of matter, and we regard our cognition or our mind as a mere cognitive clarity or awareness and therefore as fundamentally different in nature from what we experience or what appears to us. But if we analyze carefully how we experience, we will see that what appears to us are actually fixated images created by our minds through taking many things together and designating them as units with certain designated characteristics. If you analyze the objective bases in physical reality for these designated images — and it is the designated images which we experience, not the objective bases — then you determine that the objective bases themselves, while apparently composed of particles, are actually composed of particles that when analyzed [in greater and greater detail] to the end, eventually disappear under analysis, and end up being composed of nothing. Nevertheless, appearances do appear to us. This of course is about reasoning and not about meditation; this is not an exercise for meditation."

(Pointing Out the Dharmakaya, p 114)

Author: Malcolm

Date: Saturday, February 8th, 2020 at 10:02 PM

Title: Re: Why is Buddhism so elitist and cliquey?

Content:

PadmaVonSamba said:

But in all the schools, it is possible to attain realization in this very lifetime ...if in this single lifetime your karma has ripened to the point that you attain realization.

Malcolm wrote:

Realization, yes; full buddhahood in a single lifetime, from soup to nuts? No.

Author: Malcolm

Date: Sunday, February 9th, 2020 at 3:20 AM

Title: Trump is now Big Brother right out of 1984.

Content:

Malcolm wrote:

The Government Uses 'Near Perfect Surveillance' Data on Americans

<https://www.nytimes.com/2020/02/07/opinion/dhs-cell-phone-tracking.html>

https://www.wsj.com/articles/federal-agencies-use-cellphone-location-data-for-immigration-enforcement-11581078600?mod=hp_lead_pos5

Author: Malcolm

Date: Sunday, February 9th, 2020 at 3:24 AM

Title: Re: Rigpa and Alayavijnana

Content:

nagpo said:

But how do you directly experience alayavijnana? How Can you percieve or dustinguish it experientially? How is lungmaten related with that?

Malcolm wrote:

One can't.

Author: Malcolm

Date: Sunday, February 9th, 2020 at 3:30 AM

Title: Re: Why is Buddhism so elitist and cliquey?

Content:

Queequeg said:

I'm surmising that you have no idea there are schools that explicitly assert Buddhahood

is possible in this life time...

As a follow up to this, my impression of these various claims is that its really about moving goal posts around.

As long as we have memory of Shakyamuni Buddha, there will be no buddhas in this world. Full stop.

An attendant occupation is identifying the "oldest" buddha.

Its a serious mistake when we take upaya for the real thing. If we see the real thing, I am told, there can be no conflict with those who also see. Only buddhas really see. Everything else is just striving.

Do your best.

Malcolm wrote:

No, variegated nirmanakaya possible and exist, even now.

Author: Malcolm

Date: Sunday, February 9th, 2020 at 3:32 AM

Title: Re: Trump is now Big Brother right out of 1984.

Content:

Dan74 said:

The Surveillance State got ramped up under Obama like never before.

Malcolm wrote:

Not really, and certainly not to target undocumented people to execute a cruel policy, which any humanitarian should find objectionable.

Dan74 said:

With that judicial intent in mind, it is alarming to read a new report in The Wall Street Journal that found the Trump administration "has bought access to a commercial database that maps the movements of millions of cellphones in America and is using it for immigration and border enforcement."

Author: Malcolm

Date: Sunday, February 9th, 2020 at 5:45 AM

Title: Re: Where is 'Mind'?

Content:

Malcolm wrote:

The point being, without contact there is no sensation. There is no way one can get around this.

Astus said:

Contact requires the preceding existence of entities, but neither the preceding entities,

nor the contact itself is ever experienced. The assumption of both the preceding entities and their contact is based on how interaction between physical objects is commonly imagined, hence calling it the etic or observational perspective.

Malcolm wrote:

Relatively speaking, your assertion is fallacious because it proposes that events arise from themselves. For example, if you take a stick and jab it into your eye, no inference or abstraction at all is required to understand that the stick making contact with your eye caused your experience of pain.

Astus said:

But if we begin from the subjective point of view as experience occurs, then both preceding entities and their contact is derived or abstracted from experience, and not that experience is produced by contact.

Malcolm wrote:

Experiences either arise from an assembly of causes and conditions, or they do not arise at all.

But if you want to continue down this sterile path of intellectual speculation about "experience." Be my guest. But it is silly.

Author: Malcolm

Date: Sunday, February 9th, 2020 at 8:03 AM

Title: Re: Where is 'Mind'?

Content:

Virgo said:

"Nirvana with remainder" is when the person becomes an Arhat and then they continue to experience nāma and rūpa for the remaining duration of their lifetime. "Nirvana without remainder" is when they have their "final cessation", meaning there is no more life-force, they do not continue to experience nāma and rūpa.

Virgo

smcj said:

Correct. And after which nothing remains.

tobes said:

This is nihilism plain and simple, and about as contrary to Buddhadharma as can be.

Not having to endure skandhas anymore does not equal "total extinction."

Check the Suttas: although the 3rdNT is formally defined as a negation, nirvana is very

consistently characterised in positive terms. By the Buddha.

The only people who assert that Buddhist practice is aimed at attaining total extinction were those early Europeans who totally misunderstood the Buddhadharma: Hegel, Schopenhauer, Nietzsche, Weber.....

So, if we're talking about the German School of the Shravakana, then yes, I'll accept your point.....

Malcolm wrote:

Clearly the Buddha was not very clear on this point since the Sautrantikas understand nirvana to be a cessation as in the absolute cessation of a given stream of causation. This is why we have, in Mahayana, the idea that the idealized goal of a shravaka is the extreme of cessation.

Author: Malcolm

Date: Sunday, February 9th, 2020 at 8:31 AM

Title: Re: Where is 'Mind'?

Content:

Virgo said:

Yes, and certain Shravaka schools definitely did assert this point.

Virgo

Malcolm wrote:

Yes, and I am pretty sure the Deutschavada did not exist when Vasubandhu was composing the Kosha-bhashyam

Author: Malcolm

Date: Sunday, February 9th, 2020 at 10:47 AM

Title: Re: Ground, Path and Fruition

Content:

AJP said:

Hi everybody

Thought I'd create this thread if Dharmawheel users have any good quotes, teachings on the Ground, Path and Fruition aspect of practice.

Obviously only quotes, teachings that are possible to be made available not restricted.

AJP

Malcolm wrote:

Basis, path, and result are not the same for all teachings. So better to provide context.

Author: Malcolm

Date: Sunday, February 9th, 2020 at 10:55 AM

Title: Re: Trump is now Big Brother right out of 1984.

Content:

Dan74 said:

The Surveillance State got ramped up under Obama like never before.

Malcolm wrote:

Not really, and certainly not to target undocumented people to execute a cruel policy, which any humanitarian should find objectionable.

Dan74 said:

With that judicial intent in mind, it is alarming to read a new report in The Wall Street Journal that found the Trump administration “has bought access to a commercial database that maps the movements of millions of cellphones in America and is using it for immigration and border enforcement.”

Right. So it is the horrible ends the surveillance is getting used for that is your principle beef here, rather than the surveillance itself. Or both? The applications are new, the surveillance hardly so, AFAICT.

As for your "not really", yes, I would say 'really'. Heard of Edward Snowden? Recently he said this:

I mean, this is a — it's tremendously unpopular, I think, even still today, for anybody to say a bad word about Obama, because, on balance, when you look at a lot of the things that came out of the Obama White House, this is a man that I think most believe tried to do good.

The thing is, some of the things that he failed to do were the most consequential moments of his presidency. And what we saw is that a young senator, who campaigned on a platform of ending mass surveillance, saying, “There will be no more warrantless wiretapping in the United States. That's not what we do. That's not who we are,” once he sat in the chair himself, did not extinguish the program; rather, he extended and embraced it — a president who said he was going to hold Bush-era officials to the account of the law and make sure that there was accountability for those who had engaged in war crimes, for those who had tortured, and then very quickly abandoned that. I'm not going to say why, because I don't know. I think that's something that he's going to have to answer to history. But I think our country has very much, I think, experienced the consequences of those decisions.

https://www.democracynow.org/2019/9/30/how_edward_snowden_avoided_extradition_to

Then in addition, there is:

<https://www.eff.org/deeplinks/2017/01/obama-expands-surveillance-powers-his-way-out>

<https://thehill.com/policy/national-security/343785-newly-declassified-memos-detail->

extent-of-improper-obama-era-nsa

Malcolm wrote:

You need to read that article more carefully. This is just raw data that no one looks at without a warrant. Most of this data is just out there because people use the internet promiscuously, as if they were in a bar. Data sent over the web is public, not private. The sooner that people figure that out the better. The difference here is that Trump, without warrants, is using commercially collected public data to target people. That is substantially different than what the NSA has been doing.

Author: Malcolm

Date: Sunday, February 9th, 2020 at 11:12 AM

Title: Re: Ground, Path and Fruition

Content:

AJP said:

Hi everybody

Thought I'd create this thread if Dharmawheel users have any good quotes, teachings on the Ground, Path and Fruition aspect of practice.

Obviously only quotes, teachings that are possible to be made available not restricted.

AJP

Malcolm wrote:

Basis, path, and result are not the same for all teachings. So better to provide context.

AJP said:

Hi Malcolm

What are the differences can I ask respectfully?

Malcolm wrote:

Well for example, some systems take the aggregates, and so on as the basis; other systems take wisdom as the basis. It's important to understand this point because it directly has a bearing on the path, and the result.

Author: Malcolm

Date: Sunday, February 9th, 2020 at 11:21 AM

Title: Re: Rigpa and Alayavijnana

Content:

nagpo said:

But how do you directly experience alayavijnana? How Can you percieve or dustinguish

it experientially? How is lungmaten related with that?

haha said:

I have the opinion that experienced teacher can help you to distinguish them. It can be distinguished: one can know this is mind, this is mental factors, this is bhavanga, this is alaya, this is sensation, this is wisdom, this is cessation, etc. There is demarcation to distinguish them.

Malcolm wrote:

Your opinion is not shared by Vimalamitra.

Author: Malcolm

Date: Sunday, February 9th, 2020 at 11:46 AM

Title: Re: Where is 'Mind'?

Content:

haha said:

There is no such as this: first form disappears and then emptiness or lucidity or self or nihilism is dawned. Form is itself empty. Form does not need to cease to become empty; so as the skandha. If someone holds such assertion, then prajnaparamita or Najarjuna is nihilist for them. 'Form is empty' does not mean that only after the analysis it becomes empty, nor does it take incalculable eon to become empty. Neither, it needs to transform into something else to become empty. It also differentiates "extinction" in Shravaka and Mahayana path at least some degree.

smcj said:

You've got to keep your schools differentiated or you'll be talking about apples and oranges.

As per Malcolm's post above, the Sautantrika view of an Arhat's nirvana is extinction.

The Mahayana view disagrees and sees Arhats as being 'asleep'. The Bodhisattvas wake them with bless them so they can continue on to the Mahayana.

In fact, since this is in the Kagyu forum, if anything the Karma Kagyu view of Nirvana can be accused of being eternalistic.

So don't mix them up.

Malcolm wrote:

Probably not, since Kagyus also refer to samsara and nirvana as being extremes to be avoided. That's what makes them a Mahayana school.

Author: Malcolm

Date: Sunday, February 9th, 2020 at 11:49 AM

Title: Re: Rigpa and Alayavijnana

Content:

haha said:

I have the opinion that experienced teacher can help you to distinguish them. It can be distinguished: one can know this is mind, this is mental factors, this is bhavanga, this is alaya, this is sensation, this is wisdom, this is cessation, etc. There is demarcation to distinguish them.

Malcolm wrote:

Your opinion is not shared by Vimalamitra.

haha said:

That is fine.

The point is whether they are distinguishable or not. Yes, they are.

Malcolm wrote:

The alaya is neither an object of cognition nor a cognizing consciousness. How then do you suppose it can be distinguished?

Author: Malcolm

Date: Sunday, February 9th, 2020 at 11:51 AM

Title: Re: Ground, Path and Fruition

Content:

AJP said:

Hi Malcolm

What are the differences can I ask respectfully?

Malcolm wrote:

Well for example, some systems take the aggregates, and so on as the basis; other systems take wisdom as the basis. It's important to understand this point because it directly has a bearing on the path, and the result.

AJP said:

So Completion with and without characteristics?

Malcolm wrote:

No, that's not it.

Author: Malcolm
Date: Sunday, February 9th, 2020 at 7:52 PM
Title: Re: Where is 'Mind'?
Content:

tobes said:

This is nihilism plain and simple, and about as contrary to Buddhadharma as can be.

Not having to endure skandhas anymore does not equal "total extinction."

Check the Suttas: although the 3rdNT is formally defined as a negation, nirvana is very consistently characterised in positive terms. By the Buddha.

The only people who assert that Buddhist practice is aimed at attaining total extinction were those early Europeans who totally misunderstood the Buddhadharma: Hegel, Schopenhaur, Niezsche, Weber.....

So, if we're talking about the German School of the Shravakana, then yes, I'll accept your point.....

Malcolm wrote:

Clearly the Buddha was not very clear on this point since the Sautrantikas understand nirvana to be a cessation as in the absolute cessation of a given stream of causation. This is why we have, in Mahayana, the idea that the idealized goal of a shravaka is the extreme of cessation.

tobes said:

Precisely: the Bodhisattvayana gains its traction on this point because cessation is seen as the extreme of abiding in (absolute) peace.

Not: sliding into absolute extinction.

Malcolm wrote:

There idea was not just abiding in cessation, but absolute cessation after the breakup of the aggregates.

Author: Malcolm
Date: Sunday, February 9th, 2020 at 7:54 PM
Title: Re: Where is 'Mind'?
Content:

Malcolm wrote:

Relatively speaking, your assertion is fallacious because it proposes that events arise from themselves. For example, if you take a stick and jab it into your eye, no inference or abstraction at all is required to understand that the stick making contact with your eye

caused your experience of pain.

Astus said:

Seeing the relationship between events is inference, so to learn the connection between them requires abstraction, and it is not visible directly in the events themselves. The causes and conditions for events are known by inference, not by experience, that's why taking experience as the basis is preferable. Furthermore, the veracity of inference is validated by experience, plus inference itself is a form of experience. So, unless there is a way to know things before they are known (apart from extrapolation), there are only experienced events and whatever sense we try to make of them.

Malcolm wrote:

Nonsense, Astus, since, according your reasoning, experiences are also merely inferred, since they are not directly perceived.

Author: Malcolm

Date: Sunday, February 9th, 2020 at 7:56 PM

Title: Re: Where is 'Mind'?

Content:

Virgo said:

Yes, and certain Shravaka schools definitely did assert this point.

Virgo

tobes said:

I really dislike the urge for textual evidence of some kind, but please, which Shravaka schools assert that nirvana = absolute extinction/nothingness? What are their statements?

Malcolm wrote:

Sautrantikas for one.

Author: Malcolm

Date: Sunday, February 9th, 2020 at 7:57 PM

Title: Re: Where is 'Mind'?

Content:

Wayfarer said:

Hindus have always accused Buddhism of nihilism, even though Buddhist assert that śūnyatā=/'nothingness. Here's a journal article which spells out this accusation in detail - <https://drive.google.com/open?id=1ldGeppDKiPkl-fVYbeFwex-Hrjhl60G> (.pdf), Harsh Narain, Philosophy East and West, Vol. 13, No. 4 (Jan., 1964), pp. 311-338. I don't agree with it but it articulates the case.

tobes said:

It's certainly being a charge hoisted upon the Madhyamikas....

And I could see how, from a certain vantage point, Shravaka systems could be critiqued for falling into an extreme of nothingness.

But Shravakas themselves aiming for nothingness as the fruit of their practice??

Malcolm wrote:

The Sautrantikas themselves asserted nirvana was a non existence.

Author: Malcolm

Date: Sunday, February 9th, 2020 at 7:58 PM

Title: Re: Soul vs Consciousness?

Content:

Malcolm wrote:

Well, because even the subtle consciousness, the mind of clear light in Geluk jargon, is relative and compounded.

PadmaVonSamba said:

Ahh! That makes sense.

Thanks

tobes said:

If the mind of clear light neither arises nor ceases, and is not comprised of parts, then how can it be compounded?

Malcolm wrote:

It's momentary.

Author: Malcolm

Date: Sunday, February 9th, 2020 at 8:01 PM

Title: Re: Rigpa and Alayavijnana

Content:

haha said:

That is fine.

The point is whether they are distinguishable or not. Yes, they are.

Malcolm wrote:

The alaya is neither an object of cognition nor a cognizing consciousness. How then do you suppose it can be distinguished?

haha said:

If someone (for a yogi) has learned to enter into the trance state and does not have

knowledge, he or she is more likely to enter into the alaya. For common people experience, it is the dreamless sleep. Nirvikalpa samadhi is also included in it.

Malcolm wrote:

You didn't answer the question.

Author: Malcolm

Date: Sunday, February 9th, 2020 at 8:09 PM

Title: Re: Soul vs Consciousness?

Content:

tingdzin said:

"Soul" is a mental construct, the very vagueness of which has ensured its continuance. Although the modern-day Catholics may or may not define it as consciousness, this was assuredly not the case 1000 years ago. Nor is the present understanding of the word an easy match, semantically or from a historical viewpoint, with the Greek and Latin words it was supposedly derived from and equivalent to. Cross-cultural comparisons of words that have vague meanings and wildly different histories is probably a mug's game unless one wants to get very very specific about defining terms.

The Tibetan word "la" (bla) is often translated as "soul", and, nowadays, Bonpos sometimes substitute namshe for it, but it was sufficiently different in meaning 1200 years ago for the creators of Tibetan/Sanskrit translation equivalences refused to admit "la" (in the old meaning) to their lexicon at all.

Malcolm wrote:

Yes, and citing your reasoning above, soul a bad translation of bla, especially under its old meaning. In modern parlance among Buddhists, it's usually held to be a synonym of "tshe", longevity. And, prebuddhist usages are evident still in certain kinds of "archaic" rituals which are practiced to summon a wandering bla.

Author: Malcolm

Date: Sunday, February 9th, 2020 at 8:14 PM

Title: Re: POTUS 2020 poll #1

Content:

tingdzin said:

At the risk of sounding too cynical, I wonder if a lot of financial support is going to Buttiegieg from rich (hidden) Republicans who know that if push comes to shove, a lot of borderline voters will not vote for a gay man. My own doubts about him stem from his very limited experience, although his military service counts for a lot.

I'll vote for whomever the Dems eventually choose. Trump on an even longer rope than he's on now is too much to contemplate.

I would like to know why all the mainstream Dems always get weeded out before Iowa. Biden would like to call himself mainstream, but he's too old, very possibly crooked,

and voted for the Iraq war.

Malcolm wrote:

It is because mainstream democrats are out of touch with mainstream America. And now, trump is running on a new red scare.

Author: Malcolm

Date: Sunday, February 9th, 2020 at 8:23 PM

Title: Re: Trump is now Big Brother right out of 1984.

Content:

Johnny Dangerous said:

The collection of the raw data is also a problem, I mean, the actual collection and archiving of it by companies is a problem in the first place, but that'd veer into the whole surveillance capitalism end of the discussion.

They are different problems related to the same issue. Obama era NSA surveillance for instance was not targeting any group, Trump is. The biggest issue with the NSA surveillance was in fact that it was so indiscriminate. So both can be, are, and were problems, they are in no way, shape or form mutually exclusive. Most groups that specialize in law and issue surrounding such things (FTFF, EFF, EPIC, ACLU and others) would indeed echo the idea that both dragnet surveillance and targetting of specifics groups is an issue, which is exactly why a lot of this stuff should simply be illegal for anyone to do, and we should accept that the only way to maintain some sense of human dignity in the midst of these surveillance capabilities is to allow (for instance) encryption which the government cannot easily break, and to make it a serious crime for governments or corporations to toy with people in this way. It's related to executive power also, which was mentioned earlier.

Obviously, Trumps use is related to his desire to further disenfranchise some of the most vulnerable people on the hemisphere, which makes it ugly in a particular way, but it's -all- a problem, not an either or situation.

Malcolm wrote:

We already have encryption which is virtually impossible to break. But it places a serious burden on bandwidth, and so therefore people don't like to use it. It is also clumsy, and most people feel that it isn't worth it because they feel they've nothing to hide. Encryption is covered under munition laws.

The reason why the NSA Hoover data is that there are no laws against it. As I said, all of this data is public, and anyone can collect it. Want to change that, you'll have to change the laws, but good luck, because it will be immediately challenged under the first amendment, because ironically, passing such laws will also make it illegal for reporters to report on open mic comments.

Btw, Snowden did not report anything we already didn't know. He is a libertarian nut driven by an intense hatred of Obama. Let him rot in Russia, he is not a hero.

Author: Malcolm

Date: Sunday, February 9th, 2020 at 8:30 PM

Title: Re: About a nihilistic adrift of Buddhadharma

Content:

Taikor.Taikun said:

Can we say it actually meant non-self; not no self. No self is largely interpreted as no soul while non-self is being selfless in nature without attachment.

Some people argued that anatta mean no soul. This concept belied the other concept of samsara. And the Buddha encouraged us to be reborn in Sukhavati. The souls in different realms and world depending on its state of being. We can be in union with the universe but we cannot say there is no soul

Malcolm wrote:

Oh, we definitely can say there is no "soul." We can also say there is no sentient being, no creature, no person, no living being, etc.

Author: Malcolm

Date: Sunday, February 9th, 2020 at 8:33 PM

Title: Re: Trump is now Big Brother right out of 1984.

Content:

Dan74 said:

I agree.

The issue I took with the OP was the emphasis on surveillance as if it was something Trump is especially at fault for.

Malcolm wrote:

Then you misunderstood the point. The point was using data to target undocumented people for arrest. That data is generally legally collected, and it's initial usage was to target ads to cell phones.

It's always been legal to use cellphone location data in prosecutions, of course, but this is an abuse of that data.

Author: Malcolm

Date: Monday, February 10th, 2020 at 12:23 AM

Title: Re: Trump is now Big Brother right out of 1984.

Content:

Dan74 said:

I agree.

The issue I took with the OP was the emphasis on surveillance as if it was something

Trump is especially at fault for.

Malcolm wrote:

Then you misunderstood the point. The point was using data to target undocumented people for arrest. That data is generally legally collected, and it's initial usage was to target ads to cell phones.

It's always been legal to use cellphone location data in prosecutions, of course, but this is an abuse of that data.

PeterC said:

That's not quite correct.

In most cases, sale of individual GPS data collected by telcos from tower pings to private resellers is probably completely illegal. I say probably because the FCC has stonewalled on having hearings on this, and it's very hard to find a case that someone like the ACLU could bring to trial, because you need individualized damage (and to know that your data was sold in the first place). But we know that telcos continue to sell this data, because people like bounty hunters seem to be able to buy it quite readily.

Malcolm wrote:

If it has not been tested in the courts, it is de facto legal.

PeterC said:

...The battle has already been lost.

Malcolm wrote:

The battle was lost when the first databases started collecting data on people back in the 70's.

Author: Malcolm

Date: Monday, February 10th, 2020 at 12:33 AM

Title: Re: Rigpa and Alayavijnana

Content:

haha said:

If someone (for a yogi) has learned to enter into the trance state and does not have knowledge, he or she is more likely to enter into the alaya. For common people experience, it is the dreamless sleep. Nirvikalpa samadhi is also included in it.

Malcolm wrote:

You didn't answer the question.

haha said:

It can be distinguished by wisdom (pranṇa) or knowledge (jnana).

Malcolm wrote:

Not by an ordinary sentient being, only by a buddha. Why? Because the ālayavijñāna is neither an object of cognition nor a cognizing consciousness.

Ālaya is actually just a name for ignorance, in the system of Dzogchen. And this is made extremely clear in all the commentaries that bear on the issue.

But perhaps what you mean to refer to is the ālaya, aka the nature of the mind, which is the inseparable clarity and emptiness taught in the Kagyu and Sakyapa schools. If this is the case, while clarity of course can be recognized, this is not the ālaya being spoken of in Dzogchen teachings, which is the subject of this discussion.

In this case, the ālaya and the dharmakāya can only be differentiated or distinguished by a person who attains complete and total buddhahood in this life, at the time they attain complete and total buddhahood. This is discussed somewhat extensively by Vimalamitra in his commentary on the Blazing Lamp Tantra.

Author: Malcolm

Date: Monday, February 10th, 2020 at 12:39 AM

Title: Re: Rigpa and Alayavijnana

Content:

Misty said:

"The alaya is neither an object of cognition nor a cognizing consciousness."

Are the teachings on the alaya used as an illustration to help us see, recognize and understand how we relate to things/objects when our consciousness is influenced by the knowledge obscuration? if so, What is the cognizing consciousness of this process called?

Malcolm wrote:

In the system of yogacāra, there are seven cognizing consciousnesses: the five physical sense consciousnesses; mental consciousness; and afflicted consciousness, which apprehends phenomena as "I or mine." The ālayavijñāna is simply a repository for the traces created by the other consciousnesses and has no actual cognitive function, and cannot be perceived by sentient beings.

Author: Malcolm

Date: Monday, February 10th, 2020 at 10:40 AM

Title: Re: Madhyamaka view distillation

Content:

Rick said:

What, if anything, is lost by distilling the Madhyamaka view down to:

All phenomena are empty, none exist inherently, all arise interdependently.

Or even simply:

All phenomena are empty.

We are told that the view is difficult, complex, intellectually challenging, not for the faint of cognitive heart. But is it actually?

Malcolm wrote:

All phenomena are empty. Some of those phenomena are unconditioned, including Buddhadharmas. They are all Illusory, a magical net.

Author: Malcolm

Date: Monday, February 10th, 2020 at 9:36 PM

Title: Re: Where is 'Mind'?

Content:

Malcolm wrote:

according your reasoning, experiences are also merely inferred, since they are not directly perceived.

Astus said:

Experience is what appears presently, while interpreting, categorising, processing, and other cognitive workings have as their object various levels of abstractions (starting with direct connection), but even those fabrications are experiences themselves.

Malcolm wrote:

You seem to be using "experience" in place of "direct perception". But this is an error, experiences are second order cognitions. For example, the meditative signs such as smoke and so on, are called experiences because you interpret such experiences as products of equipoise, unlike the experience of seeing smoke on a hill. For example, a taste of sweet is not an experience of sweet until it is categorized as such. Example, if you first place a bit of an herb called gymnema on your tongue, it blocks the sense receptors for tasting sweet, so even you place sugar on the tongue, you will not experience a sweet taste.

Author: Malcolm

Date: Monday, February 10th, 2020 at 9:41 PM

Title: Re: Where is 'Mind'?

Content:

smcj said:

This is in the Kagyu forum. The Karma Kagyu has been a Shentong school since Karmapa III. So you're preaching to the choir about seeing things in positive terms.

It's also a common Karma Kagyu teaching that Arhats are mistaken about Nibbana. The extinction they believe as being Nibbana is really a slumber that they must wake up from in order to practice the Mahayana.

Malcolm wrote:

No, Karmapa 8 rejected gzhan stong. The Karma Kagyu tradition really only went all in with gzhan stong when Kathog Tshewang Rigzin ordered Situ Panchen to adopt gzhan stong view in order to extend the life of the latter.

Author: Malcolm

Date: Monday, February 10th, 2020 at 9:47 PM

Title: Re: Where is 'Mind'?

Content:

smcj said:

This is in the Kagyu forum. The Karma Kagyu has been a Shentong school since Karmapa III. So you're preaching to the choir about seeing things in positive terms.

It's also a common Karma Kagyu teaching that Arhats are mistaken about Nibbana. The extinction they believe as being Nibbana is really a slumber that they must wake up from in order to practice the Mahayana.

tobes said:

Sure. The point relevant to the Kagyu is that like nirvana, 'ordinary mind' is unproduced, a-causal, a-temporal, neither existent nor non-existent, colourless, shapeless, formless and, returning to the OP, not anywhere in particular.....but 'everything arises from it.'

So maybe the answer to the OP is: everywhere. Rather than: nowhere because it doesn't exist.

Malcolm wrote:

Ordinary mind, tha mal guys shes pa, is a yogi's term for ye shes. But your assertion is uncertain. If what you say is true, then there can be no means by which this uncaused wisdom can be realized, since it is uncaused, etc.

Author: Malcolm

Date: Monday, February 10th, 2020 at 9:50 PM

Title: Re: Where is 'Mind'?

Content:

tobes said:

In which there is also the non-existence of unchanging peace, bliss etc?

I suspect not.

Otherwise, may as well be a Charvaka and at least enjoy some wine.....

Malcolm wrote:

Yup, it has to do with how peace, bliss and so forth are interpreted. I'll dig up the koshabhasyam reference for you later.

Author: Malcolm

Date: Monday, February 10th, 2020 at 11:11 PM

Title: Re: Where is 'Mind'?

Content:

tobes said:

In which there is also the non-existence of unchanging peace, bliss etc?

I suspect not.

Otherwise, may as well be a Charvaka and at least enjoy some wine.....

Malcolm wrote:

Ok, supposing you have Pruden's translation of the Abhidharmakośabhāṣyaṃ, the discussion in the Indriya chapter where the Sarvāstivādins refute the Sautrantika claim that nirvana is nonexistent, like the other two uncompounded phenomena, from vol. 1, pp. 280—286, beginning, "The Sautrantikas affirm the three types of unconditioned phenomena are not real. This is prefaced by an argument about what it means to say that uncompounded entities have neither causes nor results, on pg. 278.

Author: Malcolm

Date: Monday, February 10th, 2020 at 11:16 PM

Title: Re: Madhyamaka view distillation

Content:

Rick said:

All phenomena are empty.

Astus said:

The first difficulty comes from understanding "all", what that all actually signifies. Then one can attempt to define what is a phenomenon.

Malcolm wrote:

"All" refers to the dharmas included in one aggregate, the material aggregate; one āyatana, the mano-āyatana; and one dhātu, the dharmadhātu. This scheme includes all compounded and uncompounded dharmas (the three uncompounded dharmas are included in the dharmadhātu, as well as the mental factors).

A dharma is that which bears a characteristic, when we are speaking about "phenomena."

Author: Malcolm

Date: Monday, February 10th, 2020 at 11:18 PM

Title: Re: Madhyamaka view distillation

Content:

Rick said:

Thanks all around for the responses.

To quote Albert:

“Everything should be made as simple as possible, but no simpler.”

You have the radical simplicity of the Lotus S sermon and the radical complexity of the Mulamadhyamakakarika. Where is that sweet spot, as simple as possible but no simpler?

Malcolm wrote:

MMK is not complex. It is very simple, actually. It's arguments turn on just one or two argument structures, which show the negative consequences of asserting the nondependent existence of dharmas.

Author: Malcolm

Date: Monday, February 10th, 2020 at 11:33 PM

Title: Re: Where is 'Mind'?

Content:

Malcolm wrote:

You seem to be using “experience” in place of “direct perception”.

Astus said:

The point of using the word

<https://dharmawheel.net/viewtopic.php?p=518930#p518930> was to signify the fundamental frame where everything appears without separation to subject and object, thus putting away the concept of a knower mind and known entity and replacing them with a single unit that already has awareness and appearance inseparably.

Malcolm wrote:

What is the difference between this and yogacāra?

This won't work with Dzogchen by the way, where a hard distinction is made between snang ba (appearances), subjective experience, and snang yul, objective appearance (apparent objects). The former are understood to be coterminous with the mind and indistinguishable from it; the latter are understood to be different from the mind, and distinguishable from it. This issue is discussed at length by Longchenpa in his autocommentary to chapter eight of the Treasury of the Dharmadhātu.

Author: Malcolm

Date: Monday, February 10th, 2020 at 11:39 PM

Title: Re: Where is 'Mind'?

Content:

Malcolm wrote:

No, Karmapa 8 rejected gzhan stong. The Karma Kagyu tradition really only went all in with gzhan stong when Kathog Tshewang Rigzin ordered Situ Panchen to adopt gzhan stong view in order to extend the life of the latter.

smcj said:

Eh, I think I'll stick with Brunnhölzl on this one. It's his turf after all.

Sorry I can't give a page number from his "When Clouds Part" to support my post. I gave my copy away to a 3 year retreat graduate (western 'lama') that was teaching on Buddha Nature. I thought she should understand the subject better. Hopefully she's reading it.

Malcolm wrote:

The truth of the matter is that there has not been an official position established by the College of Kagyu Cardinals at a theological convention. Anyone in any school is free to accept any variant of Madhyamaka they prefer. The fact that people decide to follow an "canonical" opinion is merely indicative that they are playing team sports and cannot be considered a serious scholar.

Karl B., is a serious scholar, but he is also playing team sports, since even he admits that the way gzhan stong pas use Yyogacāra material is not consistent with the way the founders (Maitrya, Asanga, Vasybandhu) of yogacāra use it. There is a place for both, but most of Buddhists are not serious scholars, and only play team sports for the views promulgated as official in their school. This is why I personally abandoned paying too much mind to what Tibetans had to say about madhyamaka, and exclusively rely on what can be discerned in the authentic treatises of the founders of these two systems, madhyamaka and yogacāra, and free of the largely Tibetan historical interpretation of Buddhist doctrine through the lens of the three turnings, a lens entirely neglected by Indian masters.

Author: Malcolm

Date: Tuesday, February 11th, 2020 at 1:13 AM

Title: Re: Where is 'Mind'?

Content:

Malcolm wrote:

What is the difference between this and yogacāra?

Astus said:

Not much really, I just didn't want to complicate things with that, instead keeping it to the "appearances are mind" theme from Mahamudra.

Malcolm wrote:

Of course appearances are mind, but not apparent objects.

Author: Malcolm

Date: Tuesday, February 11th, 2020 at 1:16 AM

Title: Re: Madhyamaka view distillation

Content:

Malcolm wrote:

MMK is not complex.

Rick said:

I'm really glad to hear that!

Slogging through the MMK can be hard for people like me who have zero formal background in philosophy or reasoning. (As you can tell by my postings here!) Without commentary I have to rely on intuition, which is a pretty ineffective tool for such a counterintuitive text. And with commentary I have to puzzle through the interpretation of the commentator: Is it right (afaict), accurate, does it make sense, do I even understand it properly?

Malcolm wrote:

If you want to understand Madhyamaka, a grounding in Abhidharma is a little necessary. If you want to understand emptiness, the heart sutra is sufficient.

Author: Malcolm

Date: Tuesday, February 11th, 2020 at 3:16 AM

Title: Re: Where is 'Mind'?

Content:

Malcolm wrote:

Of course appearances are mind, but not apparent objects.

Astus said:

If by apparent objects you mean when one conceives things in terms of perceiver and perceived, then there is no disagreement.

Malcolm wrote:

No, apparent objects do not exist merely because we conceive them; for example, your car does not disappear when you walk into your house. It is still there in the morning when you want to drive to work.

Author: Malcolm

Date: Tuesday, February 11th, 2020 at 3:19 AM

Title: Re: Victims of Communism

Content:

Nicholas Weeks said:

Hong Kong is not totally ruled by the Chinese Communist Party - yet. But Communist control is a situation to be avoided, as this speaker points out.

Malcolm wrote:

Any totalitarian state is to be avoided, whether "left" or "right."

Author: Malcolm

Date: Tuesday, February 11th, 2020 at 3:20 AM

Title: Re: Victims of Communism

Content:

Johnny Dangerous said:

There are grave issues with the authoritarian side of Communism and the regimes it's inspired, this is unmistakable, but this sort of "look at them scary Red Chinese" stuff belongs in the Red Scare era and is really tiresome.

Malcolm wrote:

Well, red scare tactics are in vogue again amongst Republicans.

Author: Malcolm

Date: Tuesday, February 11th, 2020 at 3:21 AM

Title: Re: Trump/Pence versus ???

Content:

Nicholas Weeks said:

My prediction is the Dems will choose Bloomberg/Klobuchar and they will lose because many Bernie-ites will not vote for them.

Queequeg said:

Policy wise, not my preferred ticket, but that might be the most competent combo possible.

I'll show up to the voting station with my Bernie shirt on to vote, and vote often.

Malcolm wrote:

Sanders/Yang.

Author: Malcolm

Date: Tuesday, February 11th, 2020 at 3:55 AM

Title: Re: Trump/Pence versus ???

Content:

Malcolm wrote:
Sanders/Yang.

Nicholas Weeks said:
Any second choice?

Malcolm wrote:
Anyone blue. Hell, I'd even vote for Mitt Romney at this point.

Author: Malcolm
Date: Tuesday, February 11th, 2020 at 4:14 AM
Title: Re: Trump/Pence versus ???
Content:

Nicholas Weeks said:
Any second choice?

Malcolm wrote:
Anyone blue. Hell, I'd even vote for Mitt Romney at this point.

Nicholas Weeks said:
If he has any genuine conscience, he would flip to the Dem party. So you may get that chance.

Malcolm wrote:
Well, since the GOP has abandoned any shred of a pretense to being a conservative party under your Dear Leader, he just might.

Author: Malcolm
Date: Tuesday, February 11th, 2020 at 4:16 AM
Title: Re: Victims of Communism
Content:
Nicholas Weeks said:
Watch the video - the victim calls (4:05) his nation Communist. I think he would know best.

Johnny Dangerous said:
That's a absurd assumption, because he's suffered he now understands the intricacies of political systems?

No one in their right mind considers China of today economically "communist" in any

real sense - including plenty of scholars who are largely anti-communist.

There are grave issues with the authoritarian side of Communism and the regimes it's inspired, this is unmistakable, but this sort of "look at them scary Red Chinese" stuff belongs in the Red Scare era and is really tiresome.

Nicholas Weeks said:

Ho hum - academic abstractions. Name me a Communist nation that is (or was) not run by controlling totalitarians.

Malcolm wrote:

He can't; but on the other hand, the CCP seem to have figured out they can be capitalists without democracy.

Author: Malcolm

Date: Tuesday, February 11th, 2020 at 4:34 AM

Title: Re: Victims of Communism

Content:

Malcolm wrote:

He can't; but on the other hand, the CCP seem to have figured out they can be capitalists without democracy.

Nicholas Weeks said:

Correct, but it is the members of the CCP who get most of the material benefits. Of course that has always been true of the many Red classless societies, Party members get the best - not the rest.

Malcolm wrote:

Not exactly true, Nicholas. What is true is that the CCP will let anyone make money, but they cannot challenge the party. That's the deal. Economic freedom in exchange for political slavery.

And umm, the idea that there are no classes in Chinese society under the CCP, might have been an operative ideology until 1980, but that has long gone by.

I've been to China twice, and the last time I was there, I spent a fair amount of time, in an "English" class I was asked to teach to the med students at Tibetan Hospital where I did an internship, lecturing them on the principles of representative Democracy and free markets, as well as the importance of their preserving their Buddhist identity and Tibetan culture.

There must have been no "red-hearted Tibetans" in the class, because the CCP gave us flying colors in terms of not being political while we were there.

Author: Malcolm

Date: Tuesday, February 11th, 2020 at 4:43 AM

Title: Re: Trump/Pence versus ???

Content:

Queequeg said:

Policy wise, not my preferred ticket, but that might be the most competent combo possible.

I'll show up to the voting station with my Bernie shirt on to vote, and vote often.

Malcolm wrote:

Sanders/Yang.

Queequeg said:

Yang Gang? These are my two favorite candidates for different reasons... What's your take on Yang?

Malcolm wrote:

No, I am a Berner, but I think Yang would make a good vice president for Bernie.

Author: Malcolm

Date: Tuesday, February 11th, 2020 at 5:12 AM

Title: Re: Where is 'Mind'?

Content:

Malcolm wrote:

No, apparent objects do not exist merely because we conceive them; for example, your car does not disappear when you walk into your house. It is still there in the morning when you want to drive to work.

Astus said:

What matters is the subjective experience, as that is where all the defilements and sufferings occur.

Malcolm wrote:

No, that is false, since external phenomena are also afflicted or conducive to generating affliction, and they also are suffering, for example, the third kind of suffering, the suffering of the compounded, which has nothing to do with sensation or experience.

Author: Malcolm

Date: Tuesday, February 11th, 2020 at 8:23 AM

Title: Re: Where is 'Mind'?

Content:

tobes said:

In which there is also the non-existence of unchanging peace, bliss etc?

I suspect not.

Otherwise, may as well be a Charvaka and at least enjoy some wine.....

Malcolm wrote:

Ok, supposing you have Pruden's translation of the Abhidharmakośabhāṣyaṃ, the discussion in the Indriya chapter where the Sarvāstivādins refute the Sautrantika claim that nirvana is nonexistent, like the other two uncompounded phenomena, from vol. 1, pp. 280—286, beginning, "The Sautrantikas affirm the three types of unconditioned phenomena are not real. This is prefaced by an argument about what it means to say that uncompounded entities have neither causes nor results, on pg. 278.

tobes said:

This is why I am skeptical about this point: once we're in the sphere of one school criticising another school in the form of highly abstract reasoning, we have firmly left the gate of practical/meditative orientations, of which nirvana is the most subtle, elusive and impossible to describe.

I deeply suspect that if there were practicing Sautrantikas around to speak for themselves, none of them would assert that they are aiming for total extinction.

In any case, if we remain purely with the statement, it does not follow that they are asserting that the non-causality and unreality of nirvana is equivocal to the teleological aim of pure extinction. Given that they are suspicious of the Abhidharma and attempting to ground their practice in sutta, it seems far more likely to me that they are making much of the Buddha's silences and refusals on core metaphysical topics/questions. And this opens up a space for what nirvana may be, beyond philosophy and words, rather than shutting it down into some absolutist position.

Malcolm wrote:

No, you really need to not be lazy and read the passage, where they quote passages from Samyukta agama in support of their position that nirvana is unreal and a nonexistent.

Author: Malcolm

Date: Tuesday, February 11th, 2020 at 10:14 AM

Title: Trump just doomed his campaign.

Content:

Malcolm wrote:

1 trillion dollars in cuts to healthcare in new budget...,

Author: Malcolm

Date: Tuesday, February 11th, 2020 at 9:29 PM

Title: Re: Where is 'Mind'?

Content:

tobes said:

Happy to have a look at this when I have time.

In the meantime, I'll note that when I have asked for evidence for which Sravakas themselves assert that they are aiming for total extinction, you provide a Sarvastivadan-Abhidharma critique of the Sautrantikas - who themselves reject the Abhidharma....

If that's the best we have, then so be it. At least you've put something on the table....

Malcolm wrote:

Even the Sarvastivada acknowledge that that their seven treatises of Abhidharma were not directly taught by the Buddha. And the sautrantikas base their critiques in sutra, rejecting abhidharma metaphysics where they contradict sutra, which is why, in the scheme of the four tenet systems, the latter are considered higher than the former. This is apropos, because you invoked sutra in defense of your claim that shravakas do not seek a kind of total cessation.

Author: Malcolm

Date: Tuesday, February 11th, 2020 at 9:38 PM

Title: Re: Where is 'Mind'?

Content:

tobes said:

What's in dispute: the claim that there is literally nothing at all from that point; total annihilation, nothingness, non-existence. i.e. you go beyond the 4 jhanas into absolute death.

Malcolm wrote:

Not annihilation, absolute cessation of the continuum of the aggregates. What else could it be, if there is nothing else apart from the aggregates upon which an a self is imputed.

Peter Harvey, in *Selfless Persons*, argues that an unconditioned consciousness continues, but he is not a classical shravaka, and does not cite classical shravakas sources which confirm his ideas. He bases his argument, as far as I recall, on some very elusive passages in the Pali suttas. But the sautrantikas still argue that nirvana is unreal, whether you like it or not. Not only this, but everyone who has ever written a book on the subject of the four tenet systems in India and Tibet also confirms this fact.

Author: Malcolm

Date: Tuesday, February 11th, 2020 at 9:43 PM

Title: Re: Trump just doomed his campaign.

Content:

Wayfarer said:

He knows the budget is DOA. He's just trolling.

Malcolm wrote:

The point is he has given the Democrats major ammunition. Only a pompous ass roles out a budget with trillion dollar cuts to health care during an election cycle.

Author: Malcolm

Date: Tuesday, February 11th, 2020 at 10:59 PM

Title: Re: Where is 'Mind'?

Content:

tobes said:

Happy to have a look at this when I have time.

In the meantime, I'll note that when I have asked for evidence for which Sravakas themselves assert that they are aiming for total extinction, you provide a Sarvastivadan-Abhidharmika critique of the Sautantrikas - who themselves reject the Abhidharma....

If that's the best we have, then so be it. At least you've put something on the table....

Malcolm wrote:

Even the Sarvastivada acknowledge that that their seven treatises of Abhidharma were not directly taught by the Buddha. And the sautrantikas base their critiques in sutra, rejecting abhidharma metaphysics where they contradict sutra, which is why, in the scheme of the four tenet systems, the latter are considered higher than the former. This is apropos, because you invoked sutra in defense of your claim that shravakas do not seek a kind of total cessation.

Aemilius said:

Vasubandhu writes in Abhidharmakosa-bhāṣyam page 58 about the origin of Abhidharma (and the views of different schools on it):

"However, the Vaibhashikas explain, the Blessed One spoke Abhidharma in fragments. And in the same as Sthavira Dharmatrata made a collection of Udanas scattered throughout the scriptures, -the Udanavarga (the larger original Dharmapada)-, in this same way the Aryan Katyayaniputra and the other Saints established the Abhidharma (by collecting it into seven Abhidharmas)."

Malcolm wrote:

However, Vasubandhu is merely reporting an opinion that he does not accept, which is clarified by Valle-Poussin in footnote 16, pg. 133: "The word kila shows that Vasubandhu

presents here an opinion...that he does not accept. The Abhidharma treatises are not the word of the Master for the Sautrāntikas and for Vasubandhu."

Author: Malcolm

Date: Tuesday, February 11th, 2020 at 11:01 PM

Title: Re: Where is 'Mind'?

Content:

tobes said:

What's in dispute: the claim that there is literally nothing at all from that point; total annihilation, nothingness, non-existence. i.e. you go beyond the 4 jhanas into absolute death.

Malcolm wrote:

Not annihilation, absolute cessation of the continuum of the aggregates. What else could it be, if there is nothing else apart from the aggregates upon which an a self is imputed.

Peter Harvey, in *Selfless Persons*, argues that an unconditioned consciousness continues, but he is not a classical shravaka, and does not cite classical shravakas sources which confirm his ideas. He bases his argument, as far as I recall, On some very elusive passages in the Pali suttas. But the sautrantikas still argue that nirvana is unreal, whether you like it or not. Not only this, but everyone who has ever written a book on the subject of the four tenet systems in India and Tibet also confirms this fact. Correction, *Selfless Mind*.

Author: Malcolm

Date: Tuesday, February 11th, 2020 at 11:07 PM

Title: Re: Trump just doomed his campaign.

Content:

PeterC said:

The re-election strategy is pretty simple: things like this budget only matter if facts and reality matter. So make them not matter.

<https://www.theatlantic.com/magazine/archive/2020/03/the-2020-disinformation-war/605530/>

Malcolm wrote:

Well, we will see how susceptible to Geobbelian propaganda techniques anyone outside of Trump's base is.

Author: Malcolm

Date: Tuesday, February 11th, 2020 at 11:40 PM

Title: Re: Concise Guide to Conservatism

Content:

Nicholas Weeks said:

The Kirk Center has begun a new section of curated articles by Russell Kirk.

https://kirkcenter.org/kirk-essays/?mc_cid=1eb8902e64&mc_eid=abc4e15946

When the garment of civilization is worn out, we are confronted by the ugly spectacle of naked power...

Not by force of arms are civilizations held together, but by the subtle threads of moral and intellectual principle.

Malcolm wrote:

And just how is this statement not a complete indictment of your president, who revels in naked power, and has broken even the finest threads of moral and intellectual principles?

Author: Malcolm

Date: Wednesday, February 12th, 2020 at 1:56 AM

Title: Re: Concise Guide to Conservatism

Content:

Nicholas Weeks said:

The Kirk Center has begun a new section of curated articles by Russell Kirk.

https://kirkcenter.org/kirk-essays/?mc_cid=1eb8902e64&mc_eid=abc4e15946

Malcolm wrote:

And just how is this statement not a complete indictment of your president, who revels in naked power, and has broken even the finest threads of moral and intellectual principles?

Nicholas Weeks said:

Ye gods and little fishes! Malcolm's Mind of minds has done it! I see the Socialist Sun ablaze with Truth, Goodness & the American Way!

I am converted (or maybe perverted) [could be diverted] {probably subverted}

Malcolm wrote:

So basically, as long as someone bearing name "Republican" does it, you don't care. Apparently this president has cut all ties you once had to the claim that you are a "principled" conservative. You are just a parrot. Better stick to parroting Nagarjuna's vibhasa.

Author: Malcolm

Date: Wednesday, February 12th, 2020 at 1:59 AM

Title: Re: Concise Guide to Conservatism

Content:

Nicholas Weeks said:

Ye gods and little fishes! Malcolm's Mind of minds has done it! I see the Socialist Sun ablaze with Truth, Goodness & the American Way!

I am converted (or maybe perverted) [could be diverted] {probably subverted}

conebeckham said:

Nicholas, the hyperbole doesn't play well. Also, it dodges the question. How can you support Trump, and yet subscribe to Kirk's opinions?

Johnny Dangerous said:

It's also pretty thin ice in terms of the ToS, so I'd suggest Nicholas that you reel it on in.

In fact, everyone should probably step back a bit before continuing.

Malcolm wrote:

It's a sad thing to see some who is nominally a Buddhist gorge themselves on trumps hate and lies.

Author: Malcolm

Date: Wednesday, February 12th, 2020 at 5:32 AM

Title: Re: Where is 'Mind'?

Content:

smcj said:

The Mahayana references the Shravakayana as foundational.

Malcolm wrote:

No.

Mahāyāna vows and practice do not require srāvaka vows and practice as a precursor. Among the three vows, Mahāyāna has its own pratimokṣa, so there is no prima facie need to take srāvaka pratimokṣa beforehand.

Mahāyāna is a independent vehicle, and does not require śravakayāna as a foundation.

Author: Malcolm

Date: Wednesday, February 12th, 2020 at 6:09 AM

Title: Re: Where is 'Mind'?

Content:

Punya said:

Not my understanding of what Dudjom Rinpoche is saying

<https://www.amazon.com/Perfect-Conduct-Ascertaining-Three-Vows/dp/0861710835>

Malcolm wrote:

There are two kinds of pratimokṣa vows: śrāvaka and Mahāyāna. One need not take the former to take the latter.

For example, supposing you have never before taken refuge and you go to an empowerment from an upāsaka guru such as HH Sakya Trichen. During the empowerment you will receive pratimokṣa vows (as well as bodhisattva vows and vajrayāna samayas of all four classes of tantra), but not śrāvaka pratimokṣa vows, you will instead receive Mahayāna pratimokṣa vows. One can only receive śrāvaka pratimokṣa vows from a bhikṣu, and never an upāsaka.

Author: Malcolm

Date: Wednesday, February 12th, 2020 at 6:20 AM

Title: Re: Where is 'Mind'?

Content:

smcj said:

...you will instead receive Mahayāna pratimokṣa vows.

Can you give an example so we know what you're talking about?

Malcolm wrote:

You don't know what Mahāyāna pratimokṣa vows are? They are any pratimokṣa vows taken with Mahāyāna intent. There are two ways to receive them; they are regular śrāvaka vows transformed by one's receipt of the bodhisattva vows; or they are taken in the style of Mahāyāna fast day vows, in an empowerment, or in a Madhyamaka lineage bodhisattva vow ceremony (the Yogacāra bodhisattva vow ceremony requires śrāvaka pratimokṣa vows be taken before hand, the Madhyamaka bodhisattva vow ceremony does not have this requirement).

Author: Malcolm

Date: Wednesday, February 12th, 2020 at 6:39 AM

Title: Re: Victims of Communism

Content:

Könchok Thrinley said:

While I am all for remembering victims of murderous regimes, I don't think that an American has more right to point at others and ignore his own problems than anybody else.

Malcolm wrote:

Of course not. After all, when we complain to China about their treatment of Tibetans and so on, they just point to our treatment of African slaves and Native peoples. After all, when we consider the slave trade over all, something like 2 million slaves died just being transported to the New World.

The official UN estimate is that 17 million people died in the slave trade. Given that the population of Africa seems to have declined slightly between 1600 and 1800, while the population of Europe and Asia doubled in the same period, some people estimate that perhaps as many as 60 million Africans were killed in the slave trade during this period. Such was the fruit of capitalism until then.

Author: Malcolm

Date: Wednesday, February 12th, 2020 at 10:00 AM

Title: Re: Victims of Communism

Content:

Nemo said:

The last 25 years of China's "economic miracle" has been the strongest period of economic growth in the history of capitalism. Does that mean communists are the best capitalists Nicholas?

Author: Malcolm

Date: Wednesday, February 12th, 2020 at 10:54 AM

Title: Re: Where is 'Mind'?

Content:

tobes said:

What's in dispute: the claim that there is literally nothing at all from that point; total annihilation, nothingness, non-existence. i.e. you go beyond the 4 jhanas into absolute death.

Malcolm wrote:

Not annihilation, absolute cessation of the continuum of the aggregates. What else could it be, if there is nothing else apart from the aggregates upon which an a self is imputed.

Peter Harvey, in *Selfless Persons*, argues that an unconditioned consciousness continues, but he is not a classical shravaka, and does not cite classical shravakas sources which confirm his ideas. He bases his argument, as far as I recall, On some very elusive passages in the Pali suttas. But the sautrantikas still argue that nirvana is unreal, whether you like it or not. Not only this, but everyone who has ever written a book on the subject of the four tenet systems in India and Tibet also confirms this fact.

tobes said:

There has been no dispute at all, from my side, about the proposition that Shravaka cessation = absolute cessation of the aggregates.

What has been in dispute is that this implies/entails a state of nothingness, extinction, annihilation. Unreality does not imply those things, as you concede. So I'm happy we agree on this point.

As far as Peter Harvey goes, this also seems like a stretch to me, but I would need to see how he is using the term consciousness.

Malcolm wrote:

There isn't any annihilation, because a cessation necessarily entails that no ceased entity's nonexistence can be properly described. It's a contradiction in terms to speak of the nonexistence of something which never existed at all, since it never arose. For example the shoot of a burnt seed.

Author: Malcolm

Date: Wednesday, February 12th, 2020 at 11:52 AM

Title: Re: POTUS 2020 poll #1

Content:

Malcolm wrote:

The alternative is that most Americans don't much care who runs things or why. New Zealand is looking increasingly attractive.

Author: Malcolm

Date: Wednesday, February 12th, 2020 at 11:59 AM

Title: Re: Where is 'Mind'?

Content:

tobes said:

There has been no dispute at all, from my side, about the proposition that Shravaka cessation = absolute cessation of the aggregates.

What has been in dispute is that this implies/entails a state of nothingness, extinction, annihilation. Unreality does not imply those things, as you concede. So I'm happy we agree on this point.

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There isn't any annihilation, because a cessation necessarily entails that no ceased entity's nonexistence can be properly described. It's a contradiction in terms to speak of

the nonexistence of something which never existed at all, since it never arose. For example the shoot of a burnt seed.

tobes said:

Are you saying: the skandhas et al never exist in the first instance, therefore, the cessation of the skandhas cannot be asserted to be a non-existence? i.e. something that was existent becoming non-existent.

If that's the case, sure. Conventionally though, there are still 4NT's, and dukkah stops, and genuine unconditioned peace begins.

Malcolm wrote:

No, I am saying that a cessation is necessarily a nonarising, for example, the shoot of a burnt seed.

Author: Malcolm

Date: Wednesday, February 12th, 2020 at 12:11 PM

Title: Re: Are madhyamaka and yogacara considered schools of buddhism?

Content:

Anders said:

They were schools, but as living traditions go they are essentially extinct.

Malcolm wrote:

I object to this claim. I belong to the Madhyamaka School, and it is very much a living and vital tradition, which has its own tradition of ordination and so on.

Author: Malcolm

Date: Wednesday, February 12th, 2020 at 12:15 PM

Title: Re: POTUS 2020 poll #1

Content:

Malcolm wrote:

The alternative is that most Americans don't much care who runs things or why. New Zealand is looking increasingly attractive.

PeterC said:

It's not so easy to emigrate there these days. The skills-based route is challenging, and they've all but closed the door on investor immigration. The changes happened about a decade ago due to a spike in immigration from a large Asian country. They don't want too many people in their lifeboat.

Malcolm wrote:

It's a metaphor.

Author: Malcolm

Date: Wednesday, February 12th, 2020 at 9:39 PM

Title: Re: Where is 'Mind'?

Content:

tobes said:

Are you saying: the skandhas et al never exist in the first instance, therefore, the cessation of the skandhas cannot be asserted to be a non-existence? i.e. something that was existent becoming non-existent.

If that's the case, sure. Conventionally though, there are still 4NT's, and dukkah stops, and genuine unconditioned peace begins.

Malcolm wrote:

No, I am saying that a cessation is necessarily a nonarising, for example, the shoot of a burnt seed.

tobes said:

So you're talking about the nature of cessation itself; but this reifies a process, because cessation cannot be thought of independently from something which abides. i.e it is the end of that thing abiding.

What is the end of klesha? It ceases. It doesn't follow that there now can't be a mind without that klesha. That is a mere metaphysical claim. Maybe its right, maybe its wrong.

So your point only applies to the cessation itself, and by extension to the abiding things (skandhas etc) which have ceased. It says nothing about the process of a yogi moving through the jhanas and into the final attainment.

Malcolm wrote:

When the series of aggregates driven by afflictions ceases because the afflictions are uprooted and there is no more birth in the three realms (because there is no more birth), this is the extreme of cessation referred to when in Mahayana we refer to samsara and nirvana as extremes. We don't accept this as the goal of the path, but it is fruitless to deny that this is very much the desired goal of shravakas.

Author: Malcolm

Date: Wednesday, February 12th, 2020 at 11:05 PM

Title: Abhidharmakośabhaṣyaṃ and origin controversies

Content:

Aemilius said:

Vasubandhu writes in Abhidharmakosa-bhāṣyam page 58 about the origin of Abhidharma (and the views of different schools on it):

"However, the Vaibhāṣikas explain, the Blessed One spoke Abhidharma in fragments. And in the same as Sthavira Dharmatrāta made a collection of Udanas scattered throughout the scriptures, -the Udanavarga (the larger original Dharmapada)-, in this same way the Āryan Kātyāniputra and the other Saints established the Abhidharma (by collecting it into seven Abhidharmas)."

Malcolm wrote:

However, Vasubandhu is merely reporting an opinion that he does not accept, which is clarified by Valle-Poussin in footnote 16, pg. 133: "The word kila shows that Vasubandhu presents here an opinion...that he does not accept. The Abhidharma treatises are not the word of the Master for the Sautrāntikas and for Vasubandhu."

Aemilius said:

I don't buy that. Before the quoted passage from Bhāṣyam, Vasubandhu explains even more strongly why Abhidharma was taught by the Bhagavan, his reasoning goes: "To attain enlightenment it is necessary to know the Abhidharma, the Bhagavan Shakyamuni gave his disciples the Doctrine that leads to perfect enlightenment. Therefore he taught the Abhidharma."

If this is merely the view of the Sarvāstivādins, he explains it very clearly, and he also omits mentioning the opposing views.

Poussin writes on page 17 that Sarvāstivādins accept the seven Abhidharma treatises as word of the Buddha. On pages 18...20 Poussin explains in detail the argument in Vibhāṣa how Abhidharma is the word of the Buddha.

I think that Abhidharma carries the spiritual authority of the Buddha, as the Vaibhāṣikas say.

Why should we discard the very nice miracle of Shakyamuni, when he descended on three kinds of stairs from the Trayastriṃśa heaven accompanied by Brahma and Indra, after having taught Abhidharma for his mother (who was reborn there as a deity).

Malcolm wrote:

1) It is very clear the Sautrāntikas do not accept the Abhidharma treatises of the Sarvāstivādins to be word of the Buddha. If they did, there would be no basis for dispute. This does not however prevent them from accepting that the Buddha taught a subject called "abhidharma," scattered throughout the Āgamas.

2) The Sarvāstivādins are forced, in the Mahāvibhāṣā, to reconcile the composition of the treatises of Abhidharma by arhats, with the claim that they are also the word of the Buddha. On pg. 19, the Vibhāṣā is quoted, "If this is the case, why does the tradition attribute the writing down of this treatise [the Jñānaprasthāna] to the Āryan Kātyāniputra?" After claiming that the this treatises was indeed the word of the Buddha, the respondent also admits that according to another opinion, the Jñānaprasthāna is just the work of the Āryan Kātyāniputra. Thus, our Vaibhāṣika author attempts to conclude that while the Abhidharma is the word of the Buddha, it is also the work of

Āryan Kātyāniputra.

But if we accept this to be case, this is very problematical, because of the number of places in the treatise where Vasubandhu refutes theories which, according to your view, would be theories originally enunciated by the Buddha, thus leaving open the claim that Vasubandhu was rejecting the Dharma.

Further, on pg. 36, Poussin lays out the position of the Sautrāntikas in eleven points of difference, the first of which is the rejection of the authority of the Sarvāstivādin Abhidharma.

The notion that the Buddha taught Abhidharma to the devas in the desire realm is a Pali tradition connected with the Abhidhamma Pitika, and has no corresponding analogue in Indian Buddhism.

Now, generally speaking, the Sautrāntikas are held to be the higher tenet system, and therefor, in Mahāyāna we also do not accept the authority of the Sarvāstivādin Abhidharma. Further, Mahāyāna has its own Abhidharma, in the form of the now lost Abhidharma Sūtra.

Author: Malcolm

Date: Thursday, February 13th, 2020 at 12:32 AM

Title: Re: Andrew Yang is running for President. Who?

Content:

Queequeg said:

It was a good run. Excited to see what he does next.

Malcolm wrote:

He should join the Sanders campaign; he said this morning he is open to being a VP.

Author: Malcolm

Date: Thursday, February 13th, 2020 at 12:49 AM

Title: Re: Question about mind state

Content:

Rick said:

At times I fall into a mind state I'd call blank. It's not monkey mind: There are no conscious thoughts swirling around, no emotions, no perceptions (beyond default low-level sensory phenomena). Think: Robot that powers down into a dormant state, not fully turned off, minimally conscious.

These blank states are short-lived, sometimes in response to stress, sometimes to tiredness, sometimes neither ... they just seem to come. They're not worrisome, I've had them since forever, but I'd like to understand them better, from a Buddhist and neurophysiological standpoint.

Is there a Buddhist term/teaching for this blank state of mind? Maybe something referencing zombies?

Malcolm wrote:

This is called bying ba, lethargy or torpor, literally sinking. This is a big flaw in your meditation.

Author: Malcolm

Date: Thursday, February 13th, 2020 at 12:50 AM

Title: Re: POTUS 2020 poll #2

Content:

Malcolm wrote:

Warren is done. Time for her votes to go to Sanders. She has no path forward.

Author: Malcolm

Date: Thursday, February 13th, 2020 at 1:17 AM

Title: Re: Where is 'Mind'?

Content:

smcj said:

We don't accept this as the goal of the path, but it is fruitless to deny that this is very much the desired goal of shravakas.

Admittedly the idea to aspire to your own extinction is a tough nut to crack.

Malcolm wrote:

Well, if you still have an innate view of self, yes; but this is abandoned on the hinayāna path of seeing.

Author: Malcolm

Date: Thursday, February 13th, 2020 at 1:18 AM

Title: Re: Question about mind state

Content:

PadmaVonSamba said:

Maybe not the same thing as bying ba (sleepiness, drowsiness, torpor) more detail should be provided.

If you are fully alert, this is a pretty good state of mind for practicing meditation. In a teaching on Mahamudra, on the practice of just resting the mind in its natural state, without any effort, it was suggested that when one is feeling exhausted from physical activity, like running, and the mind isn't "looking" for anything, that this is a good time to do that.

What you describe sounds familiar.

Malcolm wrote:

"rather a semi-unconsciousness" = torpor.

Author: Malcolm

Date: Thursday, February 13th, 2020 at 1:19 AM

Title: Re: POTUS 2020 poll #2

Content:

DNS said:

Deval Patrick dropped out today.

To which 99% of Americans responded, "was he in the race?"

Malcolm wrote:

Never a serious contender.

Author: Malcolm

Date: Thursday, February 13th, 2020 at 2:00 AM

Title: Re: Are madhyamaka and yogacara considered schools of buddhism?

Content:

Anders said:

They were schools, but as living traditions go they are essentially extinct.

Malcolm wrote:

I object to this claim. I belong to the Madhyamaka School, and it is very much a living and vital tradition, which has its own tradition of ordination and so on.

Anders said:

Can you expand on this? A Madhyamika school as distinct from Dzogchen, Sakhya, and so forth?

Malcolm wrote:

Generally speaking, All schools in Tibet claim to belong to the Madhyamaka school, whether we are talking about Nyingma, Kagyu, Geluk, or Sakya. Everyone accepts Nāgārjuna as the authoritative voice on the correct view of the Buddha. To say Madhyamaka is an extinct school is a disservice.

Author: Malcolm

Date: Thursday, February 13th, 2020 at 2:02 AM

Title: Re: Are madhyamaka and yogacara considered schools of buddhism?

Content:

Caoimhghín said:

I assume he meant lineages of bodhisattva vows, one of one is attributed to Ven Nāgārjuna (my guess?), but I am curious too.

Malcolm wrote:

Yes, partly, but gzhan stong pas also distance themselves from the mind-only school,

even if they consider the mind-only position to be mistaken reinterpret key yogacāra texts from a Madhyamaka perspective.

So in point of fact, the Madhyamaka school is alive and well in Tibet, and I am a partisan of that school.

Author: Malcolm

Date: Thursday, February 13th, 2020 at 2:17 AM

Title: Re: Where is 'Mind'?

Content:

PadmaVonSamba said:

Self doesn't produce mind.

The illusory "self" arises from mind. Deluded mind.

Extinction is the extinction of the illusory self. Not a complete elimination of awareness.

If buddhahood were not possible until

Some kind of total extinction of mind occurred,

We wouldn't know about it

Because buddha wouldn't have been able to teach it.

smcj said:

"Cessation with remainder" refers to an Arhat's experience while still alive. He gets to walk, talk, and even chew gum. "Cessation without remainder" is what is being hotly discussed here.

On a related subject, I'm of the impression that Sakyamuni did not teach the Path he took to Buddhahood. In the Jataka Tales he is referred to as a bodhisattva. That's not the Path he taught. But that's just a general impression, not a researched opinion.

Malcolm wrote:

The Bodhisattva, in the lower schools, is considered a common person until his final birth, where he attains buddhahood. It is a very different concept for the bodhisattva path than that laid out by Mahāyāna.

Author: Malcolm

Date: Thursday, February 13th, 2020 at 2:24 AM

Title: Re: Question about mind state

Content:

LastLegend said:

Does it matter if you clearly know!?

Rick said:

I can feel myself slipping into the blankness and coming out of it ... but during the blankness I don't know-experience pretty much anything. It's like being lost in thought or sensation, but without the thought/sensation part.

Malcolm wrote:
Yes, this is called torpor.

Author: Malcolm
Date: Thursday, February 13th, 2020 at 2:30 AM
Title: Re: Are madhyamaka and yogacara considered schools of buddhism?
Content:
Caoimhghín said:
I assume he meant lineages of bodhisattva vows, one of one is attributed to Ven Nāgārjuna (my guess?), but I am curious too.

Malcolm wrote:
Yes, partly, but gzhan stong pas also distance themselves from the mind-only school, even if they consider the mind-only position to be mistaken reinterpret key yogacāra texts from a Madhyamaka perspective.

So in point of fact, the Madhyamaka school is alive and well in Tibet, and I am a partisan of that school.

Caoimhghín said:
I had no clue that the lineages of bodhisattva vows could be indicative of Rangtong-Shentong divisions. Can you elaborate?

Malcolm wrote:
No, that is not what I meant; what I meant was that gzhan stong pas also consider themselves Madhyamaka.

Author: Malcolm
Date: Thursday, February 13th, 2020 at 2:41 AM
Title: Re: Are madhyamaka and yogacara considered schools of buddhism?
Content:
Caoimhghín said:
Ah, makes sense.

Malcolm wrote:
The yogacāra bodhisattva lineage also survives in Tibet, as it was introduced by Atisha, nominally a Madhyamaka, but partial to the more detailed conduct entailed by the yogacāra lineage vows.

Author: Malcolm
Date: Thursday, February 13th, 2020 at 2:44 AM
Title: Re: Question about mind state
Content:
Rick said:

I couldn't find anything on bying ba but thina-middha sounds about right, particularly the part about closing the doors to consciousness.

Easy fix: If I stay attentive through the gap by counting, the gap-nap problem disappears.

Malcolm wrote:

Yes, this is one purpose of mindfulness of breathing. Another method is to turn down the heat, take off clothes, eat a lighter diet, be in a brighter room, lift one's gaze, etc.

Author: Malcolm

Date: Thursday, February 13th, 2020 at 2:49 AM

Title: Re: Andrew Yang is running for President. Who?

Content:

Queequeg said:

That would be f'in awesome.

Dan74 said:

I second that, but he wouldn't bring Sanders many votes at all. Not a strategic choice, right?

Malcolm wrote:

Well, it is better than voting in another republican (Bloomberg). I am sure Sanders has a running mate in mind. He is quite savvy. Right now the Clinton Wing of the Dems are freaking out and can't get behind one candidate.

Author: Malcolm

Date: Thursday, February 13th, 2020 at 3:13 AM

Title: Re: Andrew Yang is running for President. Who?

Content:

Dan74 said:

I second that, but he wouldn't bring Sanders many votes at all. Not a strategic choice, right?

Malcolm wrote:

Well, it is better than voting in another republican (Bloomberg). I am sure Sanders has a running mate in mind. He is quite savvy. Right now the Clinton Wing of the Dems are freaking out and can't get behind one candidate.

Dan74 said:

I would put my money on Gabbard over Yang, as Sanders' running mate. Or maybe he'll reconcile with Warren, no?

Malcolm wrote:

Gabbard is a closeted Republican. Warren is out, done, toast. I have no idea who Sanders would be looking at for a VP pick.

Author: Malcolm

Date: Thursday, February 13th, 2020 at 3:14 AM

Title: Re: Liberation through six senses

Content:

bhava said:

Profound explanation of Tulku Rinpoche Pema Wangyal

Seems that tagdrol is a terma of his father Kyabje Kangyur Rinpoche

Malcolm wrote:

No, not at all. All six liberations come from the 17 tantras, etc.

Author: Malcolm

Date: Thursday, February 13th, 2020 at 3:34 AM

Title: Re: Andrew Yang is running for President. Who?

Content:

Malcolm wrote:

Right now the Clinton Wing of the Dems are freaking out and can't get behind one candidate.

Queequeg said:

That's because the two that have the momentum now, Klobuchar and Buttigieg, lack the it factor.

I guarantee, the more people hear and see Buttigieg, the more they'll find they don't like him. Nobody likes the Hall Monitor Teacher's Pet, and given his stature and appearance, it's just a matter of time before that connection is made and pounded. Trump would have a field day calling him Alfred E. Newman and then making a point of standing next to him. It would be Mike Dukakis in a ridiculous helmet all over again.

Dan74 said:

Interesting and sounds very plausible to me. But Buttigieg as a VP would have much less limelight, so Alfred E. Newman as a VP is not so bad maybe? I mean Tweedledee, aka Dan Quayle, was a VP, or is that too kind?

Malcolm wrote:

Buttigieg does not believe in Sanders mission: which is to fundamentally restructure the US Government and our economy. This is why Bloomberg is running, because he knows that Sanders can also beat Trump, but is afraid of the consequences of a Sanders presidency: Democracy.

Author: Malcolm

Date: Thursday, February 13th, 2020 at 4:15 AM

Title: Re: mahayana sutra

Content:

Caoimhghín said:

What canon is this sūtra from? Is it normally in Chinese or Tibetan?

Malcolm wrote:

It is part of the Ratnakuta collection.

Author: Malcolm

Date: Thursday, February 13th, 2020 at 5:32 AM

Title: Re: Are madhyamaka and yogacara considered schools of buddhism?

Content:

Anders said:

I would call that overstating the case then. Heritage does not equal identity.

None of those schools would be recognisable to an Indian madhyamikan as madhyamika. They may embrace its view of emptiness, but their practices, view of the path, additional framework and so forth all distinguish them from madhyamika as it existed as an actual school.

Malcolm wrote:

Yes, of course they would be. But if you wish to be closed-minded, that is your prerogative.

I don't need your permission to consider myself and my tradition to be living exponents of the Madhyamaka school. Considering that the largest single body of Madhyamaka literature was composed by Tibetans, I would say it is a pretty fair bet that Tibetan Buddhists are Madhyamaka.

Author: Malcolm

Date: Thursday, February 13th, 2020 at 7:07 AM

Title: Re: Are madhyamaka and yogacara considered schools of buddhism?

Content:

Johnny Dangerous said:

IDK, I mean, two of the Tibetan schools tend to in a practical sense de-emphasize philosophy as a part of their identity. Whether this is actually true in practice is another question entirely of course, but I can't see a Kagyupa or Nyingmapa saying that they represent the "Madhayamaka school", can you, have you?

Malcolm wrote:

Yes, of course, all Tibetan Buddhist schools claim to be proponents of Prasangika Madhyamaka, including Kagyu and Nyingma.

Author: Malcolm

Date: Thursday, February 13th, 2020 at 10:02 AM

Title: Re: Where is 'Mind'?

Content:

tobes said:

So you're talking about the nature of cessation itself; but this reifies a process, because cessation cannot be thought of independently from something which abides. i.e it is the end of that thing abiding.

What is the end of klesha? It ceases. It doesn't follow that there now can't be a mind without that klesha. That is a mere metaphysical claim. Maybe its right, maybe its wrong.

So your point only applies to the cessation itself, and by extension to the abiding things (skandhas etc) which have ceased. It says nothing about the process of a yogi moving through the jhanas and into the final attainment.

Malcolm wrote:

When the series of aggregates driven by afflictions ceases because the afflictions are uprooted and there is no more birth in the three realms (because there is no more birth), this is the extreme of cessation referred to when in Mahayana we refer to samsara and nirvana as extremes. We don't accept this as the goal of the path, but it is fruitless to deny that this is very much the desired goal of shravakas.

tobes said:

What is extreme about it is that it one is able to dwell outside of samsara...

Malcolm wrote:

Since the aggregates have ceased, there is no dwelling, either inside or outside samsara.

tobes said:

how do you respond to this consistent equivocation of nirvana with unconditioned peace? AND also, for that matter, with the synonym 'deathlessness.'

Malcolm wrote:

When there is no birth, there is no death. When there is no existence, there is peace. That cessation of existence is unconditioned, because the three kinds unconditioned dharmas recognized by the shravakas to be nonexistent by nature, for example, space. Otherwise, the consequence is that non-analytical cessations also persist somehow, like the shoot of a burnt seed.

tobes said:

But we're talking about what sharvakas themselves take to be the fruit.

Malcolm wrote:

Yes, and in my opinion, you have an eternalist view of nirvana.

Author: Malcolm

Date: Thursday, February 13th, 2020 at 10:04 AM

Title: Re: Where is 'Mind'?

Content:

Caoimhghín said:

At the same time, you said Malcolm can't say "cessation," because it "reifies a process," but you can say "peace" and have it not reify the process of "war" or more metaphorically "non-peace."

Malcolm wrote:

Also, cessation is not a process, since it is an absence of causes and conditions. Cessations are not caused.

Author: Malcolm

Date: Thursday, February 13th, 2020 at 12:26 PM

Title: Re: Where is 'Mind'?

Content:

tobes said:

These statements are leaving you all with very absurd consequences.

Let's take for a moment nirvana with remainder. What remains? The rupaskandha (until death). What has ceased? The namaskandhas, and the afflictions which depend upon them.

By the logic of Malcom, Smcj, Virgo etc, when one attains nirvana with remainder - such as the Buddha did upon his awakening - there are no siddhis, there is no wisdom, there is no enlightened speech, no enlightened qualities at all. Only an afflicted body....and the complete none-existence of anything like 'awakened mind' 'prajna' 'karuna' 'maitri' etc. In this case, the Buddha would be nothing other than a 'dead/non-existent' mind and an existent, afflicted body. Truly absurd.

One does not fall into eternalism to assert that nirvana is a realisation which has very subtle but indescribable qualities. However, one does fall into nihilism when one asserts that the extinction of kleshas is the extinction of everything.

Malcolm wrote:

Ummm....no. Your rebuttal is way, way, off the mark. First of all, your objection confuses the position concerning the cessation that the highest tenet system of Hinayana holds, vs. our own personal understandings of these issues in a Mahayana context.

Second my remarks never addressed nirvana with remainder, but were strictly confined to what nirvana without remainder meant, and I referenced a Sutta in the Sutta Nipata which directly addresses the issue of what one may say about an arhat whose aggregates have broken up—nothing at all is the answer—and why.

The issue of what Buddhas and arhats experience while they are alive, according to shravakas, is an entirely separate topic.

From a Mahayana point of view, nonarising and unceasing have a completely different meaning than they do from a Hinayana point of view.

Author: Malcolm

Date: Thursday, February 13th, 2020 at 12:40 PM

Title: Re: Where is 'Mind'?

Content:

smcj said:

From a Mahayana point of view, nonarising and unceasing have a completely different meaning than they do from a Hinayana point of view.

That's an important point to remember, especially since the way it is discussed can sound very similar. Apples and oranges.

(Agreeing with Malcolm again.)

Malcolm wrote:

It is also important to remember that Mahayana adds a fourth unconditioned dharma: emptiness free from extremes.

Author: Malcolm

Date: Thursday, February 13th, 2020 at 12:46 PM

Title: Re: Where is 'Mind'?

Content:

smcj said:

That's an important point to remember, especially since the way it is discussed can sound very similar. Apples and oranges.

(Agreeing with Malcolm again.)

Malcolm wrote:

It is also important to remember that Mahayana adds a fourth unconditioned dharma: emptiness free from extremes.

Caoimhghín said:

Why do some Mahāyānikas feel the need to add that? How is that unconditioned any different from nirvāṇa, which is already an unconditioned?

Malcolm wrote:

Nirvana is a cessation, so it's an extreme. Also, Aryadeva shows that nirvana is relative, like space, etc. Only emptiness free from extremes is ultimate.

Author: Malcolm

Date: Thursday, February 13th, 2020 at 8:45 PM

Title: Re: Abhidharmakośabhaṣyaṃ and origin controversies

Content:

Aemilius said:

One of the four great Buddhist festivals in area of Tibetan culture is the Lhabab-duchen, which is a celebration of Shakyamuni's descent from the Trayastrimsa heaven after he had taught the Abhidharma there.

Malcolm wrote:

There is no connection between Lha bab dus chen and Abhidharma.

Author: Malcolm

Date: Friday, February 14th, 2020 at 12:04 AM

Title: Re: Where is 'Mind'?

Content:

tobes said:

You assert that nirvana with remainder is an entirely separate topic to nirvana without remainder - but nonetheless, we are still dealing with the nature of cessation in both cases.

Malcolm wrote:

Nirvana with remainder is the cessation of afflictions that cause rebirth in samsara. That's it. It is not necessary to have all the qualities you mention above. It is not even necessary be liberated through the dhyānas, like the Buddha.

What is cessation? You assert: it is like the shoot of a burnt out seed.

tobes said:

If you can talk about burnt seeds, I can talk about about the extinguished namaskandhas of an arhat. It is simply a counter argument to highlight that the cessation of X does not imply the non-existence of Y. It only implies the non-existence of X.

Malcolm wrote:

The cessation of the aggregates mean they no longer arise, and nothing further may be said about that person:

Upasīva:

One who has reached the end:
Does he not exist,
or is he for eternity
free from dis-ease?
Please, sage, declare this to me
as this phenomenon has been known by you.

The Buddha:
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.dhammatalks.org/suttas/KN/StNp/StNp5_6.html#stnp_note5.6.04

tobes said:
In any case, it's clear that I'm now involved in a Mahayana-Hinayana argument.

Malcolm wrote:
Not with me. I was merely pointing out that my perspective is not Hinayāna; while presenting evidence the Sautrāntikas (the higher tenet system) regard nirvana to be unreal, in contrast with the Sarvāstivādins (the lower tenet system), who assert it is real, and further, clarifying why it is that Mahāyāna regards the śrāvaka cessation to be an extreme, because it represents an aspiration for total cessation, doing away with all dharmas.

Author: Malcolm
Date: Friday, February 14th, 2020 at 4:38 AM
Title: Re: Are madhyamaka and yogacara considered schools of buddhism?
Content:
Anders said:
But it's not something I'd associate with schools that employ tenets like ekayana, tathagatagarbha, buddhahood in one lifetime and such.

Malcolm wrote:
Tathāgatagarbha sūtras existed during the time Nagārjuna was alive, and he never refuted them. Ekayāna sūtras also existed while he was alive, and he never refuted them either. In fact, he defended Mahāyāna as a whole.

Vajrayāna Buddhism came much later, but there is no contradiction between Madhyamaka and Vajrayāna, since all the tantras take Madhyamaka as their view.

So, you are taking an excessively narrow view of who can lay claim to the title, a madhyāmika. I am a madhyāmika.

Author: Malcolm

Date: Friday, February 14th, 2020 at 6:01 AM

Title: Re: Are madhyamaka and yogacara considered schools of buddhism?

Content:

smcj said:

Vajrayāna Buddhism came much later...

Oh no you didn't...

Malcolm wrote:

Sure, this is non-controversial even from a traditional point of view.

Author: Malcolm

Date: Friday, February 14th, 2020 at 8:57 PM

Title: Re: Are madhyamaka and yogacara considered schools of buddhism?

Content:

conebeckham said:

I do think it's true, though, that all Tibetan lineages consider Madhyamaka to be the "apex" view, and therefore it's right to characterize all Tibetan lineages as belonging to this "school of thought." But there's no Madhyamaka institution per se, as there was in Japan during ancient times. I don't know if there was such a "school" in the institutional sense in India, either, frankly.

Anders said:

My point is that the fact that all these lineages only really take the madhyamikan view of emptiness as apex and ignore/relegate the rest of its practice-tradition is exactly why I don't think they can accurately be called madhyamika, as much as descended/evolved from madhyamika. Madhyamika is/was not just philosophy. To reduce a school only to its view of emptiness is not a proper representation, imo.

Malcolm wrote:

That is also false. We do practice according to Aryadevas 400 and Shantidevas Bodhicarya-avatara, as well as Nagarjunas texts, and many more.

Author: Malcolm

Date: Friday, February 14th, 2020 at 10:28 PM

Title: Re: Are madhyamaka and yogacara considered schools of buddhism?

Content:

Anders said:

Following this line of thought would make all modern Mahayana Buddhism effectively

reducible to Mulasarvastivada in Tibet...

Malcolm wrote:

All Mahāyānīs in Tibet are Mulasarvāstivādins. For example, I am a Mulasarvāstivādin upāsaka, and in terms of bodhisattva vow ordination, Madhyamaka, which is also the philosophical tradition I follow. Point of fact, there never were separate traditions of Mahāyāna practice in terms of Madhyamaka and Yogacāra, the path is the same for both.

Author: Malcolm

Date: Friday, February 14th, 2020 at 11:41 PM

Title: Re: Pete Buttigieg

Content:

DNS said:

Meanwhile Pete Buttigieg, I mean Lieutenant Buttigieg, served in Afghanistan.

Malcolm wrote:

Why is this good? Moreover, he only served for 7 months, in a rear echelon posting. That photo is a glamour shot. He is not suited up with combat gear, he is just posing with a gun.

Author: Malcolm

Date: Friday, February 14th, 2020 at 11:55 PM

Title: Re: Coronavirus outbreak in China

Content:

Nemo said:

If you guys are right this will be over in March. I hope you are.

Malcolm wrote:

All evidence suggests this will last into the next year, at least.

Author: Malcolm

Date: Saturday, February 15th, 2020 at 1:01 AM

Title: Re: Pete Buttigieg

Content:

DNS said:

Meanwhile Pete Buttigieg, I mean Lieutenant Buttigieg, served in Afghanistan.

Malcolm wrote:

Why is this good? Moreover, he only served for 7 months, in a rear echelon posting. That photo is a glamour shot. He is not suited up with combat gear, he is just posing with a gun.

DNS said:

I was responding to Limbaugh's claim that he is not "man" enough. And Trump claims to be a macho-man, military guy, pro-military, even though he never served in the military.

Malcolm wrote:

Well, VD was his personal Vietnam...I bet he lost...

Author: Malcolm

Date: Saturday, February 15th, 2020 at 1:17 AM

Title: Re: How To Deal with Homeless People?

Content:

hkvanx said:

I still feel bothered every day when I see homeless people - the dharma teaches compassion towards other but I feel overwhelmed by the scale of the problem. Any advice?

Malcolm wrote:

Kindness and compassion. Even if you cannot do anything for them materially, you can still feel kindness and compassion for them.

Author: Malcolm

Date: Saturday, February 15th, 2020 at 2:28 AM

Title: Re: Are madhyamaka and yogacara considered schools of buddhism?

Content:

Anders said:

Following this line of thought would make all modern Mahayana Buddhism effectively reducible to Mulasarvastivada in Tibet...

Malcolm wrote:

All Mahāyānīs in Tibet are Mulasarvāstivādin. For example, I am a Mulasarvāstivādin upāsaka, and in terms of bodhisattva vow ordination, Madhyamaka, which is also the philosophical tradition I follow. Point of fact, there never were separate traditions of Mahāyāna practice in terms of Madhyamaka and Yogacāra, the path is the same for both.

Anders said:

Are you seriously saying there is no meaningful difference between sakya, gelug and nyingma and that "mulasarvastivada" is a more meaningful descriptor of them as a tradition?

Malcolm wrote:

For the most part, there is no meaningful difference between bulk of teachings of Tibetan Buddhist schools. They are all Mulasarvāstivādin from the point of view of ordination; from the point of view of path, they are all Mahāyāna; and they all claim to

be Prasanga Madhyamaka in intellectual orientation—though Karma Kagyu and Jonang might be considered outliers, they still claim they adhere to Madhyamaka.

The principal difference between Tibetan schools is what Vajrayāna traditions they adhere to. But even this is misleading, since Sakya, Kagyu and Jonang, largely base their teachings on the late Nalanda tradition and the Vajrayāna practitioners who associated with this university, such as Naropa, Ratnakarashanti, etc. While Nyingmapas follow earlier Vajrayāna traditions, they too are based on Nalanda Buddhism. Geluk is based principally on the Sakya and the (now defunct) Kadampa schools.

Thus, in terms of the vast majority of teachings, the four or five schools of Tibetan Buddhism are much more similar than they are different.

The academic curriculum of Modern Tibetan Buddhism is based on Mulasarvāstivādin Vinaya, Sarvāstivāda Abhidharma, Perfection of Wisdom Sūtras, Madhyamaka, and some study of Yogacāra. However, the dominant influence in Tibetan Buddhism is Nāgārjuna, and anything that does not comport with Nāgārjuna is considered wrong or inferior view.

In short, trying to tell a Tibetan Buddhist they do not belong to the Madhyamaka school is like trying to tell Chan and Zen Buddhists they do not follow Bodhidharma. You are not going to get very far with that claim.

Author: Malcolm

Date: Saturday, February 15th, 2020 at 4:16 AM

Title: Re: Are madhyamaka and yogacara considered schools of buddhism?

Content:

Malcolm wrote:

The academic curriculum of Modern Tibetan Buddhism is based on Mulasarvāstivādin Vinaya, Sarvāstivāda Abhidharma, Perfection of Wisdom Sūtras, Madhyamaka, and some study of Yogacāra.

Caoimhghín said:

In some select sectarianisms, accusations are levelled that the Tibetan tradition pays more attention to Venerable Guṇaprabha's Vinayasūtra than the Mūlasarvāstivāda Vinaya. What is your experience?

Malcolm wrote:

Yes, they do in fact.

Caoimhghín said:

Guṇaprabha's root text, the Vinayasūtra...is based on the Mūlasarvāstivāda Vinaya, and includes many references to the specifics of the Prātimokṣa, Sūtravibhaṅga, Karmavācānā, and Skandhaka from that system.

Malcolm wrote:

Read more:

<http://www.thlib.org/collections/texts/jiats/#!jiats=/05/nietupski/b5/#ixzz6Dxg86UBa>

Author: Malcolm

Date: Saturday, February 15th, 2020 at 4:34 AM

Title: Re: Bernie 2020

Content:

Unknown said:

Bitecofer, a 42-year-old professor at Christopher Newport University in the Hampton Roads area of Virginia, was little known in the extremely online, extremely male-dominated world of political forecasting until November 2018. That's when she nailed almost to the number the nature and size of the Democrats' win in the House, even as other forecasters went wobbly in the race's final days. Not only that, but she put out her forecast back in July, and then stuck by it while polling shifted throughout the summer and fall.

And today her model tells her the Democrats are a near lock for the presidency in 2020, and are likely to gain House seats and have a decent shot at retaking the Senate. If she's right, we are now in a post-economy, post-incumbency, post record-while-in-office era of politics. Her analysis, as Bitecofer puts it with characteristic immodesty, amounts to nothing less than "flipping giant paradigms of electoral theory upside down."

Malcolm wrote:

<https://www.politico.com/news/magazine/2020/02/06/rachel-bitecofer-profile-election-forecasting-new-theory-108944>

Author: Malcolm

Date: Saturday, February 15th, 2020 at 10:14 AM

Title: Re: Bernie 2020

Content:

Malcolm wrote:

"The Republican Party is now a reliable opponent of equality and a malignant force in American life — a cancer within a patient in denial about the nature and severity of her condition," wrote the New Republic's Osita Nwanvu. "It should be not only defeated but destroyed — vanquished from the American political scene with a finality that can only be assured not by electoral politics or structural reforms alone, but by a moral crusade."

<https://www.washingtonpost.com/world/2020/02/14/trumps-authoritarian-style-is-remaking-america/>

Author: Malcolm

Date: Saturday, February 15th, 2020 at 9:50 PM

Title: Re: Trump/Pence versus ???

Content:

tingdzin said:

I have said elsewhere that I would vote for anyone the Dems put up, but I will NOT vote for a billionaire East Coaster who thinks he can buy his way into the office.

Malcolm wrote:

Even if it means another four years of Trump?

Author: Malcolm

Date: Saturday, February 15th, 2020 at 9:53 PM

Title: Re: Bernie 2020

Content:

tobes said:

'm surprised I haven't heard more on this front, but there must be a lot of pissed off (former?) Republicans around.

tingdzin said:

You would think so. Maybe they have convinced themselves that, bad as he is, Trump is still better than the Far Left. Maybe they think that once he is gone, they can reclaim the moral high ground (a pretty dubious proposition-- once democratic institutions are compromised, it's pretty hard to get them back to a reasonable state). Maybe formerly ethical Republicans have decided that it's all about money after all, and "after me, the deluge".

Malcolm wrote:

George Conway, anyone?

Author: Malcolm

Date: Sunday, February 16th, 2020 at 12:42 AM

Title: Re: POTUS 2020 poll #2

Content:

DNS said:

Nevada caucus coming up next Saturday. Bernie leading in the polls.

<https://www.270towin.com/2020-democratic-nomination/nevada-caucus>

It's the first diverse state to vote. Nearly half of Nevada is a minority of some type. More than half in Las Vegas.

Malcolm wrote:

Bernie is projected to win S. Carolina too. And on super Tuesday, the only primary Biden is expected to win is Alabama. Sanders takes the rest.

<https://projects.fivethirtyeight.com/2020-primary-forecast/>

Author: Malcolm

Date: Sunday, February 16th, 2020 at 1:15 AM

Title: Re: Chinese room thought experiment and supervenience

Content:

Queequeg said:

The AI is

Author: Malcolm

Date: Sunday, February 16th, 2020 at 1:34 AM

Title: Re: Trump/Pence versus ???

Content:

tingdzin said:

I have said elsewhere that I would vote for anyone the Dems put up, but I will NOT vote for a billionaire East Coaster who thinks he can buy his way into the office.

justsit said:

Shades of 2016. Some (many?) disgruntled Bernie supporters refused to vote for Clinton.

Malcolm wrote:

Not that many. Main issue with 2016 election was voter turnout, out of 230,931,921 eligible voters, only 61.4 percent turned out to vote, which means that 38.6 percent of eligible voters stayed home. This means that 89,139,721 people did not show up at the polls to cast their vote, roughly four out of ten people. This is a much bigger problem than disaffected Bernie voters who may have voted for Stein or Trump.

Author: Malcolm

Date: Sunday, February 16th, 2020 at 3:08 AM

Title: Re: both hindu and buddhist at the same time

Content:

dolphin_color said:

Even if incense is used in any tradition, it's not the incense that cultivates any qualities in us.

Malcolm wrote:

When connected with a method, it is exactly the incense that cultivates qualities in us. Example, sang offerings.

Author: Malcolm

Date: Sunday, February 16th, 2020 at 11:37 PM

Title: Re: Buddhism's class "problem"

Content:

Malcolm wrote:

To practice the Dharma one needs the 18 freedom and endowments. There is little more to be said on the issue.

Author: Malcolm

Date: Sunday, February 16th, 2020 at 11:38 PM

Title: Re: Buddhism's class "problem"

Content:

Könchok Thrinley said:

Do you think there is a class problem in convert buddhism?

Malcolm wrote:

No, not at all.

Author: Malcolm

Date: Monday, February 17th, 2020 at 1:12 AM

Title: Re: Learning the Dharma and the limits of Buddhism

Content:

nichiren-123 said:

Arguably, the doctrine of rebirth is one example of error.

Malcolm wrote:

Discard that and you have actually discarded the beating heart of the Dharma. Better to be a secular humanist than call yourself a Dharma practitioner.

Author: Malcolm

Date: Monday, February 17th, 2020 at 1:44 AM

Title: Re: Learning the Dharma and the limits of Buddhism

Content:

nichiren-123 said:

First off We are made of the 5 aggregates. We need all of them to have an experience. Take anything away and you no longer have a conscious being.

Malcolm wrote:

This is questionable, for example, formless realm beings have no material aggregate. They possess consciousness, life force, and a very limited number of mental factors, since they only have one conceptual object for the duration of their existence.

nichiren-123 said:

Yes, we are interconnected and constantly evolving. The 'me' now is not the same 'me' from any other instance in time - neither past or future. but there is still a continuum. When it all breaks down for me is at death. Once you die then the continuum of 'you' completely disperses into the external world. Our live's are like waves in the ocean. Each wave needs the entirety of the rest of the ocean to manifest itself and in some sense IS the entire ocean from the relative point of view of that wave. but when conditions change enough then the wave disperses; it recedes back into the mass and that (particular) wave will never come back.

Malcolm wrote:

Well, consciousness is not an ocean, and we are not waves. Our conscious continuums are unique and individual. This is why my karma does not ripen on you, and vice versa. One's continuum does not disperse, as you claim, but it continues on since it has its own unique causes and conditions which cause it to continue. We alone are the heirs of the karma we created, and no one else.

Author: Malcolm

Date: Monday, February 17th, 2020 at 2:15 AM

Title: Re: Learning the Dharma and the limits of Buddhism

Content:

Malcolm wrote:

This is questionable, for example, formless realm beings have no material aggregate. They posses consciousness, life force, and a very limited number of mental factors, since they only have one conceptual object for the duration fo their existence.

nichiren-123 said:

The existence of formless realms is contentious but I'm not going to argue it. What I will say is even if they have one less aggregate, they are still vulnerable to dissolution as any other being is - in fact, it's inevitable as long as the law of impermanence holds.

Malcolm wrote:

Yes, formless realm beings take birth in lower realms, when they have exhausted the merit which allowed them birth in the formless realms.

Well, consciousness is not an ocean, and we are not waves. Our conscious continuums are unique and individual. This is why my karma does not ripen on you, and vice versa. One's continuum does not disperse, as you claim, but it continues on since it has its own unique causes and conditions which cause it to continue. We alone are the heirs of the karma we created, and no one else.

Your idea of a continuum which never dissolves sounds to me like it contradicts non-self.

It doesn't contradict the idea of absence of self since our mental continuum dependently originates based on its own unique set of causes and conditions.

Also saying it has its own unique causes and conditions seems to ignore interconnectedness. Our continuum (even though it's internalised) must interact with the outside and be affected by it.

Everything that arises, arises based on its own unique set of causes and conditions.

My main doubt is how something like a conscious continuum can retain its 'flavour' or survive when everything else changes and dies?

One's consciousness is a momentary, serial entity, that is, it arises and perishes every instant, supported on its causes and conditions. Hence, it is not permanent, not a self, and continues forever until there are no longer causes and conditions which support its arising.

Author: Malcolm

Date: Monday, February 17th, 2020 at 2:36 AM

Title: Re: Learning the Dharma and the limits of Buddhism

Content:

Malcolm wrote:

One's consciousness is a momentary, serial entity, that is, it arises and perishes every instant, supported on its causes and conditions. Hence, it is not permanent, not a self, and continues forever until there are no longer causes and conditions which support its arising.

nichiren-123 said:

Not sure if we are starting to get confused as to each other's meaning so I'm going to express my argument in a different way:

At what point do you separate 'your' consciousness. (both momentary existence as well as the continuous 'stream') from everything else?

You can't cut yourself up apart from anything and claim "This is not going to disperse".

Malcolm wrote:

Since there is never a time when we did not have the innate grasping of our continuum as a self, it has always been distinct, since there is no beginning of consciousness or anything else. The logic of dependent origination forbids any sort of first cause or prime mover-- all causes are effects, and all effects are causes in their turn. Our consciousnesses are distinct because we apprehend them as a self and what belongs to a self. But the more practical point is this-- my karma is my karma and ripens on me alone, even after I attain realization and until buddhahood is attained. One cannot speak of what happens to a buddha's mind after the breakup of their aggregates, since this is one of the 14 questions to which the Buddha refused to respond. When I taste a lemon, there is no taste of sour in your mouth. This is because our psycho-physical continuums are distinct, with distinct physical and mental sense organs, etc. Even when the aggregates break up at death, because of the innate grasping to self, the mind immediately appropriates a new series of aggregates. This is why the aggregates are referred to in Sanskrit as upādāna-skandhas, addictive aggregates—we appropriate

them because we are addicted to the three afflictions, driven by the obscuration of knowledge that is the innate grasping to I, me, and mine. Even tenth stage bodhisattvas, while they are not subject to birth in the three realms, still have the knowledge obscuration, the most subtle grasping to "I, me, mine."

Author: Malcolm

Date: Monday, February 17th, 2020 at 4:16 AM

Title: Re: Learning the Dharma and the limits of Buddhism

Content:

nichiren-123 said:

Even when the aggregates break up at death, because of the innate grasping to self, the mind immediately appropriates a new series of aggregates.

Can you explain that in more depth?

Malcolm wrote:

Your mind appropriates your aggregates as I, me, and mine, right now. What makes you think it will cease doing so after you have died and this life's aggregates have broken up?

nichiren-123 said:

There is a beginning to consciousness. It's a dependently originating phenomena which only arises when conditions are correct. It does have a beginning which is sometime before birth. It has a beginning in the same way any other phenomena does. You can't tell me that an ocean whirlpool does not have a beginning...

Malcolm wrote:

There is no beginning to a give person's consciousness, since the series is conditioned, it cannot have an absolute beginning. Phenomena do not have real "beginnings." They only seem to from the perspective of our observation. But you cannot find a first cause for any given phenomena at all.

nichiren-123 said:

Our consciousnesses are distinct because we apprehend them as a self and what belongs to a self.

I've heard that before but never understood so could you explain that to me?

My current point of view is that our consciousness is separate because it's an internal process (occurring in a brain), that it needs the brain (as one condition) to manifest consciousness. No brain. No consciousness.

Malcolm wrote:

Well, this is a physicalist view. If this is your view of consciousness, you have left the Dharma far behind. For you, death is liberation.

Author: Malcolm

Date: Monday, February 17th, 2020 at 4:21 AM

Title: Re: Learning the Dharma and the limits of Buddhism

Content:

nichiren-123 said:

Isn't the brain a cause and condition for consciousness? Isn't a living body a condition for consciousness?

Malcolm wrote:

Not according to Buddhadharma.

nichiren-123 said:

I know you could presuppose formless beings having no consciousness but think about it: aren't we human beings conscious because of energy? Our consciousness is an electromagnetic field supported by the physical substratum structure of our brains.

That's not conjecture, it's science.

My point is that even a 'formless being' need's some sort of substratum to maintain its consciousness.

Malcolm wrote:

That is an awfully big inference. But no, consciousness is not the electromagnetic field of our brain. If it were, all electromagnetic fields would exhibit volition and self-determination. Further, it would be possible to create intelligence, if consciousness were merely a matter of emergent physical properties.

Author: Malcolm

Date: Monday, February 17th, 2020 at 4:23 AM

Title: Re: Buddhism's class "problem"

Content:

kusulu said:

The first thing to consider is whether convert Buddhism isn't in fact the act of appropriation.

Malcolm wrote:

No, this is not the first thing to consider. Anyway, Dharma is for all sentient beings.

kusulu said:

Part and parcel of that, is convert Buddhism the same, or similar, or even patterned after native Buddhism?

Malcolm wrote:

There is not such thing as "convert Buddhism." There is Dharma, people are free to practice or not, as they choose.

Author: Malcolm

Date: Monday, February 17th, 2020 at 4:25 AM

Title: Re: Buddhism's class "problem"

Content:

Mantrik said:

We have no inherent spiritual traditions left...

Malcolm wrote:

Well, you still have pubs...

Author: Malcolm

Date: Monday, February 17th, 2020 at 4:50 AM

Title: Re: Learning the Dharma and the limits of Buddhism

Content:

Malcolm wrote:

Well, this is a physicalist view.

nichiren-123 said:

Spiritualism can't exist without Physicalism. It's temporary existence in the Tiantai threefold truth. Having said that, I guess the Tiantai middle way shows that you can't have Physicalism without spiritualism???

Malcolm wrote:

Beings in the interval between this life and the next have mental bodies with all organs complete.

nichiren-123 said:

If this is your view of consciousness, you have left the Dharma far behind.
Dharma is truth. Reality. That's what I'm looking for.

Malcolm wrote:

Well, you won't find that in science. You are better off studying the Dharma systematically, and learning the distinction between the two truths. Then you will have a proper basis for understanding their inseparability. But there is no inherent reason why consciousness must depend on a material body.

nichiren-123 said:

For you, death is liberation.

If that were true I'd top myself right now. But I don't like that idea, lol.

Malcolm wrote:

[/quote]

This is because you have the innate grasping to I, me, and mine.

Author: Malcolm

Date: Monday, February 17th, 2020 at 8:02 PM

Title: Re: Abhidharmakośabhaṣyaṃ and origin controversies

Content:

Aemilius said:

They have removed it from the explanations of LhababDuchen. In most places in the Internet it says "in Trayastrimsa Shakyamuni gave teachings to liberate his mother ". Neither does this deny that He taught her Abhidharma there.

In the explanations about Sankashya, the place where this event took place, it is still said that Buddha taught Abhidharma to his mother, for example in Buddhism Today <http://www.buddhismtoday.com/english/holyplaces/005-sankashya.htm>

"Some say that during his forty-first year Shakyamuni went up from Shravasti to the Tushita Heaven and passed the rainy season retreat teaching Abhidharma to his mother, Queen Mayadevi, who had died seven days after Buddha's birth and been reborn as a male god in Tushita. The same happens to the mothers of all the buddhas, and they too later go to teach them, afterwards descending to Sankashya."

"Seven days before his descent the Buddha set aside his invisibility. Anuruddha perceived him by his divine sight and urged Maudgalyayana to go and greet him. The great disciple did so, telling the Buddha that the Order longed to see him. This was the time Prasenajit's statue was made. Shakyamuni replied that in seven days he would return to the world. A great assembly of the kings and people of the eight kingdoms gathered. As the Buddha descended, a flight of gold stairs appeared, down which he came. He was accompanied on the right by Brahma, who, holding a white chowny, descended on a crystal staircase, while to the left Indra came down a flight of silver stairs, holding a jewelled umbrella. A great host of gods followed."a

It is still there in the teachings of Lama Yeshe

<http://teachingsfromtibet.com/2018/08/08/sankashya-where-lord-buddha-descended-from-tushita-heaven/>

Malcolm wrote:

"Some say" refers to Thervadins. This is not a Savastivada Tradition.

Author: Malcolm

Date: Monday, February 17th, 2020 at 10:34 PM

Title: Re: Buddhism's class "problem"

Content:

tobes said:

If you or others have the wealth and time to practice Dharma and donate to Dharmic causes: this is something to rejoice in.

It's very hard to have the favourable conditions for practice: isn't that why there is danaparamita, mandala practices etc? Most of us need to accumulate more merit. Conversations about class need this context - we are talking about karma.

But in the same breath, if Dharma does not deeply undermine class consciousness - be it bourgeois or working class - then it is not being practiced right. And I suspect that often happens. In the west, and in everywhere it has been in the past. Privileged access by the aristocrats in Tibet??? Never!!

Simon E. said:

Yes, good points. Buddhadharma is inextricably linked to punya.

But we can never assume a lack of punya in others simply based on their external circumstances.

Malcolm wrote:

Sure, by definition, the highest class of humans are the ones who have the precious human rebirth with 18 freedoms and endowments, and actually use it. Mundane issues like social class and so on, do not really apply here. The poorest Tibetan yogi is infinitely in a better position in samsara than some guy like Bills Gates, etc.

Author: Malcolm

Date: Monday, February 17th, 2020 at 11:23 PM

Title: Re: Buddhism's class "problem"

Content:

Nemo said:

This was a widely debated topic in Tibet as well IIRC. One could argue that it's excess elitism was one of many causes of the fall of Tibet.

Malcolm wrote:

Tibet fell because they let the PRC build a road right into Lhasa.

Nemo said:

Often Dharma when you are young means a certain degree of poverty. There should be a balance. We live in countries where being a poor wanderer is literally a criminal act. How could a yogi live here without being beaten and harassed by police? Small

allowances should be made for those with less social capital. Scholars don't do well without yogis for company and vice versa.

Malcolm wrote:

If you are a Dharma practitioner, a real Dharma practitioner, things will always work out. We need socialism for ordinary people. But for Dharma people, Dharma provides everything.

Author: Malcolm

Date: Tuesday, February 18th, 2020 at 12:57 AM

Title: Re: Coronavirus outbreak in China

Content:

DharmaN00b said:

What if you have a cowpox/smallpox scenario? Look at what happened when Europeans settled in the new world? Huge percentage of native Americans decimated.

Malcolm wrote:

20 million+. Enough to reverse global warming for a while.

Author: Malcolm

Date: Tuesday, February 18th, 2020 at 1:33 AM

Title: Re: Coronavirus outbreak in China

Content:

smcj said:

20 million+. Enough to reverse global warming for a while.

Supposedly there was a famine in China under Mao that was 20 million. It didn't even make a dent in their population problem.

Malcolm wrote:

Well, that was in the 1950's, the above was in 1500. 450 years makes a rather significant difference. The point is that because the plague never hit the new world, the population was contributing to global warming through massive slash and burn farming in the Amazon, North America, etc.

Author: Malcolm

Date: Tuesday, February 18th, 2020 at 1:52 PM

Title: Re: Buddhism's class "problem"

Content:

tobes said:

Well tkp67 - evidence is evidence, and that is more than I have to offer!

I wonder if it has something to do with competition. Some family have returned from NYC after a year working there, and their impressions of American culture is that deep competition permeates at every level. So maybe those nearer the top have become more adept at regarding others as competitors?

In my unfounded opinion, nothing is as destructive to compassion as the asura mentality....

Malcolm wrote:

Well, they saw NYC. NYC is not America.

Author: Malcolm

Date: Tuesday, February 18th, 2020 at 11:39 PM

Title: Re: Trumpier and Trumpier...

Content:

Simon E. said:

I fear we will be seeing much more of that Kim...

Malcolm wrote:

I don't know, I think Morrison is a much bigger clod than Bojo the Clown.

M

Author: Malcolm

Date: Wednesday, February 19th, 2020 at 5:36 AM

Title: Re: POTUS 2020 poll #2

Content:

DNS said:

However, Steyer is still polling very low in spite of massive spending on ads by him.

Malcolm wrote:

It has to be the tie.

Author: Malcolm

Date: Wednesday, February 19th, 2020 at 6:39 AM

Title: Re: POTUS 2020 poll #2

Content:

Malcolm wrote:

Sanders surges to double-digit lead in new nationwide poll

<https://www.politico.com/news/2020/02/18/bernie-sanders-frontrunner-nationwide-poll-115753>

Author: Malcolm

Date: Wednesday, February 19th, 2020 at 9:32 PM

Title: Re: Abhidharmakośabhaṣyaṃ and origin controversies

Content:

Malcolm wrote:

I am not talking about Sankashya; I am talking about the fact that this tradition you describe of the Buddha teaching Abhidhamma in a heaven is not a sarvastivada tradition.

Aemilius said:

The Chinese pilgrims Fa Xian and Hsuanzang have described the place of Sankashya, and it most certainly was outside of the theravada-land at that time:

"The Chinese pilgrims describe further stupas and a chankramana where Shakyamuni and the previous buddhas had walked and sat in meditation.

The three flights of stairs disappeared into the ground, but for seven steps of each, which remained above. When Ashoka came here later he had men dig into the earth around the protrusions in order to discover their depth. Although they reached the level of water, they could not find the stairs' end. With increased faith, Ashoka then built a temple over them with a standing image of the Buddha above the middle flight. Behind this temple he erected a great pillar surmounted by an elephant capital. Because the tail and trunk had been destroyed, both Chinese pilgrims mistook this for a lion.

"Hsuan Zang tells that the original stairs had existed until a few centuries before his visit, when they disappeared. Various kings built replicas of ornamented brick and stone, with a temple containing images of Shakyamuni, Brahma and Indra above them. These were within the walls of a monastery, which he describes as excellently ornamented and having many fine images. He further says that some hundreds of monks dwelt there and that the community had lay followers. Two centuries earlier Fa Hsien found roughly 1,000 monks and nuns living here pursuing their studies, some hinayana and some mahayana. Both pilgrims tell stories of a white-eared dragon who lived close to the monastery, caring for it and the surrounding area. Fa Hsien especially remarks on the abundant produce of the land and the prosperity and happiness of the people."

Author: Malcolm

Date: Wednesday, February 19th, 2020 at 11:41 PM

Title: Re: POTUS 2020 poll #2

Content:

DNS said:

I know most of you here at DW like Bernie, but if it's Trump vs. Bernie; I could see Bernie winning the popular vote (West coast, Northeast, large urban areas) and Trump winning the electoral vote, which means Trump gets re-elected.

Malcolm wrote:

This is just FUD.

Author: Malcolm

Date: Wednesday, February 19th, 2020 at 11:43 PM

Title: Re: Desert island book

Content:

SteRo said:

Maybe you want to apply specific tibetan conventions to the whole of Mahayana.

Malcolm wrote:

No, I am sure he is referring to Vajrayāna material, which requires empowerment and transmission.

I can't answer in full because one of the two books I would bring requires transmission and empowerment. The other book is the Perfection of Wisdom in 8000 lines (the omitted title is Treasury of the Dharmadhātu and its autocommentary by Longchenpa).

Author: Malcolm

Date: Thursday, February 20th, 2020 at 12:34 AM

Title: Re: POTUS 2020 poll #2

Content:

DNS said:

I know most of you here at DW like Bernie, but if it's Trump vs. Bernie; I could see Bernie winning the popular vote (West coast, Northeast, large urban areas) and Trump winning the electoral vote, which means Trump gets re-elected.

Malcolm wrote:

This is just FUD.

DNS said:

It could be. Or we might find out if Bernie wins the nomination. But if Bernie doesn't win the nomination, we'll never know for sure what would've happened. We'll also need to see who he picks as a running mate, as that could change things (if he gets the nomination).

Malcolm wrote:

This is just establishment Dem (read Republican lite) FUD because they are afraid their friends in insurance and big pharma will lose money. I means seriously, look at how much of a cut we allow middlemen in the American health care industry to take. And for what? Administration fees, and that's it.

Author: Malcolm

Date: Thursday, February 20th, 2020 at 1:32 AM

Title: Re: POTUS 2020 poll #2

Content:

DNS said:

This is pretty cool, an interactive map where you can predict who will win each state and thereby the most electoral votes.

<https://www.270towin.com/>

Here is my prediction right now, if it's Bernie. But I could be wrong. I got the 2016 election way off when I predicted Hillary would win.

And no, I'm not a Trump supporter, so this is not wishful thinking on my part.

Malcolm wrote:

based on the map as it stands, Dems only need to win FL. Alternately, Wis and PA without FL

Author: Malcolm

Date: Thursday, February 20th, 2020 at 1:42 AM

Title: Re: POTUS 2020 poll #2

Content:

Malcolm wrote:

based on the map as it stands, Dems only need to win FL. Alternately, Wis and PA without FL

DNS said:

I already have WI and PA in the Dems column.

Using my map as it stands, Dems would just need FL or NC and they could win.

And that's a huge uphill battle for Dems to win FL and/or NC.

Malcolm wrote:

But they don't need either -- they just need WI and PA, using the map as presented there. Basically, if we don't vote Trump out, we deserve him.

Author: Malcolm

Date: Thursday, February 20th, 2020 at 1:46 AM

Title: Re: Kyabje Jigten Sumgon's protection wheel

Content:

Sennin said:

I know you're asking Cone, but I only asked if I could practice this by itself mainly because I don't practice five fold mahamudra. So probably if one is a Drikungpa it may not serve as a main practice cause there's complete practice cycles in that lineage.

Malcolm wrote:

Umm, did you forget about Uṣṇīścakravartin? That can be practiced as a standalone sadhana.

Author: Malcolm

Date: Thursday, February 20th, 2020 at 2:33 AM

Title: Re: POTUS 2020 poll #2

Content:

Malcolm wrote:

But they don't need either -- they just need WI and PA, using the map as presented there. Basically, if we don't vote Trump out, we deserve him.

DNS said:

Oh, okay, I see you're using the default map from the site, not the one I created. They are saying VA and NH to the Dems and I don't know about that . . . VA and NH typically vote GOP for POTUS.

HRC barely won VA and she had Kane from VA as her running mate.

Malcolm wrote:

VA is soundly in the Dem column now. HC won there by 5 points. It was very close in NH, where Bernie beat HC in the primary by a landslide. And trust me, I live next door to NH, Trump is not going to win there, too many people from MA live in the urban areas.

Author: Malcolm

Date: Thursday, February 20th, 2020 at 5:32 AM

Title: Re: Paradoxical statements from the buddha himself?

Content:

DNS said:

I agree with JD. Not all paths take you to nirvana, full awakening. Some only go to the base camp; to reach the summit, you need Buddha-Dharma.

Malcolm wrote:

Actually, to even find the right mountain, you need Buddhadharma.

Author: Malcolm

Date: Thursday, February 20th, 2020 at 9:53 AM

Title: Re: POTUS 2020 poll #2

Content:

tobes said:

It's brave person who makes any kind of election prediction these days.....

On Sanders: what do people say about his foreign policy/likely geopolitical influence?

Reestablish international norms/rule based-liberal order? Isolationist?

Malcolm wrote:

Realignment of security based on reinvigorating the Atlantic alliance, skepticism towards neoliberal trade deals. Stronger ties with the U.N.

Author: Malcolm

Date: Friday, February 21st, 2020 at 2:58 AM

Title: Re: Why are there living beings?

Content:

SteRo said:

There is nothing that does not conform to reality.

Author: Malcolm

Date: Friday, February 21st, 2020 at 4:47 AM

Title: Re: Why are there living beings?

Content:

SteRo said:

Understanding of the truth of reality of the Buddha's teachings refers to the path of seeing and above.

For a detailed explanation please be referred to Prajnaparamita sutras and commentaries.

Caoimhghín said:

Does this mean that, for you, the path of seeing is also "the truth (of reality)?"

SteRo said:

"The path of seeing" is a skillful means of the doctrine corresponding to deceptive experience.

Caoimhghín said:

It seems to be "seeing," rather than "what is seen," IMO. Trying to find/identify "what is seen" is a trickier business.

SteRo said:

Don't try to get at truth through sophisticated wordings. It's futile and the doctrine is already perfect.

Malcolm wrote:

Dharmadhātu is not a sophisticated word, in fact, you can find it in the Prajñāpāramitā Sūtra in 8000 lines, it just means, "the source of phenomena," such as this line:
"Subhuti, signless, wishless, uncompounded, nonarising, unreal, or imperishable, totally imperishable dharmadhātu, Subhuti, that is the perfection of wisdom that the tathāgatas, arhat, samyaksambuddhas teach the world."

Author: Malcolm

Date: Friday, February 21st, 2020 at 4:57 AM

Title: Re: Why are there living beings?

Content:

Malcolm wrote:

BTW, to answer the question, the Bonpos have an answer:

From the essence of the five separate elements
there was a whole, single, great egg.

High white mountains formed from the outer egg shell,

white oceans pooled from the inner egg white,

The sentient beings of the six classes

originated from the membrane of the egg in between.

The egg yolk formed eighteen eggs,

in the middle of those eighteen eggs,

there came one white egg.

The first four lines explain the outer universe.

The second five lines explain the origin of sentient beings in general,

the eighteen families of human beings,

and Tibetans (the white egg) specifically.

There you have it, this why there are sentient beings.

Author: Malcolm

Date: Friday, February 21st, 2020 at 4:59 AM

Title: Re: Burning Negative Karma

Content:

Malcolm wrote:

I always find that using kerosine as an accelerant is good, cheap and easy to find.

Author: Malcolm

Date: Friday, February 21st, 2020 at 10:37 PM

Title: Re: Abhidharmakośabhaṣyaṃ and origin controversies

Content:

Aemilius said:

Yes, but somehow the tradition of the Four Great Buddhist Festivals did arise.

Malcolm wrote:

Good, glad we got that out of the way.

Aemilius said:

We agree that Northern and Central Indian Buddhism were governed by other schools than the Tamraparniyas, or srilankan elders, (for ex. Vasubandhu never uses the appellation "theravadin", they are known as "srilankan monks" for him).

Malcolm wrote:

Or Vibhajyavādin.

Aemilius said:

The festival of Buddha's descent from the Trayastrimsa heaven was known in China and Tibet. They certainly got it from the schools they were in contact with in India.

According to Etienne Lamotte the Vibhasa (a Sarvastivadin buddhist encyclopedia) laments that many sutras have been lost and little remains, the Ekottara Agama originally went from 1 to 100, now we have only the sutras from 1 to 10. One of the disappeared sutras must be the one about the Buddha's visit to the Trayastrimsa heaven.

The tradition also tells that when the disciple of Ananda died, 9000 works of Abhidharma disappeared from the world with him. They were still held in memory at the time, and not yet written down. This is also from Lamotte's History of Indian Buddhism.

All of this means that Buddha's visit to Trayastrimsa remained as a story held in memory by some people, when it was no longer found in the sutras. It must have been an impressive tradition as the actual jewel ladders were still found at the time of King Ashoka, or a lower portion of the jewel ladders!

Malcolm wrote:

One can only imagine.

Author: Malcolm

Date: Friday, February 21st, 2020 at 11:11 PM

Title: Re: Why are there living beings?

Content:

SteRo said:

"the source of phenomena"? I've not come across that rendering and I don't find it helpful because of its potential 'thinginess' in the context of an alleged ultimate first cause/source being this or that. No support can be affirmed.

Malcolm wrote:

Well, this is how it is defined in classical buddhist literature, where, for example,

Vasubandhu describes "dhātu", in the term dharmadhātu, as being like a mine.

Since in Mahāyāna, the dharmadhātu is a synonym for the emptiness of all phenomena, it can be likened to the source of all phenomena, as the Buddha does in several sūtras

Candrakīrti himself allows that emptiness can be considered a source. Nāgārjuna points out that empty things arise from things that are utterly empty.

Author: Malcolm

Date: Saturday, February 22nd, 2020 at 12:14 AM

Title: Re: Desert island book

Content:

DNS said:

Āṅguttara Nikāya (numbered discourses of the Pali Canon)

and

Ekottara Āgama (numbered discourses of the Chinese Agamas Tripitaka)

Queequeg said:

Interesting that you would take the Nikaya and the Agama of more or less the same text.

Can you explain your reasoning on that?

DNS said:

One is Theravada, one is Mahayana. I'm non-sectarian and it's my favorite Nikaya / Agama.

Malcolm wrote:

Ekkotara Āgama is not a Mahāyāna text.

Author: Malcolm

Date: Saturday, February 22nd, 2020 at 1:19 AM

Title: Re: Desert island book

Content:

DNS said:

Perhaps not originally or technically, but it could be considered a precursor of Mahayana as it is an accepted part and incorporated part of the Chinese Buddhist Canon.

Malcolm wrote:

The Ekottara Āgama cannot be accepted as part of the Mahāyāna canon at all. It matters very little that it was included in the Chinese Canon. There are several śrāvaka sūtras in the Tibetan canon as well, but that does not make those sūtras a part of Mahāyāna. The reason why all four āgamas were not translated into Tibetan in their entirety is precisely because they do not form part of the Mahāyāna canon.

Author: Malcolm

Date: Saturday, February 22nd, 2020 at 2:30 AM

Title: Re: POTUS 2020 poll #2

Content:

PeterC said:

It's the circular firing squad back in action again.

Malcolm wrote:

Bernie somehow managed to stay out of the circle.

Author: Malcolm

Date: Saturday, February 22nd, 2020 at 2:56 AM

Title: Re: Trump Impeachment

Content:

PeterC said:

So let's suppose they lose. Having obstructed multiple election security bills, crippled the federal elections commission and installed cronies in key roles in the intelligence system, they (a) know that there will be foreign influence in the elections, (b) don't intend to do a thing to stop it, and (c) will have control of all the information about it. So if trump loses, what's to stop him claiming that the election was compromised, that the Russians intervened to win a couple of key states for the democrats, and that the result must therefore be suspended until they can "figure out what's going on"? He's sworn in, he's in the White House, all his appointees are at their jobs, a majority of the senate says what's the big deal - by what mechanism does he then get replaced? He commissions a report from the FBI or whomever saying that states X and Y has their results tampered with and should have gone Republican, he declares victory - then what? The army marches up Pennsylvania Avenue and evicts him?

Malcolm wrote:

No, it goes to the Supreme Court, who give Trump a win on a party line vote. He dismisses Congress, declares martial law, installs a puppet Congress, declares himself president for life, and begins to jail his opposition in Soviet style trials. Gulags are built in Arizona, etc., under the rule of Joe Arpaio, who is appointed the Governor of the Southwest Security Zone (formerly Texas, New Mexico, AZ and SoCal, having reorganized the lower 48 states into 5 or more principle Security Zones under the ultimate direction of Stephen Miller). The Armed Forces back Trump.

PeterC said:

This could get a lot worse, quite easily.

Malcolm wrote:

Yup.

Author: Malcolm

Date: Sunday, February 23rd, 2020 at 11:01 AM

Title: Re: Trump Impeachment

Content:

Wayfarer said:

The real malefactor behind all this, apart from Trump himself, is Murdoch.

Malcolm wrote:

Spot on.

Author: Malcolm

Date: Sunday, February 23rd, 2020 at 9:41 PM

Title: Re: Bernie 2020

Content:

Könchok Thrinley said:

<https://twitter.com/BernieSanders/status/1231021453270769664>

The comments made me quite mad to be honest. Is the desinformation around him so bad? Did they really accuse him of dealing with Russia?

Malcolm wrote:

The DNC are idiots.

Author: Malcolm

Date: Monday, February 24th, 2020 at 12:40 AM

Title: Re: Bernie 2020

Content:

Queequeg said:

Truth hurts.

Malcolm wrote:

But in good way.

Author: Malcolm

Date: Monday, February 24th, 2020 at 1:51 AM

Title: Re: Bernie 2020

Content:

Malcolm wrote:

The Democratic Party abandoned the New Deal under Clinton, and has been "GOP lite" ever since.

"Clinton was genuinely concerned with improving the lot of working-class Americans. Yet all of his policies to that end were hemmed in by a neoliberal framework that had been embraced by both sides of the aisle by the 1990s. Sometimes this was against his wishes—when discussing his first budget, Clinton famously complained, “You mean to tell me that the success of my economic program and my reelection hinges on the Federal Reserve and a bunch of frak bond traders?” But it also became a central feature of Clintonism. This economic straitjacket was the result of a fight that had started decades before. After the Great Depression and the Second World War, classical laissez-faire economics had been profoundly discredited, and the Democratic Party had come to accept that strict controls on the markets and protections for workers—in the form of pro-union legislation, the regulatory state, antitrust policy, and so on—were needed to moderate the ruthless swings of capitalism."

<https://www.thenation.com/article/archive/the-rise-and-fall-of-clintonism/>

Author: Malcolm

Date: Tuesday, February 25th, 2020 at 1:31 AM

Title: Re: The limit of compounded phenomena

Content:

dolphin_color said:

I think a logician could easily infer that the classic analysis of particles leads to the view that forms are, in theory, infinitely decomposable. Although, perhaps knowing that is not particularly useful from a Buddhist perspective.

So they are infinitely decomposable according to the theory that denies the existence of a partless particle, but there is some kind of limit on how far down we can decompose a substance, stopping at subtle particles. Is the limit imposed by tradition, or is there some kind of knowledge limit, or something else?

Malcolm wrote:

The limit is what whatever the limit of analysis is available plus the negation of inherent existence.

Author: Malcolm

Date: Tuesday, February 25th, 2020 at 5:53 AM

Title: Re: The limit of compounded phenomena

Content:

dolphin_color said:

I get the negation of inherent existence part, but what determines the "the limit of analysis" conventionally?

Malcolm wrote:

The limit of analysis happens when there is nothing further to analyze. For example,

showing that the proposition of partless particles is incoherent.

Author: Malcolm

Date: Tuesday, February 25th, 2020 at 12:54 PM

Title: Re: The limit of compounded phenomena

Content:

dolphin_color said:

partless particles is incoherent

And if this is so, at least in theory, my understanding is there should be no limit to the level of analysis.

Malcolm wrote:

There is no point in analyzing incoherence beyond the fact this or that premise about reality is incoherent.

Author: Malcolm

Date: Tuesday, February 25th, 2020 at 12:59 PM

Title: Re: Power places

Content:

dolphin_color said:

I've heard about power places in Asia, but I wonder: How can I assess if a place in the West (in nature) is a power place for meditation and practice? Are there formal metrics for doing so? Or informal metrics? Or is the designation of "power place" just a matter of tradition and geography?

Malcolm wrote:

You have to be there for some time to see if a place is such a place.

Author: Malcolm

Date: Wednesday, February 26th, 2020 at 12:10 AM

Title: Re: Which Nalanda pandit?

Content:

dolphin_color said:

Which Nalanda pandit should I read first? Nagarjuna, Aryadeva, Chandrakirti, or Shantarakshita? I'd like to read one of their writings, rather than start with a commentary or guide.

Malcolm wrote:

Nāgārjuna and Aryadeva could not possibly have been Nalanda paṇḍitas because Nalanda, as a university, did not exist in the 2nd and 3rd century, CE. hat said, of course there was a strong school of Madhyamaka located at Nalanda after its founding.

Author: Malcolm

Date: Wednesday, February 26th, 2020 at 10:29 PM

Title: Re: How is karma individual?

Content:

nichiren-123 said:

I'd like to have a detailed discussion on how karma works.

I can understand cause and effect. That nothing happens in a vacuum and your actions will somehow come back to you like an echo when you shout inside a large hall.

What I can't wrap my head around is how karma is individual and how your karma is supposed to maintain the cycle of samsara. It seems to contradict impermanence and non-self in my head. Also, how does the individual being not disperse at death?

I see our lives as like waves on the ocean, each wave being a separate phenomena or dharma. while we exist as long as conditions are favorable as some sort of continuum, like the waves travelling through the environment, there comes a point where all phenomena no longer have the energy to be maintained and hence disperse.

Looking forward to some engaging discussion on this topic

Malcolm wrote:

Your questions are all addressed by Nāgārjuna in the Verses of Dependent Origination:

<https://www.lotsawahouse.org/indian-masters/nagarjuna/heart-dependent-origination>

Author: Malcolm

Date: Wednesday, February 26th, 2020 at 10:37 PM

Title: Re: The role of truth in Buddhism?

Content:

Lazy Lubber said:

I assume 'ignorance' is a mental phenomena.

Malcolm wrote:

Ignorance refers to the state of being afflicted. Formations refers to the karmas that are motivated by affliction.

Basically, all terms of the twelve links of dependent origination can be boiled down to affliction, action, and suffering.

<https://www.lotsawahouse.org/indian-masters/nagarjuna/heart-dependent-origination>

Author: Malcolm

Date: Wednesday, February 26th, 2020 at 10:59 PM

Title: Re: How is karma individual?

Content:

Malcolm wrote:

Your questions are all addressed by Nāgārjuna in the Verses of Dependent Origination:

<https://www.lotsawahouse.org/indian-masters/nagarjuna/heart-dependent-origination>

nichiren-123 said:

Where can I go to get a introduction to the twelve nidanas? They've always confused me...

Malcolm wrote:

The best place is chapter 3 of the Abhidharmakośabhasyaṃ. There are four interlocking schemes: static dependent origination, serial dependent origination, prolonged dependent origination, and momentary dependent origination.

Prolonged dependent origination means that ignorance and formations are the affliction and karma of the past life, which act as causes for this life. Consciousness through sensation are the result in this life, suffering. Craving and addiction are the causal afflictions in this life; becoming is karma. These three act as the cause for the suffering of the next life: birth, and aging and death.

You should look at Abhidharmakośabhasyaṃ (Pruden), pp. 410-437 for further explanations of the other three kinds.

Author: Malcolm

Date: Wednesday, February 26th, 2020 at 11:03 PM

Title: Re: How is karma individual?

Content:

Sādhaka said:

Then in Buddhadharma, when we talk about dependent-origination, we're not really concerned with the alleged interconnectedness of everything in the world and all the related processes of its apparent arisings; we're actually only concerned with the dependently-originated processes of the mind (and speech & body) of the continuum of the individual(?)

Malcolm wrote:

Yes, that is correct. However, momentary and serial dependent origination do cover all compounded phenomena. But our interest is in liberation, and so we focus on the dependent origination as it pertains to living beings.

Author: Malcolm

Date: Wednesday, February 26th, 2020 at 11:20 PM

Title: Re: How is karma individual?

Content:

nichiren-123 said:

...

What I can't wrap my head around is how karma is individual and how your karma is supposed to maintain the cycle of samsara. It seems to contradict impermanence and non-self in my head. Also, how does the individual being not disperse at death?

SteRo said:

Karma is both, individual and collective.

Malcolm wrote:

There is no true "collective" karma. There is however similar karma that manifests similar results. But all karma is individual, never collective.

Author: Malcolm

Date: Wednesday, February 26th, 2020 at 11:22 PM

Title: Re: How is karma individual?

Content:

nichiren-123 said:

Where can I go to get a introduction to the twelve nidanas? They've always confused me...

Malcolm wrote:

The best place is chapter 2 of the Abhidharmakośabhasyaṃ. There are four interlocking schemes: static dependent origination, serial dependent origination, prolonged dependent origination, and momentary dependent origination.

Prolonged dependent origination means that ignorance and formations are the affliction and karma of the past life, which act as causes for this life. Consciousness through sensation are the result in this life, suffering. Craving and addiction are the causal afflictions in this life; becoming is karma. These three act as the cause for the suffering of the next life: birth, and aging and death.

You should look at Abhidharmakośabhasyaṃ (Pruden), pp. 410-437 for further explanations of the other three kinds.

Sādhaka said:

Then in Buddhadharma, when we talk about dependent-origination, we're not really concerned with the alleged interconnectedness of everything in the world and all the related processes of its apparent arisings; we're actually only concerned with the

dependently-originated processes of the mind (and speech & body) of the continuum of the individual(?)

nichiren-123 said:

I might be misreading you, but karma doesn't have much to do with the external world then?

Malcolm wrote:

The Abhidharmakośabhasyaṃ chapter on karma, chapter four, details the specifics of karma as it relates to rebirth, ripening in this life, and so on.

Author: Malcolm

Date: Wednesday, February 26th, 2020 at 11:24 PM

Title: Re: How is karma individual?

Content:

nichiren-123 said:

My understanding was that karma is an action that you do which travels out into the world as a causal process and that somehow returns to us, as I said, like an echo.

Malcolm wrote:

Literally, the Buddha said, "karma (action) is volition (cetana) and what proceeds from volition (derived actions of body and voice).

Nāgārjuna and Vasubandhu merely reinforce this statement.

Then there is karmavipaka, the ripening of karma, and that is where things become more complicated.

Author: Malcolm

Date: Wednesday, February 26th, 2020 at 11:25 PM

Title: Re: How is karma individual?

Content:

SteRo said:

Karma is both, individual and collective.

Malcolm wrote:

There is no true "collective" karma. There is however similar karma that manifests similar results. But all karma is individual, never collective.

SteRo said:

Well, from my perspective there is no "true" karma at all, so your differentiation might be relevant only in a scholarly context.

Malcolm wrote:

Depends on what you mean by "true." "True" means here "conventionally valid." All conventionally valid karma is individual. There is no "collective" karma that can be said to be conventionally valid.

SteRo said:

"I am the owner of my actions (kamma), heir to my actions, born of my actions, related through my actions, and have my actions as my arbitrator. Whatever I do, for good or for evil, to that will I fall heir'...

"[This is a fact that] one should reflect on often, whether one is a woman or a man, lay or ordained...

"Now, based on what line of reasoning should one often reflect... that 'I am the owner of my actions (kamma), heir to my actions, born of my actions, related through my actions, and have my actions as my arbitrator. Whatever I do, for good or for evil, to that will I fall heir'? There are beings who conduct themselves in a bad way in body... in speech... and in mind. But when they often reflect on that fact, that bad conduct in body, speech, and mind will either be entirely abandoned or grow weaker...

"A disciple of the noble ones considers this: 'I am not the only one who is owner of my actions, heir to my actions, born of my actions, related through my actions, and have my actions as my arbitrator; who — whatever I do, for good or for evil, to that will I fall heir. To the extent that there are beings — past and future, passing away and re-arising — all beings are the owner of their actions, heir to their actions, born of their actions, related through their actions, and live dependent on their actions. Whatever they do, for good or for evil, to that will they fall heir.' When he/she often reflects on this, the [factors of the] path take birth. He/she sticks with that path, develops it, cultivates it. As he/she sticks with that path, develops it and cultivates it, the fetters are abandoned, the obsessions destroyed."

Malcolm wrote:

— AN 5.57

Author: Malcolm

Date: Wednesday, February 26th, 2020 at 11:38 PM

Title: Re: How is karma individual?

Content:

SonamTashi said:

The only sense in which you can say people "share" karma is in that they have similar karma. Not that they actually have the same karma.

Beings in the human realm have similar karmas that manifest as the human realm, but

we don't all have the exact same karmas stemming from the same exact same actions.

Malcolm wrote:
Correct.

Author: Malcolm
Date: Wednesday, February 26th, 2020 at 11:38 PM
Title: Re: How is karma individual?
Content:

SteRo said:
Actions and activities lead to effects in the sphere of experience of the agent. So your simile of an echo is appropriate. The main thing is what motivates these actions and activities which might be percepts and/or concepts that entail an impulse to act.

Malcolm wrote:
You can explain this in simpler terms: afflictions (desire, hatred, and ignorance) result in actions, which in turn result in suffering.

Author: Malcolm
Date: Wednesday, February 26th, 2020 at 11:40 PM
Title: Re: How is karma individual?
Content:

SteRo said:
Actions and activities lead to effects in the sphere of experience of the agent. So your simile of an echo is appropriate. The main thing is what motivates these actions and activities which might be percepts and/or concepts that entail an impulse to act.

Malcolm wrote:
There are no agents that are responsible for actions.

SteRo said:
Great King, the five aggregates are “painted” by one’s own karma. As an analogy, O Great King, there is no painter who paints the peacock’s five-colored tail, and neither is there any paint involved. Rather, it is painted by the peacock’s own karma. Great King, in the same way, childish ordinary beings arise from reciprocal conditions, painted by their own karma.’

Malcolm wrote:
https://read.84000.co/translation/toh247.html?fbclid=IwAR1S9KjdTZcuVOPa6zB1KnEPiHwO_L4xSL4uKfTV2lqd90Zsr1sC7dPkZVw

Author: Malcolm

Date: Thursday, February 27th, 2020 at 12:00 AM

Title: Re: How is karma individual?

Content:

SteRo said:

Actions and activities lead to effects in the sphere of experience of the agent. So your simile of an echo is appropriate. The main thing is what motivates these actions and activities which might be percepts and/or concepts that entail an impulse to act.

Malcolm wrote:

There are no agents that are responsible for actions.

SteRo said:

Agreed. I used 'agent' to denote the location of origin of action which is also the location of the fruition of the effect of that action. It might sound a bit strange to say 'the sphere of experience acts'.

Malcolm wrote:

For example, actions performed in the kamadhātu will not ripen in the rūpadhātu, and vice versa.

Author: Malcolm

Date: Thursday, February 27th, 2020 at 12:23 AM

Title: Re: Horror movie people

Content:

ford_truckin said:

No idea but Texas Chainsaw Massacre is the best horror movie of all time.

Malcolm wrote:

The second one was better, the one with Dennis Hopper.

But the best horror movie of all time was 28 Days Later.

Author: Malcolm

Date: Thursday, February 27th, 2020 at 12:25 AM

Title: Re: Horror movie people

Content:

dolphin_color said:

I honestly don't understand why people enjoy horror movies.

Malcolm wrote:

My guru, Kunzang Dechen Lingpa, an old chod practitioner, thought horror movies were hilarious. He also wept at animal videos. Another of my gurus, Ngakpa Yeshe Dorje, favorite movie was The Terminator.

Author: Malcolm

Date: Thursday, February 27th, 2020 at 1:40 AM

Title: Re: Horror movie people

Content:

Könchok Thrinley said:

I really enjoyed The Sinister. I usually dislike horror movies but that one kinda fit my taste. I have a really soft spot for demons.

Malcolm wrote:

Get Out! is pretty good for the faint of heart.

Author: Malcolm

Date: Thursday, February 27th, 2020 at 1:50 AM

Title: Re: How is karma individual?

Content:

Queequeg said:

Probably repetitive of what's above, but here's my general understanding.

1. Karma is determined by intent.

Malcolm wrote:

Karma is not determined by intent, it is intent (cetana).

Otherwise, what you wrote is fine.

Author: Malcolm

Date: Thursday, February 27th, 2020 at 1:53 AM

Title: Re: A question about secrecy within Tibetan Buddhism

Content:

tomdzogchen27 said:

But the need for retreats that are way more expensive than I can manage makes it hard to receive advanced teachings.

Malcolm wrote:

Then, you should accumulate merit by practicing Ngondro. Your inability to receive higher teachings means one of two things: you do not have a karmic cause and condition to meet the teachers you want to meet; or two, you have not accumulated enough merit to meet them. Of the two obstacles, the former is impossible to overcome, but latter problem can be overcome easily with purification and gathering merit (i.e. vajrasattva and mandala offerings).

Author: Malcolm

Date: Thursday, February 27th, 2020 at 2:10 AM

Title: Re: How is karma individual?

Content:

Simon E. said:

...karma is intention, the result of the intention is vipaka.

Frequently when mention is made of karma what is actually meant is vipaka...

Malcolm wrote:

Indeed.

Author: Malcolm

Date: Thursday, February 27th, 2020 at 2:41 AM

Title: Re: How is karma individual?

Content:

JoaoRodrigues said:

The west see karma as action-consequence, cause-effect, a sort of application of justice, something that's maybe badly understood.

"The word Karma in sanskrit actually means doing, action. Karma comes from the root Kri that means to do."

Malcolm wrote:

Nevertheless, Buddha was very precise in how he defined karma. Karma is volition.

JoaoRodrigues said:

If we see everything as a unity, the entire field of events, happenings, everything that you do(karma) you're actually doing it to yourself.

Malcolm wrote:

Buddhadharma negates such a unity.

JoaoRodrigues said:

I don't know if that's the Buddhist concept, but if it is, karma doesn't necessarily have anything to do with individuality.

Malcolm wrote:

The karma that the Buddha taught is absolutely individual:

"Now, based on what line of reasoning should one often reflect... that 'I am the owner of my actions, heir to my actions, born of my actions, related through my actions, and have my actions as my arbitrator. Whatever I do, for good or for evil, to that will I fall heir'?"

There are beings who conduct themselves in a bad way in body... in speech... and in mind. But when they often reflect on that fact, that bad conduct in body, speech, and mind will either be entirely abandoned or grow weaker...

<https://www.accesstoinsight.org/tipitaka/an/an05/an05.057.than.html>

Author: Malcolm

Date: Thursday, February 27th, 2020 at 3:14 AM

Title: Re: Decreased interest in Tantric practice

Content:

Johnny Dangerous said:

I have found my interest in new Tantric practices waning over time. Prior to taking teachings from ChNN I received a lot of initiations, and generally took attending them quite seriously. Since this time I have the reoccurring feeling that I have enough of them, and find it harder to get all ginned up about them. I do one Sadhana regularly and that's about it.

I have an opportunity coming up to receive an empowerment I should probably get, but at the time, I don't feel particularly inspired. I will be attending the retreat where it's being offered regardless.

How does one handle this?

Malcolm wrote:

100% guru yoga.

Author: Malcolm

Date: Thursday, February 27th, 2020 at 3:21 AM

Title: Re: both hindu and buddhist at the same time

Content:

PeterC said:

What do you mean by "Hinduism"?

Where would these monks you mention come from? Any of them Thai?

monkishlife said:

My point is, is that some Theravadan schools are highly, highly strict as they consider themselves the purists in Buddhism. A good example would be the Thai Forest Monk traditions. It would be hardest for someone trying to combine yogi spirituality with that branch Theravada Buddhism, particularly in a more formal sense.

Malcolm wrote:

Not at all. Any Theravadin monk can practice Mahāyāna or Vajrayāna without having to change anything. In fact, at one point in history, Mahāyāna and Vajrayāna was quite

widespread amongst Theravādins.

Author: Malcolm

Date: Thursday, February 27th, 2020 at 4:26 AM

Title: Re: Decreased interest in Tantric practice

Content:

Johnny Dangerous said:

Anyway, the conflict I'm finding is that my Vajra brothers and sisters with whom I regularly interact in meatspace are not Dzogchenpa for the most part, and tend to be much more excited about and focused on initiations etc. than I am. It's not as if I don't consider what I've received precious, or that I'm trying to throw them out, they just often feel...redundant at this point. I am wondering if that's the wrong way to look at them.

Malcolm wrote:

You are a student of Chogyal Namkhai Norbu. He is, according to you, your root guru. According to him, if you do not know what to practice, then practice guru yoga.

Author: Malcolm

Date: Thursday, February 27th, 2020 at 4:42 AM

Title: Re: Decreased interest in Tantric practice

Content:

Johnny Dangerous said:

Sometimes the simplest answer is the hardest to see for some reason.

Author: Malcolm

Date: Thursday, February 27th, 2020 at 6:55 AM

Title: Re: How is karma individual?

Content:

PadmaVonSamba said:

Each karma is unique just as different rivers are unique, even though they lead to the same ocean.

Malcolm wrote:

I assume here you mean the ocean of suffering.

Author: Malcolm

Date: Thursday, February 27th, 2020 at 7:27 AM

Title: Re: Decreased interest in Tantric practice

Content:

PadmaVonSamba said:

This relates to a question I posted recently about whether there is such a thing as “casual vajrayana”.

Malcolm wrote:

No, not really, since the whole point of Vajrayāna is to take the result as the path.

Author: Malcolm

Date: Thursday, February 27th, 2020 at 10:21 AM

Title: Re: Decreased interest in Tantric practice

Content:

Tata1 said:

One sadhana a day is quite a lot

Johnny Dangerous said:

It's not daily, it's a weekly commitment, and I usually do it with a group.

Anyway, the conflict I'm finding is that my Vajra brothers and sisters with whom I regularly interact in meatspace are not Dzogchenpa for the most part, and tend to be much more excited about and focused on initiations etc. than I am. It's not as if I don't consider what I've received precious, or that I'm trying to throw them out, they just often feel...redundant at this point. I am wondering if that's the wrong way to look at them.

tobes said:

I'd tread carefully. I've found that all Dharma methods I've received can degenerate very swiftly if they are not maintained with great diligence. Once degenerated, they can seem less useful, even meaningless. Then, they can become restored, and one can see how the problem was not in the Dharma method, but in the way it was being treated.

But this is merely the starting point.

The deeper point is to continually meditate on which approach will actually liberate you. It sounds to me like you are gaining confidence that you have a true answer to this, and this at least part of your sense that other ways are redundant.

I can relate; been going through a very similar thing.

Malcolm wrote:

The main point is the completion stage. It doesn't matter much how one gets there.

Author: Malcolm
Date: Thursday, February 27th, 2020 at 10:48 PM
Title: Re: Bernie 2020
Content:

Dan74 said:
Interestingly no one responds to this.

Malcolm wrote:
Who has time to watch a half hour of some guy on the internet?

Sanders voted no on Yemen. He did vote on going to war against the Al Qaeda in Afghanistan, but since said he was mistaken to do so. He tends to vote against the National Defense Authorization Act. Despite this, he won helped win a defense contract to build fighter jets in VT. So no, Sanders is not a pacifist, but he is definitely an anti-war candidate.

Author: Malcolm
Date: Thursday, February 27th, 2020 at 10:49 PM
Title: Re: A question about secrecy within Tibetan Buddhism
Content:

tomdzogchen27 said:
But the need for retreats that are way more expensive than I can manage makes it hard to receive advanced teachings.

Malcolm wrote:
Then, you should accumulate merit by practicing Ngondro. Your inability to receive higher teachings means one of two things: you do not have a karmic cause and condition to meet the teachers you want to meet; or two, you have not accumulated enough merit to meet them. Of the two obstacles, the former is impossible to overcome, but latter problem can be overcome easily with purification and gathering merit (i.e. vajrasattva and mandala offerings).

Tata1 said:
Would trondu do the job?

Malcolm wrote:
That depends on the person.

Author: Malcolm
Date: Thursday, February 27th, 2020 at 11:17 PM

Title: Re: Selling the dharma

Content:

mandala said:

For example, a local FPMT centre is charging over \$500 for a weeks teachings with a visiting Lama-

Malcolm wrote:

Perfectly reasonable.

mandala said:

Seriously? Who can afford that?

Malcolm wrote:

Whoever makes it a priority.

mandala said:

In fact it would be cheaper to travel overseas to India to attend teachings, including airfares, than to go to my local centre...

Malcolm wrote:

India is no longer so inexpensive.

Author: Malcolm

Date: Thursday, February 27th, 2020 at 11:23 PM

Title: Re: Selling the dharma

Content:

tobes said:

I think this is the right response.

Thing like this are happening from the Mahayana POV: <https://84000.co/>

Malcolm wrote:

Yes, because someone paid.

tobes said:

Do we actually believe in danaparamita or not?

Malcolm wrote:

Yes, which is why one should be prepared to give away your family members to anyone who wants them, like the Bodhisattva Viśvaṃtara handing over his wife and children to

become servants of a brahmin.

But if you can't do that, giving up something valuable to you is also ok, like money. And it is also ok for Dharma teachers in the West to charge money for their time and expertise.

Author: Malcolm

Date: Friday, February 28th, 2020 at 1:36 AM

Title: Re: The role of truth in Buddhism?

Content:

Aemilius said:

Basically, I don't think it is very useful to call human progress "suffering". Or things like the Declaration Human Rights, the systems of international law, and international agreements concerning a vast number of issues, that have been achieved with enormous efforts,... -are they all merely "suffering" ?

Malcolm wrote:

Yes, the suffering of change.

Author: Malcolm

Date: Friday, February 28th, 2020 at 2:04 AM

Title: Re: both hindu and buddhist at the same time

Content:

SonamTashi said:

They never disclose their own mantras to the public or even to different lineages. These are retained in the closed-fist of the teacher (gurumuṣṭi

Caoimhghín said:

So basically it sounds like to generally do a better job of being discreet than some people.

Is this real tantra though, or is it like Shugendō, a child-student who ran away from his parent-guru and decided to pretend to be Shintō in the mountains of Japan.

Malcolm wrote:

It is not Vajrayāna.

Author: Malcolm

Date: Friday, February 28th, 2020 at 3:05 AM

Title: Re: Compassion to evil doers

Content:

confusedlayman said:

Hey guys, when I do compassion meditation towards me, then to parents, then to

friends, then to strangers, then to enemies. I have big problem when it comes to enemies?

Malcolm wrote:

The oral instruction is that if one has difficulty meditating with compassion towards enemies, one engages in equalizing oneself with others, understanding that most sentient beings are only motivated by seeking their own happiness, and in their ignorance, they cause others misery in the process. In the same way, we too, seeking our own happiness, have caused others misery.

Also, one must understand that the appearance of sentient beings as friends, enemies, and neutral, is a result of our own actions towards them in the past.

Author: Malcolm

Date: Friday, February 28th, 2020 at 3:20 AM

Title: Re: The role of truth in Buddhism?

Content:

Aemilius said:

Basically, I don't think it is very useful to call human progress "suffering". Or things like the Declaration of Human Rights, the systems of international law, and international agreements concerning a vast number of issues, that have been achieved with enormous efforts,... -are they all merely "suffering" ?

SteRo said:

I don't think the talk of "suffering" is appropriate.

Malcolm wrote:

I see, so you think the first truth of nobles, *sarvadukham*, suffering everywhere, should not be the first truth of nobles?

Author: Malcolm

Date: Friday, February 28th, 2020 at 3:49 AM

Title: Re: Selling the dharma

Content:

Malcolm wrote:

Yes, which is why one should be prepared to give away your family members to anyone who wants them, like the Bodhisattva *Viśvaṃtara* handing over his wife and children to become servants of a brahmin.

Pero said:

I find this soooo funny, really. I mean how would this even work these days? Or are wife and children husband's property in the US or something?

Malcolm wrote:

Well, when people start invoking traditional Buddhist values, I think it is only fair to serve

them up. People with less financial resources should understand too that every dollar they spend on Dharma brings them more merit. So, they should not complain if some Dharma program is out of their reach because of finances. They should understand that do not have the merit to participate. I myself have experienced this many times, and still do. I cannot afford to go to all the programs I would like to attend.

Author: Malcolm

Date: Friday, February 28th, 2020 at 4:22 AM

Title: Re: both hindu and buddhist at the same time

Content:

Caoimhghín said:

I don't know. It's up to you if you want to correct me or not. I said "should," but that was just my opinion. You are your own person.

That's what I think about Shugendō, having only read a few sources. I have opinions about Manichaeans too, but have only read a few sources about their religion as well. It's on the forum and public, my opinions about Shugendō. If you want to post something that says something different about Shugendō, it's up to you.

"Shugendo has long been a neglected topic in the field of Japanese historical and religious studies in the west, which is in turn a reflection of Japanese academic attitudes."

Shugendo is notoriously difficult to define and there is a continual seepage of topics between it and other areas, such as divinity cults, female exclusion from sacred sites (nyonin kinsei), pilgrimage practices, magico-religious rituals, and in recent years, ecological concerns. Shugendo was not studied extensively even in Japan until the post-war period, and despite what has been written above, still lingers today under a cloud in some parts of academia, where certain scholars continue to share Anesaki's opinion that it is superstitious, syncretic, and somehow disreputable, and so not worth serious attention. This is due in part to the fact that Shugendo was banned in 1872 for its eclecticism by a reformist government anxious to be perceived as having shed the shackles of a 'feudal' or benighted past. Shugendo priests were given the choice of becoming (Shinto) shrine priests or fully ordained priests within the tradition (Tendai or Shingon) to which their institutions had been affiliated, or giving up their religious role completely (see Sekimori 2000, 2005b). The very small number (less than ten per cent) who joined Buddhist institutions found themselves ranked inferior to regular priests and encouraged to integrate with their new sects rather than try to maintain their Shugendo traditions: initially, they were forbidden to wear their distinctive robes, to perform Shugendo-style rituals and to conduct Shugendo-related activities.

Malcolm wrote:

https://www.academia.edu/8006649/Shugendo_Japanese_Mountain_Religion_-_State_of_the_Field_and_Bibliographic_Review

In short, Shugendo is an indigenous religion, with elements borrowed from other traditions, which suffered from repression.

https://www.academia.edu/39755323/The_Robe_of_Leaves_A_Nineteenth-Century_Text_of_Shugendo_Apologetics

Author: Malcolm

Date: Friday, February 28th, 2020 at 5:00 AM

Title: Re: both hindu and buddhist at the same time

Content:

Queequeg said:

If all you want to do is package it up and say, "Not Buddhism", that's fine, too. There's certainly plenty of basis to say that, and many have argued that.

Malcolm wrote:

No, what I wanted to point out is that it's complicated, and also to merely dismiss it is just as wrong as merely dismissing Bon in Tibet.

Another point of congruence is the presence of oracles in Japan, which in many respects is similar to the practice of oracles in Tibet.

Author: Malcolm

Date: Friday, February 28th, 2020 at 5:40 AM

Title: Re: both hindu and buddhist at the same time

Content:

Queequeg said:

If all you want to do is package it up and say, "Not Buddhism", that's fine, too. There's certainly plenty of basis to say that, and many have argued that.

Malcolm wrote:

No, what I wanted to point out is that it's complicated, and also to merely dismiss it is just as wrong as merely dismissing Bon in Tibet.

Another point of congruence is the presence of oracles in Japan, which in many respects is similar to the practice of oracles in Tibet.

Queequeg said:

Oh, then we're on the same page. I don't know much about Bon or Shugendo but from the little I do know, it has occurred to me that their relationships to Buddhism, particularly Vajrayana, occupy similar spaces. With regard to Shugendo, it seems that some of it appears to be expressions of Tantric yogic practices that utilize teachings on Three Mysteries, etc.

Malcolm wrote:

The main difference seems to be, that where the Bonpos revealed an entire religion which is analogous in every respect to modern Tibetan Buddhism, with a vast literature containing sutras, tantras, vinaya, and so on; Shugendo seems to have existed on the margins of Japanese religious life, and seemingly never developed a major independent literature.

Author: Malcolm

Date: Friday, February 28th, 2020 at 7:19 AM

Title: Re: Selling the dharma

Content:

tobes said:

Can you not see the difference between "pay for sutra translation, charge for sutra" and "donate for sutra translation, make sutras freely available to all"?

Malcolm wrote:

84,000 pays \$250 per folio side. People pay, are getting paid, etc. Nothing is free. In this case, since the main donor for this project is a millionaire several times over, it is no sweat of his or her back since most of those millions were donations anyway, to begin with. Someone always pays. The metaphysics we attach to this or that economic exchange is not the measure of whether someone paid something or not.

If you try to buy books from the BDK, you have to pay for them. If you want to download the PDF, well, that is "free."

Thus far, 84000 has avoided printing its books. If they were to print them, it is like that they would have to charge for them. Nothing is free. Someone always pays.

Author: Malcolm

Date: Friday, February 28th, 2020 at 9:57 AM

Title: Re: Selling the dharma

Content:

tobes said:

Can you not see the difference between "pay for sutra translation, charge for sutra" and "donate for sutra translation, make sutras freely available to all"?

Malcolm wrote:

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Thus far, 84000 has avoided printing its books. If they were to print them, it is like that they would have to charge for them. Nothing is free. Someone always pays.

tobes said:

At the end of the day, there is in fact a difference between making Dharma a gift or a commodity with a price.

If you can't see a distinction there, there is little point debating.

Malcolm wrote:

The value of things purchased always exceeds the value of things obtained for free. The culture of patronage, in many ways, is far less honest and far more corruptible than the fee for service culture, which in fact is the defacto model Tibetan Buddhism actually runs on and always has.

In Buddhist history, patrons have had inordinate input on just what Dharma gets promulgated, and that has not always been kind to Dzogchen teachings, not to mention Vajrayana in SE Asia, etc.

Author: Malcolm

Date: Friday, February 28th, 2020 at 10:34 AM

Title: Re: The role of truth in Buddhism?

Content:

Lazy Lubber said:

I assume 'ignorance' is a mental phenomena. So are you saying each of the 12 limbs refers to an aspect of mental phenomena? Are birth, aging & death physical or are they mental? Thanks

PadmaVonSamba said:

Ignorance isn't mental phenomena.

Ignorance is lack of mental phenomena.

That's why it's called ignorance.

Malcolm wrote:

Ignorance (avidya) is a state of misknowing, not an absence of mental phenomena.

Author: Malcolm

Date: Saturday, February 29th, 2020 at 1:57 AM

Title: Re: Creditors

Content:

cjdevries said:

Let's say that you've done some very unskillful actions in the past and now your karmic creditors are coming after you in dreams, trying to take your life. At the same time, they are threatening your family. Are there any prayers/ceremonies that can help protect your family? I have read that if spirits are particularly vengeful they can affect one's family, even causing illnesses, etc. to one's family. What are methods of protection or ritual that can be done to help protect one's family so they don't suffer the consequences of someone else's deed?

Malcolm wrote:

sang offerings and chod.

Author: Malcolm

Date: Saturday, February 29th, 2020 at 1:58 AM

Title: Re: Physiological symptoms as a fruition of practice?

Content:

SonamGyatso said:

Hey, DW

I was wondering if it was common for physiological symptoms to occur from Vajrayana practices.

I have been experiencing some curious things, but nothing alarming. The medical specialists I visit tell me I'm healthy and have no positive results on tests. symptoms vary, and usually, they come and go in a matter of 1 day or less.

Details about why this might happen would be appreciated.

Malcolm wrote:

What symptoms?

Author: Malcolm

Date: Saturday, February 29th, 2020 at 2:21 AM

Title: Re: What are Buddhist Deities?

Content:

KathyLauren said:

I puzzled over this for a long time, and it was keeping me from wholeheartedly engaging in my practice. Until one line from a sadhana jumped out at me: it said that the deity was "the manifestation of the emptiness and awareness of my own mind." That completely clarified the issue for me, and I had no further doubts about my practice.

Malcolm wrote:

Yes, this is what the deity is. It is that simple.

Author: Malcolm

Date: Saturday, February 29th, 2020 at 2:34 AM

Title: Re: What are Buddhist Deities?

Content:

KathyLauren said:

I puzzled over this for a long time, and it was keeping me from wholeheartedly engaging in my practice. Until one line from a sadhana jumped out at me: it said that the deity was "the manifestation of the emptiness and awareness of my own mind." That completely clarified the issue for me, and I had no further doubts about my practice.

Malcolm wrote:

Yes, this is what the deity is. It is that simple.

smcj said:

You could say the same about the guru, right?

Malcolm wrote:

Not exactly. It is a little different. Generally, the guru introduces one to this knowledge. Then you practice this knowledge. Then you realize this knowledge. Sometimes this is referred to as the outer guru, inner guru, and secret guru. But when one is practicing the creation stage, there is no deity from the clarity and emptiness of one's mind.

Author: Malcolm

Date: Saturday, February 29th, 2020 at 2:55 AM

Title: Re: What are Buddhist Deities?

Content:

Malcolm wrote:

Yes, this is what the deity is. It is that simple.

smcj said:

You could say the same about the guru, right?

Malcolm wrote:

Not exactly. It is a little different. Generally, the guru introduces one to this knowledge. Then you practice this knowledge. Then you realize this knowledge. Sometimes this is referred to as the outer guru, inner guru, and secret guru. But when one is practicing the creation stage, there is no deity from the clarity and emptiness of one's mind.
edit, there is no deity apart from...

Author: Malcolm
Date: Saturday, February 29th, 2020 at 2:56 AM
Title: Re: What are Buddhist Deities?
Content:

smcj said:
You could say the same about the guru, right?

Malcolm wrote:
Not exactly. It is a little different. Generally, the guru introduces one to this knowledge. Then you practice this knowledge. Then you realize this knowledge. Sometimes this is referred to as the outer guru, inner guru, and secret guru. But when one is practicing the creation stage, there is no deity from the clarity and emptiness of one's mind.

smcj said:
Could be.

But for my own purposes I think I'll stick with Bokar R's take on this.

Malcolm wrote:
Tara, as a deity, is just a name for our own state. As ChNN puts it, "Tara is the state of Dzogchen."

Author: Malcolm
Date: Saturday, February 29th, 2020 at 3:37 AM
Title: Re: What are Buddhist Deities?
Content:

Malcolm wrote:
Tara, as a deity, is just a name for our own state. As ChNN puts it, "Tara is the state of Dzogchen."

smcj said:
Correct, same as "electrons are particles" is a true statement.

Shrödinger's cat.

Malcolm wrote:
Not at all, the bag is open. When we practice deity yoga, we are realizing our own state, not the state of some other being, buddha or not.

Author: Malcolm
Date: Saturday, February 29th, 2020 at 4:00 AM
Title: Re: Decreased interest in Tantric practice
Content:

Könchok Thrinley said:
Semde is a complete practice by itself.

Malcolm wrote:
No, this is not correct. Sems sde was integrated with Vajrayāna practice—it was and is never practiced as a stand-alone system. Norbu Rinpoche mentioned this many times.

M

Author: Malcolm
Date: Saturday, February 29th, 2020 at 4:17 AM
Title: Re: Decreased interest in Tantric practice
Content:
Könchok Thrinley said:
Semde is a complete practice by itself.

Malcolm wrote:
No, this is not correct. Sems sde was integrated with Vajrayāna practice—it was and is never practiced as a stand-alone system. Norbu Rinpoche mentioned this many times.

M

Könchok Thrinley said:
My mistake then. What about longde and menangde, are those stand-alone systems?

Malcolm wrote:
Yes.

Author: Malcolm
Date: Saturday, February 29th, 2020 at 4:43 AM
Title: Re: Physiological symptoms as a fruition of practice?
Content:
Könchok Thrinley said:
It really depends. When doing tummo for example then there is a physical manifestation as a part of the fruition.

Malcolm wrote:
Yes, if you are a man, your penis withdraws into a sheath, or otherwise becomes very short.

Author: Malcolm
Date: Saturday, February 29th, 2020 at 5:02 AM
Title: Re: both hindu and buddist at the same time
Content:

Caoimhghín said:
You however, are the perennial "expert."

Malcolm wrote:
No, that's my job.

Author: Malcolm
Date: Saturday, February 29th, 2020 at 8:04 AM
Title: Re: What are Buddhist Deities?
Content:
Malcolm wrote:
No, this is an error.

smcj said:
Most Nyingma practices are Padmasambhava appearing in different ways. What's the difference between the historical Guru Rinpoche and Vajrakilaya?

And , unlike Sakyamuni, didn't G.R. say that after he was no longer physically here that people could pray to him and that he'd be there?

In Karma Kagyu we do lot's of prayers to lineage lamas. Were (are?) they not actual people?

Author: Malcolm
Date: Saturday, February 29th, 2020 at 9:32 AM
Title: Re: What are Buddhist Deities?
Content:

smcj said:
I have another sound bite about this. I spoke to a well known Kagyu lama when I drove to meet with HHK17 with DW discussions in mind. He said that the deities were real and in front of you (creation stage). I gave the standard DW objection, that they are only the nature of one's own mind, non-dual, etc. He said that's the part where you dissolved them into emptiness and merge them with yourself (completion stage).

It was a private conversation so I don't want to name him, but he's one of the lamas that has unlimited access to HHK17.

Malcolm wrote:
The two stages are inseparable. The deity arises from emptiness and vanishes back into emptiness, just like everything else.

Author: Malcolm
Date: Saturday, February 29th, 2020 at 9:16 PM
Title: Re: Physiological symptoms as a fruition of practice?

Content:

Könchok Thrinley said:

It really depends. When doing tummo for example then there is a physical manifestation as a part of the fruition.

Malcolm wrote:

Yes, if you are a man, your penis withdraws into a sheath, or otherwise becomes very short.

rai said:

hope you are joking

Malcolm wrote:

Nope. I am absolutely serious, actually.

Author: Malcolm

Date: Saturday, February 29th, 2020 at 9:17 PM

Title: Re: Physiological symptoms as a fruition of practice?

Content:

Malcolm wrote:

Yes, if you are a man, your penis withdraws into a sheath, or otherwise becomes very short.

tingdzin said:

What a straight line, but I'll ignore it.

All the books say that all kinds of psychological and somatic experiences can arise. Don't take them as badges of merit or of symptoms of imminent destruction (unless they persist). Everybody has a different set of constituents, so there are no rules.

Malcolm wrote:

It wasn't a straight line. I wasn't kidding.

Author: Malcolm

Date: Sunday, March 1st, 2020 at 1:19 AM

Title: Re: Physiological symptoms as a fruition of practice?

Content:

Malcolm wrote:

Nope. I am absolutely serious, actually.

Pero said:

Can it come back out?

Malcolm wrote:

Sure, when it needs to.

Author: Malcolm

Date: Sunday, March 1st, 2020 at 1:20 AM

Title: Re: Decreased interest in Tantric practice

Content:

PadmaVonSamba said:

Vajrayana Buddhism is very elaborate.

Malcolm wrote:

It can be, but does not have to be.

Author: Malcolm

Date: Sunday, March 1st, 2020 at 1:21 AM

Title: Re: Decreased interest in Tantric practice

Content:

yagmort said:

also, what about Dudjom Tersar in general and Thröma Nakmo in particular? where do they stand on "intricasy" level?

Malcolm wrote:

For daily practice, not so bad. Troma is a complete path, but you do have to learn how to place chod instruments.

Author: Malcolm

Date: Sunday, March 1st, 2020 at 3:41 AM

Title: Re: Physiological symptoms as a fruition of practice?

Content:

Pero said:

Can it come back out?

Malcolm wrote:

Sure, when it needs to.

Könchok Thrinley said:

That is quite interesting, so basically the practice causes the body to respond in that area as it would in case of cold and other shrinkage causing situations?

Malcolm wrote:

It is a sign of gaining control over the lower vāyu.

Author: Malcolm

Date: Sunday, March 1st, 2020 at 4:40 AM

Title: Re: Best material for malas

Content:

Tatsuo said:

What is the best material for malas? I'm especially interested in the actual material, it's durability and how it ages.

So far I really like the look and scent of sandalwood malas but older sandalwood malas sometimes look grayish in pictures online and the scent seems to disappear after some years.

Malcolm wrote:

Bodhiseed.

Author: Malcolm

Date: Sunday, March 1st, 2020 at 10:34 PM

Title: Re: Best material for malas

Content:

Tatsuo said:

What makes bodhiseed superior to other materials?

Malcolm wrote:

It is mentioned in several tantras as being the best overall material to use, since it can be used for all four activities.

Author: Malcolm

Date: Sunday, March 1st, 2020 at 10:39 PM

Title: Re: The role of truth in Buddhism?

Content:

Aemilius said:

Basically, I don't think it is very useful to call human progress "suffering". Or things like the Declaration Human Rights, the systems of international law, and international agreements concerning a vast number of issues, that have been achieved with enormous efforts,... -are they all merely "suffering" ?

Malcolm wrote:

Yes, the suffering of change.

Aemilius said:

I know that, but words have meanings that are well established in our common culture. Buddhists exist in the modern culture because there are Human rights and other legal structures that allow that kind of things to be. It would be different in for example Kuwait or Saudi Arabia, as far as I know anyway.

It is not intelligent use of common language to call basic factors of human existence "suffering".

Malcolm wrote:

Sure it is, for example, the suffering of the compounded, the third of the three sufferings.

Aemilius said:

Let's say that you are operated in a hospital successfully of cancer for example, would You then say to the doctor that the operation is "suffering"?

If You said that, You would be considered insane. The result of the operation is impermanent etc., but You are not an idiot (presumably) and therefore You would be most thankful to the personnel of the place.

Malcolm wrote:

Despite my feelings of gratitude, I would understand this to be a sign of the the suffering of illness and death. If the doctor were to question me about the nature of suffering, I would be perfectly frank with them, and explain how the Buddha describes three or more kinds of suffering, including the suffering of change.

In short, there is no happiness in samsara, not even the size of the head of a pin.

Author: Malcolm

Date: Sunday, March 1st, 2020 at 10:49 PM

Title: Re: POTUS 2020 poll #2

Content:

tingdzin said:

Hate to be a spoilsport, but I think Biden won in SC because he is perceived, rightly or wrongly, as the type of Democrat that used to have the working class at heart. The radicals just don't get that.

Malcolm wrote:

Nah, he won because Clyburn anointed him. Exit polls indicate that half the black electorate waited to see who Clyburn picked.

Author: Malcolm

Date: Sunday, March 1st, 2020 at 11:23 PM

Title: Re: "Watch of Night" Practice Authentic?

Content:

Tenma said:

So I stumbled upon the following link:
<http://www.wisdom-tree.com/wisdom/guide.html>

While I can't quite comment on its accuracy, some of the information seems suspicious. Could anyone please confirm if this is a real practice or not? Very little resources on it from a google search.

Malcolm wrote:
This is just some bullshit some guy made up and posted to the internet.

Author: Malcolm
Date: Monday, March 2nd, 2020 at 12:08 AM
Title: Re: The role of truth in Buddhism?
Content:

Aemilius said:
That is clinging to the remedy, you are supposed to throw away the raft once you are across.

Malcolm wrote:
When I am across, I'll send the raft back, I won't just throw it away. Someone else might need it.

And if samsara does not exist, then of course there is not even a pinhead of happiness in it, since it does not exist.

On the other hand, "ultimately nonexistent" does not mean samsara is like a barren women's child. It seems like you are using the ultimate to negate the relative, but that is a wrong view. I sure you would not commit that error, since you have proclaimed yourself to be on the other side, and therefore, to possess omniscience.

Author: Malcolm
Date: Monday, March 2nd, 2020 at 12:15 AM
Title: Re: What to keep and what to throw away? (amalgamating teachings)?
Content:

nichiren-123 said:
OK, so I was brought up a Nichiren Buddhist but have been interested in tendai/tiantai, zen, theravada as well as madhyamaka philosophy and huayen philosophy. I also feel an affinity for Taoism.
Learning from such a broad range of traditions means I'm often confused as to what to put my faith and investigational energy into.
In other words, how to find consistency and combine the useful aspects of each tradition into my own personal philosophy.
how to create the relevant framework? Or what 'meta-principles to adopt'?

Maybe I'm spouting BS and need to go about things in a different way to the way I'm currently doing things. Only you guys can tell me that.

Malcolm wrote:

You maintain your daily practice, and study widely. It appears to me that Nichiren Gossho, etc., is meant to be a comprehensive practice. But that does not mean that you should not study widely. In particular, you should study what Nichiren studies, if possible. And you should study the views he opposed.

Author: Malcolm

Date: Monday, March 2nd, 2020 at 12:40 AM

Title: Re: What to keep and what to throw away? (amalgamating teachings)?

Content:

nichiren-123 said:

OK, so I was brought up a Nichiren Buddhist but have been interested in tendai/tiantai, zen, theravada as well as madhyamaka philosophy and huayen philosophy. I also feel an affinity for Taoism.

Learning from such a broad range of traditions means I'm often confused as to what to put my faith and investigational energy into.

In other words, how to find consistency and combine the useful aspects of each tradition into my own personal philosophy.

how to create the relevant framework? Or what 'meta-principles to adopt'?

Maybe I'm spouting BS and need to go about things in a different way to the way I'm currently doing things. Only you guys can tell me that.

Malcolm wrote:

You maintain your daily practice, and study widely. It appears to me that Nichiren Gossho, etc., is meant to be a comprehensive practice. But that does not mean that you should not study widely. In particular, you should study what Nichiren studies, if possible. And you should study the views he opposed.

nichiren-123 said:

Can I ask a specific question?

Does nichiren ever write about the four Noble truths and eightfold path?

Malcolm wrote:

That is a question for Q.

Author: Malcolm

Date: Monday, March 2nd, 2020 at 1:07 AM

Title: Re: POTUS 2020 poll #2

Content:

DNS said:

Apparently some pundits (and some on MSNBC nonetheless) are questioning Bernie's viability -- just because he lost South Carolina. In my opinion, Biden will be lucky to win

one, maybe two more states. Bernie is doing very well, so far. South Carolina is an exception, mostly Black-American, older demographic.

<https://theintercept.com/2020/03/01/south-carolina-results-biden-black-vote-sanders-msnbc/>

Malcolm wrote:
MSDNC definitely hates Bernie.

Author: Malcolm
Date: Monday, March 2nd, 2020 at 2:20 AM
Title: Re: "Watch of Night" Practice Authentic?
Content:
Tenma said:
So I stumbled upon the following link:
<http://www.wisdom-tree.com/wisdom/guide.html>

While I can't quite comment on its accuracy, some of the information seems suspicious. Could anyone please confirm if this is a real practice or not? Very little resources on it from a google search.

Johnny Dangerous said:
Yeah, this appears to be total nonsense, I'd stay far away. It's Past-Life Regression with a -very- thin, poorly done Buddhist shell.

Malcolm wrote:
if you run a google search in this guy, J. Denosky, you find many spurious websites.

Author: Malcolm
Date: Monday, March 2nd, 2020 at 7:36 AM
Title: Re: POTUS 2020 poll #2
Content:
Malcolm wrote:
Mayor Pete is out.

Author: Malcolm
Date: Monday, March 2nd, 2020 at 9:53 PM
Title: Re: Ringu Tulku talk on The 14 Root Samayas of Vajrayana
Content:
Malcolm wrote:
The 22 general root and branch samayas come from the vase empowerment. The three inner empowerments also have their own separate samayas.

Author: Malcolm
Date: Tuesday, March 3rd, 2020 at 1:57 AM
Title: Re: Callousness
Content:

JoaoRodrigues said:
Johnny Dangerous - the most famous living zen master said, I can search the YouTube video with a audio and image recording saying that Nirvana is an extension of eternalism and nihilism. In the same video he said life and death are manifestations, and it can be in all forms, if it's not as a human, could be as a cloud.

Malcolm wrote:
You've made an error in your hearing comprehension. It's "extinction," not "extension."

Author: Malcolm
Date: Tuesday, March 3rd, 2020 at 2:00 AM
Title: Re: What to keep and what to throw away? (amalgamating teachings)?
Content:

nichiren-123 said:
Can I ask a specific question?
Does nichiren ever write about the four Noble truths and eightfold path?

Malcolm wrote:
That is a question for Q.

Queequeg said:
First, as I've stated, I do not consider myself Nichiren Buddhist anymore. So, my comments should be framed within that.

Malcolm wrote:
That said, you've an undergraduate degree in Buddhist studies and you were a Nichiren Buddhist for decades. So you are the best person to answer this person's question.

Author: Malcolm
Date: Tuesday, March 3rd, 2020 at 2:42 AM
Title: Re: What to keep and what to throw away? (amalgamating teachings)?
Content:

Queequeg said:

First, as I've stated, I do not consider myself Nichiren Buddhist anymore. So, my comments should be framed within that.

Malcolm wrote:

That said, you've an undergraduate degree in Buddhist studies and you were a Nichiren Buddhist for decades. So you are the best person to answer this person's question.

Queequeg said:

An MA!

Malcolm wrote:

Ok.

Author: Malcolm

Date: Tuesday, March 3rd, 2020 at 2:42 AM

Title: Re: Bernie 2020

Content:

Author: Malcolm

Date: Tuesday, March 3rd, 2020 at 3:35 AM

Title: Re: POTUS 2020 poll #2

Content:

Norwegian said:

Klobuchar is out.

Malcolm wrote:

Good, now it is time for Warren to get out too.

Author: Malcolm

Date: Tuesday, March 3rd, 2020 at 3:54 AM

Title: Re: Vipassanā

Content:

monkishlife said:

Vipassana meditation is more or less the same in all traditions of Buddhism, unless I missed something along the way.

Malcolm wrote:

You definitely missed something along the way. Vipassana focuses on the so-called three marks of existence: anitya, dukkha, and anatman, that is, impermanence, suffering, and the absence of personal identity.

Mahāyāna vipaśyāna by contrast focuses in the two fold emptiness: the absence of identity of persons and phenomena. The latter is not taught in the Śrāvaka canon at all.

Author: Malcolm

Date: Tuesday, March 3rd, 2020 at 4:36 AM

Title: Re: POTUS 2020 poll #2

Content:

Queequeg said:

Wow.

What will Warren do? I wonder if she stays looking for a bump off the women vote that had previously gone to Klobuchar?

Malcolm wrote:

She has no path. It vanity at this point, if she stays in.

Author: Malcolm

Date: Tuesday, March 3rd, 2020 at 5:24 AM

Title: Re: POTUS 2020 poll #2

Content:

Karma Dondrup Tashi said:

Since she is the only woman left in the race I hope she stays in.

Malcolm wrote:

Guess you want a brokered convention.

Author: Malcolm

Date: Tuesday, March 3rd, 2020 at 5:35 AM

Title: Re: POTUS 2020 poll #2

Content:

Karma Dondrup Tashi said:

I'm not a Democrat but I think she's been good for the race.

Malcolm wrote:

Yes, and now it is time for her to step back and support Sanders. I am not a democrat either, BTW. I am a Berniecrat.

Author: Malcolm

Date: Tuesday, March 3rd, 2020 at 5:36 AM

Title: Re: The Crisis of Capitalism.

Content:

Karma Dondrup Tashi said:

Dow roars back from coronavirus sell-off with biggest gain since 2009, surges 5.1%

<https://www.cnbc.com/2020/03/01/awaiting-us-stock-futures-open-at-6-pm-after-wall-streets-worst-week-since-2008.html>

Malcolm wrote:
Means nothing.

Author: Malcolm

Date: Tuesday, March 3rd, 2020 at 6:57 AM

Title: Re: Eyes

Content:

Greggorious said:

I'm aware that some Buddhist traditions stress eyes closed, others eyes open, and others leave it up to you. I'm also aware that Soto Zen is in the eyes open category. Now, I don't have an issue with this in principle, but I have very sensitive eyes, I blink excessively and my eyes itch a lot when I'm sitting there gazing at the wall. Would it be "sacrilegious" for me to close my eyes during Zazen? I've occasionally gone to meditation at a Theravada Temple simply cos they allow you to close your eyes, and not because I prefer that school of Buddhism. A lot of the time when I don't with eyes open my eyes start getting very irritated and then I get pissed off and disillusioned with practice.

I understand the why it's stressed to have eyes open, as it stops you falling asleep, and Zazen is an open meditation rather than closing off, but still, I'm not sure what to do. If it's a rule that I HAVE to always have my eyes open then I may well swap traditions, again, not because I want to, but because it would just be more practical for my needs.

Malcolm wrote:

When you are awake, your eyes are open. When you are asleep, your eyes are closed. Buddhadharma is a path of waking up.

Author: Malcolm

Date: Tuesday, March 3rd, 2020 at 10:11 PM

Title: Re: Bernie 2020

Content:

PeterC said:

<https://www.nytimes.com/2020/03/02/business/media/chris-matthews-resigns-steps-down-msnbc.html>

Took long enough. Although he left because he had made inappropriate sexual comments, he should have been fired for being outright partisan and generally terrible at his supposed job

Malcolm wrote:

John Oliver's take down of his signoffs was epic.

Author: Malcolm

Date: Tuesday, March 3rd, 2020 at 10:13 PM

Title: Re: The role of truth in Buddhism?

Content:

Aemilius said:

Mahayana exists also as a method. As such it is often radically different from the Sravakayana, it is practiced in the Chan and Zen schools.

Malcolm wrote:

Sigh.

Author: Malcolm

Date: Tuesday, March 3rd, 2020 at 10:15 PM

Title: Re: The role of truth in Buddhism?

Content:

tkp67 said:

relativity does not exist outside the absolute but is reliant on it. Contrasting difference make parsing the two possible.

Malcolm wrote:

Actually, it's the other way around. As Candrakīrti states, "All entities bear two natures: one relative, one ultimate." There is no emptiness to speak of apart from empty dharmas.

Author: Malcolm

Date: Tuesday, March 3rd, 2020 at 10:51 PM

Title: Re: Merit

Content:

dolphin_color said:

Is doing something in order to earn merit and help people less meritorious than just doing it to help people?

Malcolm wrote:

It is the opposite. When you do something to attain merit, you then dedicate that merit. When you dedicate merit free of the three spheres, that merit is indestructible.

Author: Malcolm

Date: Tuesday, March 3rd, 2020 at 10:59 PM

Title: Re: Not just for white folks

Content:

Malcolm wrote:

The gods and demons of Africa are ready for Dharma. Why do I know this? Because when I was in South Africa I met with three Sangomas, and the head Sangoma went into trance, and greeted us approvingly when we explained the purpose of our visit was to promulgate Buddhadharma to those who were interested.

Author: Malcolm

Date: Tuesday, March 3rd, 2020 at 11:08 PM

Title: Re: Merit

Content:

LastLegend said:

The act of generating merit is also generating wisdom itself while for enlightened beings they naturally do it without self!?

Malcolm wrote:

Buddhas do not need merit, or wisdom, for that matter. They have it all.

Author: Malcolm

Date: Tuesday, March 3rd, 2020 at 11:08 PM

Title: Re: Merit

Content:

PadmaVonSamba said:

It doesn't matter that merit is conditioned appearance.

Malcolm wrote:

Merit is rendered uncompounded when it is dedicated with knowledge of the absence of the three wheels: subject, object, action.

Author: Malcolm

Date: Tuesday, March 3rd, 2020 at 11:16 PM

Title: Re: Merit

Content:

LastLegend said:

The act of generating merit is also generating wisdom itself while for enlightened beings they naturally do it without self!?

Malcolm wrote:

Buddhas do not need merit, or wisdom, for that matter. They have it all.

LastLegend said:

I don't know who is a complete Buddha. I was told enlightened beings who absolutely discerned their nature still continue Bodhisattva work. It's relevant, I think.

Malcolm wrote:

Well, bodhisattvas and buddhas, two different animals. Bodhisattvas still need to accrue vast amounts of merit to attain the rūpakāya of a buddha, and wisdom, to attain the dharmakāya of a buddha.

Author: Malcolm

Date: Tuesday, March 3rd, 2020 at 11:19 PM

Title: Re: The role of truth in Buddhism?

Content:

tkp67 said:

relativity does not exist outside the absolute but is reliant on it. Contrasting difference make parsing the two possible.

Malcolm wrote:

Actually, it's the other way around. As Candrakīrti states, "All entities bear two natures: one relative, one ultimate." There is no emptiness to speak of apart from empty dharmas.

tkp67 said:

If they are not mutually exclusive how can one statement be the other way around rather than simply standing as a statement that is in context thereof?

I don't understand the differentiation or the benefit of differentiation.

Malcolm wrote:

Relative truth is a mistaken apprehension of a given phenomena; ultimate truth is an unmitigated apprehension of a given phenomena. The truths are inseparable. But, when it comes to which truth relies on which, ultimate truth, expressed in words, is a relative truth, a convention. So, according to Nāgārjuna, without relying on convention, the ultimate cannot be understood, etc.

Author: Malcolm

Date: Tuesday, March 3rd, 2020 at 11:42 PM

Title: Re: Accepting a guru you haven't personally met?

Content:

Sunrise said:

I was just listening to a Ram Dass lecture this morning called "devotion and the guru". There he tells the story of his relationship to his beloved guru and how that relationship became the foundation of his spiritual life. It was a very deep, spiritually intimate relationship. I can't imagine that someone could have a relationship like that with someone they've never met.

Malcolm wrote:

Hindu guru devotion is different than guru devotion in Buddhadharma. It's best not to confuse the two.

Author: Malcolm

Date: Tuesday, March 3rd, 2020 at 11:48 PM

Title: Re: The role of truth in Buddhism?

Content:

tkp67 said:

If they are not mutually exclusive how can one statement be the other way around rather than simply standing as a statement that is in context thereof?

I don't understand the differentiation or the benefit of differentiation.

Malcolm wrote:

Relative truth is a mistaken apprehension of a given phenomena; ultimate truth is an unmitigated apprehension of a given phenomena. The truths are inseparable. But, when it comes to which truth relies on which, ultimate truth, expressed in words, is a relative truth, a convention. So, according to Nāgārjuna, without relying on convention, the ultimate cannot be understood, etc.

tkp67 said:

Thank you for unpacking that I find it very clarifying and beneficial.

It still leaves the question how does that negate my statement since I used words to relate it? I did not state universal truth is independent, I did not state parsing relative truth from ultimate truth occurs without using convention in regards to ultimate truth. I don't see how either would be distilled from that statement since I used an economy of words.

Malcolm wrote:

You said:

"relativity does not exist outside the absolute but is reliant on it."

In other words you said, the relative depends on the ultimate. This is a category error.

Author: Malcolm

Date: Wednesday, March 4th, 2020 at 12:24 AM

Title: Re: The role of truth in Buddhism?

Content:

tkp67 said:

Am I mistaken for not considering those attributes...

Malcolm wrote:

Your statement was in error because it doesn't satisfy the definition of the two truths and their relationship, that's all.

The Buddha taught two truths. Anyone who does not understand the two truths does not understand the Buddha's Dharma.

Author: Malcolm

Date: Wednesday, March 4th, 2020 at 12:29 AM

Title: Re: Accepting a guru you haven't personally met?

Content:

KiwiNFLFan said:

Is it normal in Tibetan Buddhism to accept someone you haven't personally met (but that your mentor/teacher has met)? Can you become the disciple of a guru without meeting them in person (and/or receiving a transmission and/or empowerment from them)?

Malcolm wrote:

You cannot become the disciple of a Vajrayāna guru without receiving empowerment from that person. There is a transitive property in lineages where by taking empowerment from lama b, you also have a disciple relationship with their lama, lama a. For example, if you receive an empowerment of Vajrakīlaya from HH Sakya Trizin Ratnavajra, you automatically have a samaya relationship with his father, HH Sakya Trichen, as a lineage guru.

Attending an empowerment is considered meeting them, whether or not you have a personal relationship with them.

Author: Malcolm

Date: Wednesday, March 4th, 2020 at 3:38 AM

Title: Re: Accepting a guru you haven't personally met?

Content:

Malcolm wrote:

Hindu guru devotion is different than guru devotion in Buddhadharma. It's best not to confuse the two.

Simon E. said:

Aye. A description often used, and I think it's useful, is that the Vajrayana guru is as a spiritual friend.

heart said:

A mahayana guru is a spiritual friend.

/magnus

Malcolm wrote:

Also a vajrayāna guru is a gurukalyanamitra.

Author: Malcolm

Date: Wednesday, March 4th, 2020 at 3:39 AM

Title: Re: The role of truth in Buddhism?

Content:

tkp67 said:

Am I mistaken for not considering those attributes...

Malcolm wrote:

Your statement was in error because it doesn't satisfy the definition of the two truths and their relationship, that's all.

The Buddha taught two truths. Anyone who does not understand the two truths does not understand the Buddha's Dharma.

tkp67 said:

That assumes there is only one perspective on that teaching and that only one perspective is correct.

Malcolm wrote:

Yes, there is only one correct approach to understanding the Buddha's Dharma, and understanding the distinction between the two truths is necessary.

Author: Malcolm

Date: Wednesday, March 4th, 2020 at 3:44 AM

Title: Re: The role of truth in Buddhism?

Content:

tkp67 said:

From what I understand, on an individual basis our 5 aggregates experience delusion as an obfuscation to our buddha nature, not the other way around. Thus the relative is reliant on the absolute but not the other way around.

Malcolm wrote:

The relative is not "reliant" on the ultimate, since they are just different cognitions of the same entity, one false, the other veridical.

There is no separate entity called "buddhanature" that can be established to exist in a sentient being composed of the five aggregates. If one should assert this is so, this position will be no different than the atman of the nonbuddhists.

Author: Malcolm

Date: Wednesday, March 4th, 2020 at 3:46 AM

Title: Re: Not just for white folks

Content:

fckw said:

<https://www.dalailama.com/messages/religious-harmony-1/establishing-harmony-within-religious-diversity> it's best if you stick to the religion into which you were born.

Malcolm wrote:

This is not an absolute dictate. He also states that those people with a compelling urge to become Buddhists are free to do so.

As for myself, I was raised in a secular household. So, you are suggesting I should not have adopted Dharma and just remained a materialist?

Author: Malcolm

Date: Wednesday, March 4th, 2020 at 4:06 AM

Title: Re: The role of truth in Buddhism?

Content:

tkp67 said:

That assumes there is only one perspective on that teaching and that only one perspective is correct.

Malcolm wrote:

Yes, there is only one correct approach to understanding the Buddha's Dharma, and understanding the distinction between the two truths is necessary.

Caoimhghín said:

This is ultimately going to become a debate over whether or not Venerable Zhìyǐ understood the two truths properly.

Malcolm wrote:

Only if people insist on making it so.

Author: Malcolm

Date: Wednesday, March 4th, 2020 at 4:14 AM

Title: Re: The role of truth in Buddhism?

Content:

tkp67 said:

If the aggregates experience delusion as an obfuscation of buddha nature what does the converse mean to you? that they can be experienced without delusion right? How does that deny mutual inclusive nature or state independent existence of either?

Malcolm wrote:

The two truths are modes of cognition of a single entity. The first mode is cognition mistaken about the apprehended object, the second is a cognition unmistaken about the apprehended object.

You continue to reference a "buddhanature," but it is not at all clear what you mean by the term. If buddhanature is conceived as a real entity encased with impurities, etc. this is a provisional view at best and a wrong view at worst. If, on the other hand, it is understood as the potential for sentient beings to wake up and realize buddhahood, then this is a correct view. In some presentations, buddhanature is equated with the luminous original nature of the mind, but this term "luminous" is actually just a synonym of emptiness, and refers to the intrinsic purity of all phenomena. Because of that intrinsic purity, we all have the potential to realize that intrinsic purity and wake up.

Author: Malcolm

Date: Wednesday, March 4th, 2020 at 4:48 AM

Title: Re: The role of truth in Buddhism?

Content:

tkp67 said:

Read again what you quoted. EXPERIENCE DOES NOT EQUAL ENTITY. Existence in the form of the 5 aggregates IS A SINGLE ENTITY. Therefore OBFUSCATION AND LACK THERE OF occur within the same entity.

Malcolm wrote:

No, existence in the form of five aggregates is not a single entity. The whole point of the Buddha teaching the five aggregates was to defeat the notion that there is a single entity which constitutes a person. There is no single entity in which there is obfuscation or lack of obfuscation. The five aggregates cannot be construed to be a single entity, otherwise, they would not have the name "five aggregates." Actually, the five aggregates are the five sense organs, the five sense objects, fifty four mental factors (when

sensation and perception are included), and consciousness, for a total of 65 separate factors (and if you add the four primary elements and the eleven derived elements, there are a total of 80 separate factors). Thus, the aggregates can never be construed as a single entity.

Author: Malcolm

Date: Wednesday, March 4th, 2020 at 5:24 AM

Title: Re: The role of truth in Buddhism?

Content:

tkp67 said:

Yet none of this conversations is taking place outside that collection of 5 aggregates working in unison. The same as the relative and absolute truths.

Malcolm wrote:

The two truths do not "work" in unison. Why? Because they are mutually exclusive cognitions of objects, one false, the other true.

tkp67 said:

Which individual aggregate takes credit for your translations and which are abandoned in the process of making them?

Malcolm wrote:

No aggregate takes credit for my translations. A habit of falsely imputed I-making, Malcolm Smith, takes credit for my translations, engages in actions, and experiences the result of those actions. But the I-making that is engaged in translating, talking on this board, etc., actually does not exist, since it is a false imputation. Despite its nonexistence, it is valid as an agent of action and a recipient of the result of action, just as a car is valid as a vehicle for conveyance and can be dented, even though there is no entity "car" in a car. Likewise, there is no entity "person" in a person.

Author: Malcolm

Date: Wednesday, March 4th, 2020 at 5:38 AM

Title: Re: The role of truth in Buddhism?

Content:

tkp67 said:

The relative does exist without the absolute. This is not contestable.

Malcolm wrote:

So you are asserting that the relative exists? How does it exist?

tkp67 said:

Either is the contrast between the relative and the absolute. In other words ignorance and enlightenment are two aspects of the same phenomenon, same existence, same experience, same entity.

Malcolm wrote:

How can a Buddha possess ignorance? This is not possible.

tkp67 said:

As it is experience in your mind, does buddha nature give way to ignorance? or does ignorance give way to buddha nature? Does any of this mean they are separate? or does it simply imply a hierarchy in regards to obfuscated consciousness?

Malcolm wrote:

You have not defined buddhanature, so i cannot answer your question.

Author: Malcolm

Date: Wednesday, March 4th, 2020 at 10:25 AM

Title: Re: The role of truth in Buddhism?

Content:

Malcolm wrote:

one false, the other true.

Queequeg said:

I am sensing this is a yogacara take. Within a Madhyamaka framework there are true and false (relative) dharmas, right? But then there are other categories of conventions such as the distinctions the Buddha draws which are conventions, but not false. Rather, they are upaya. Upaya are not false... right? wrong? The definition of "false" you utilize is a particular and narrow definition? Am I missing something?

Not trying to trip you up. This is an honest question.

Malcolm wrote:

This is pure Candrakirti, Madhyamaka avatara.

Author: Malcolm

Date: Wednesday, March 4th, 2020 at 10:32 AM

Title: Re: The role of truth in Buddhism?

Content:

tobes said:

This will be my only post on this, because it always becomes so tedious. But: it is disingenuous for anyone to suggest that there is only one way of interpreting the two truths.

This question of what samvrti-satya means is at the heart of the very real contestations

within Madhyamaka. Whatever position one personally takes, one still has to acknowledge these contestations.

Malcolm wrote:

If the two truths are subject to interpretation, and there is more than one way of presenting them, then they are not the two “truths.” Among Madhyamikas, there are slight pedagogical differences in presenting relative truth, depending on whether we are addressing nonbuddhists or buddhists, but among madhyamikas, there are no real differences when it come to the meaning of the two truths.

Author: Malcolm

Date: Wednesday, March 4th, 2020 at 10:35 AM

Title: Re: Accepting a guru you haven't personally met?

Content:

KiwiNFLFan said:

Is it normal in Tibetan Buddhism to accept someone you haven't personally met (but that your mentor/teacher has met)? Can you become the disciple of a guru without meeting them in person (and/or receiving a transmission and/or empowerment from them)?

Malcolm wrote:

You cannot become the disciple of a Vajrayāna guru without receiving empowerment from that person. There is a transitive property in lineages where by taking empowerment from lama b, you also have a disciple relationship with their lama, lama a. For example, if you receive an empowerment of Vajrakīlaya from HH Sakya Trizin Ratnavajra, you automatically have a samaya relationship with his father, HH Sakya Trichen, as a lineage guru.

Attending an empowerment is considered meeting them, whether or not you have a personal relationship with them.

PeterC said:

Malcolm - for the avoidance of doubt, this would only apply to the lineage of the empowerment you received from lama B, no? Otherwise we would probably all have samaya indirectly with Pabongkha Dechen Nyingpo...

Malcolm wrote:

Correct.

Author: Malcolm

Date: Wednesday, March 4th, 2020 at 11:09 PM

Title: Re: The role of truth in Buddhism?

Content:

tkp67 said:

https://sites.temple.edu/duckworth/files/2013/07/Duckworth_TwoModelsTwoTruths.pdf

Two Models of the Two Truths: Ontological and Phenomenological Approaches

foods for thought

Malcolm wrote:

Not really. You first need to understand the context and long history of Tibetan attempts to reconcile Madhyamaka and Yogacāra. It is not sufficient to do a google search and come up with some paper written by a scholar, no matter how respected, on an issue about which there is serious and deep differences of opinion in Tibet, even within the Nyingma school itself. For example. Mipham's novelties would never be accepted by earlier Nyingma scholars, such as Longchenpa (14th century) or Rongzompa (who was himself a famous translator living in the 12th century).

In the case of Mipham, he tries to reconcile Yogacāra with Madhyamaka by resorting to various strategies, chief among them, altering Tibetan terms of translated Sanskrit terms in ways that could never be accepted by Indians. For example, in Mipham's commentary on the Dharmadharmatāvibhanga, "Distinguishing Phenomena and their Nature," he argues by that changing the term *rnam par rig pa* to *rnam par snang ba*, that this text could be rendered compatible with Madhyamaka. There are two points here: Mipham occasionally tries to reconcile Yogacāra with Madhyamaka in his writings, but he never makes any attempt to reconcile Madhyamaka with Yogacāra. In doing so, he resorts to linguistics tactics, such as the one mentioned above. The problem with this is that "*rnam par rig pa*" is a translation of the Sanskrit term "*vijñapti*," a term used again and again in the Dharmadharmatāvibhanga. This term means "cognition," and a principle of the Yogacāra school is that "everything is cognition only." But there is no corresponding Sanskrit philosophical term for "*rnam par snang ba*," which would mean that "everything is appearance only." So while his attempt is clever, and makes sense in Tibetan, it does not withstand critique, because this term would never be used by the actual exponents of the Dharmadharmatāvibhanga and it does not make sense in Sanskrit.

Moreover, it would not stand because in all the philosophical texts of the Great Perfection system, Yogacāra is systematically relegated to a position below that of Madhyamaka, not to mention that in canonical texts such as the Hevajra Tantra, Yogacāra is relegated to a position inferior to Madhyamaka.

However, from the Dzogchen or Great Perfection point of view, both Madhyamaka and Yogacāra contain errors in approach. The former is considered erroneous because some Madhyamakas understand the two truths to be separate entities, a Great Perfection commentary rejects Madhyamaka deviations in the following way: "Because the true state of the mind is beyond dualistic objects, non-arising dharmatā, (liberated from eight extremes in the essence of the inherently inseparable two truths) is free from the proclamation of being the best view because of illusion."

The same commentary rejects Yogacāra deviations in the following way: "Because

atiyoga (aka great perfection) is true, undeluded about everything, the vijñāptimatra understanding of things as reflections of delusion and the view attained through that is a conceptual imputation of their own."

However, most Nyingma scholars today consider that the Prasanga variety of Madhyamaka is both the purest expression of Madhyamaka, mirroring the real intent of Nāgārjuna, and free from the various misunderstandings that plagued earlier Tibetan attempts to understand Madhyamaka following the collapse of the Tibetan empire in the mid 9th century and prior to the introduction of works of Candrakīrti to Tibet in the early 12th century.

Author: Malcolm

Date: Wednesday, March 4th, 2020 at 11:14 PM

Title: Re: The role of truth in Buddhism?

Content:

Queequeg said:

I am sensing this is a yogacara take. Within a Madhyamaka framework there are true and false (relative) dharmas, right? But then there are other categories of conventions such as the distinctions the Buddha draws which are conventions, but not false. Rather, they are upaya. Upaya are not false... right? wrong? The definition of "false" you utilize is a particular and narrow definition? Am I missing something?

Not trying to trip you up. This is an honest question.

Malcolm wrote:

This is pure Candrakīrti, Madhyamaka avatara.

Queequeg said:

Well, I'm asking, what is meant by "false"?

Malcolm wrote:

In this case, "false" means mistaken with respect to the nature of the object that is being cognized, simply put, apprehending that things exist by way of their own nature, as opposed to veridical cognitions, which directly apprehend absence of existence by way of inherent existence, aka emptiness.

When discussing the relative truth, Candra again divides this into a functional relative, and a nonfunctional relative: the former being conventional truths upon which we all agree, such as the earth being round; as opposed to the false relative, the belief that the earth is flat.

Candra's definition of conventional depends on the notion of functionality (ārthakriya).

Author: Malcolm

Date: Wednesday, March 4th, 2020 at 11:35 PM

Title: Re: Buddha teaches Shentong view in a Sravakayana sutra

Content:

smcj said:

I don't think it belongs Vajrayana at all,

Historically Dolpopa got his idea for the Shentong view from the Kalachakra. So it is inspired by that specific Tantra.

Malcolm wrote:

More specifically, it is an interpretation of the experience of pratyahāra part of the six-limb yoga, in which there is an appearance of so-called empty forms (śūnyatābimba). This view is not specifically found in the text of the Kalacakra Tantra itself, or its commentary.

Author: Malcolm

Date: Thursday, March 5th, 2020 at 12:08 AM

Title: Re: Accepting a guru you haven't personally met?

Content:

Sunrise said:

I find this to be so strange. Realistically how much inspiration can one receive from a teacher that you don't know? Without some kind of personal connection, an empowerment is going to be a person in a funny hat saying words you don't understand over you. Commitment to a teacher should be a natural outgrowth of love and deep admiration of their qualities, it really can't be contrived or imposed upon you. Just my two cents.

Malcolm wrote:

A personal connection comes from you, not them. But in Buddhadharma, a connection with a vajra guru is a natural outgrowth of love and deep admiration of the Buddhadharma, and specifically, Vajrayāna. The guru is merely an embodiment of that.

Author: Malcolm

Date: Thursday, March 5th, 2020 at 12:16 AM

Title: Re: Accepting a guru you haven't personally met?

Content:

Sunrise said:

...having some form of connection to your Guru helps a lot.

Malcolm wrote:

In Vajrayāna, that connection is forged with empowerment.

Author: Malcolm

Date: Thursday, March 5th, 2020 at 12:18 AM

Title: Re: Accepting a guru you haven't personally met?

Content:

Sunrise said:

The living Master gives us a gift that we just can't yet give to ourselves. For confused, distracted people like myself, we really need to receive this spiritual nourishment and connection.

Malcolm wrote:

From a Vajrayāna point of view, this is an entirely passive.

Author: Malcolm

Date: Thursday, March 5th, 2020 at 12:40 AM

Title: Re: Discrimination

Content:

herb2 said:

Many of Sri Ramakrishna's followers studied and practiced Buddhism, so I just assumed that Buddhist's would be OK with someone who wanted to seek enlightenment, even though they are a Christian, but it appears I was wrong.

Malcolm wrote:

You might approach the Zen tradition. Tibetan Buddhism is more closed.

The key issue here is refuge. You cannot go for refuge in two different religions at the same time. It does not make any sense at all to try. If you are a Christian, that's fine. But you cannot hold Jesus Christ as your savior and go for refuge to the Buddha, who rejected completely the idea that anyone was going to save you but yourself.

The issue is going for refuge. The Buddha himself regarded all other religions as being deficient.

Author: Malcolm

Date: Thursday, March 5th, 2020 at 12:46 AM

Title: Re: POTUS 2020 poll #2

Content:

Malcolm wrote:

Bloomberg's out.

Author: Malcolm

Date: Thursday, March 5th, 2020 at 1:02 AM

Title: Re: The role of truth in Buddhism?

Content:

tkp67 said:

how does that dismiss the weight and use phenomenological experience?

Malcolm wrote:

Duckworth is making an argument that defends yogacāra as a phenomenology, rather than an ontology-- following another modern scholar, https://www.academia.edu/16675700/Buddhist_Phenomenology_A_Philosophical_Investigation_of_Yogacara_Buddhism_and_the_Cheng_Wei-shih_Lun_Routledge_Critical_Studies_in_Buddhism_by_Dan_Lusthaus_Author_. This is a fashionable stance in the modern academy, but it is certainly isn't what Mipham is actually up to. All Mipham is trying to do is reconcile Yogacāra with Madhyamaka analysis.

Mipham, an amazing scholar, was fond of trying adopting novel positions and also of trying to restore deprecated Madhyamaka scholars like Śāntarakṣita (8th century), whose Madhyamaka-alamkāra is considered to be a Yogacāra/Madhyamaka synthesis to the extent that he accepts the idea that all phenomena can be mind-only conventionally. However, apart from that, Śāntarakṣita never uses any specifically yogacāra concepts such as the all-basis consciousness, the three natures, etc. in the course of his treatise.

Author: Malcolm

Date: Thursday, March 5th, 2020 at 1:11 AM

Title: Re: The role of truth in Buddhism?

Content:

Queequeg said:

Thank you. How does Candrakīrti describe upaya?

Malcolm wrote:

He literally devotes no attention to it at all.

Queequeg said:

I am wondering if saying relative truth is categorically false one has the danger of turning that analysis on, for instance, the 4NT in a nihilistic analysis. This is an error that Nāgārjuna specifically addresses in MMK.

I probably should just get myself exposed to Candrakīrti, but if you can respond to that maybe it would be helpful.

Malcolm wrote:

Relative truths are either false with respect to natures (true relative truth, satyasamvṛttisāyā) or false with respect to appearances (false relative truth, mithyasamvṛttisāyā). So you do not have to worry that in declaring relative truth

categorically false that somehow Candra is an annihilationist.

Author: Malcolm

Date: Thursday, March 5th, 2020 at 1:33 AM

Title: Re: POTUS 2020 poll #2

Content:

Malcolm wrote:

<http://cnu.edu/wasoncenter/2019/07/01-2020-election-forecast/>

"Barring a shock to the system, Democrats recapture the presidency. The leaking of the Trump campaign's internal polling has somewhat softened the blow of this forecast, as that polling reaffirms what my model already knew: Trump's 2016 path to the White House, which was the political equivalent of getting dealt a Royal Flush in poker, is probably not replicable in 2020 with an agitated Democratic electorate. And that is really bad news for Donald Trump because the Blue Wall of the Midwest was then, and is now, the ONLY viable path for Trump to win the White House.

Why is Trump in so much trouble in the Midwest? First, and probably most important, is the profound misunderstanding by, well, almost everyone, as to how he won Michigan, Wisconsin, and Pennsylvania in the first place. Ask anyone, and they will describe Trump's 2016 Midwestern triumph as a product of white, working class voters swinging away from the Democrats based on the appeal of Trump's economic populist messaging. Some will point to survey data of disaffected Obama-to-Trump voters and even Sanders-to-Trump voters as evidence that this populist appeal was the decisive factor. And this is sort of true. In Ohio, Trump managed the rare feat of cracking 50%. Elsewhere, that explanation runs into empirical problems when one digs into the data. Start with the numerical fact that Trump "won" Pennsylvania, Wisconsin, and Michigan with 47.22%, 48.18%, and 47.5% of the vote, respectively, after five times the normal number in those states cast their ballots for an option other than Trump or Clinton. This, combined with the depressed turnout of African Americans (targeted with suppression materials by the Russians) and left-leaning Independents turned off by Clinton (targeted with defection materials by the Russians) allowed Trump to pull off an improbable victory, one that will be hard to replicate in today's less nitpicky atmosphere. Yet, the media (and the voting public) has turned Trump's 2016 win into a mythic legend of invincibility. The complacent electorate of 2016, who were convinced Trump would never be president, has been replaced with the terrified electorate of 2020, who are convinced he's the Terminator and can't be stopped. Under my model, that distinction is not only important, it is everything."

Author: Malcolm

Date: Thursday, March 5th, 2020 at 1:36 AM

Title: Re: The role of truth in Buddhism?

Content:

tkp67 said:

Phenomenological experience in the three truths models gives additional perspective in regards to relative and absolute. From the perspective of temporal existence provisional is only provisional in light of an absolute. There needs to be phenomenal impetus for the perception to polarize between relative and absolute. Both buddhism and science recognize more than 2 dimensions. Ergo the buddha of the ten directions and three times. Even on a genetic level our individual genetic existence itself is a provision of a greater cause which is the human genome. Flat linear perspectives on consciousness seem askew to the topology of conscious structures and physical ones alike.

Malcolm wrote:

The three truths model of Zhiyi is unnecessary outside of Chinese Buddhism, which had its own unique problems in adapting to Madhyamaka.

Author: Malcolm

Date: Thursday, March 5th, 2020 at 1:59 AM

Title: Re: Discrimination

Content:

herb2 said:

I sought Self-realization while studying and practicing Hinduism, but it never came. However, while studying and practicing Dzogchen, I realized, experientially, who I really am, who I am not(I realized that I was not the egoic-self image I had always thought I was, and I realized the illusoriness of my kleshas. Thus, within weeks of taking up the study and practice of Buddhism, I made far more spiritual progress than I had, doing likewise with Hinduism for several years. It's not that I think Buddhism is better than Hinduism, it's just that Buddhism is resonating powerfully for me, spiritually.

Malcolm wrote:

One cannot practice Dzogchen without receiving empowerment from a qualified guru. Have you done so? Dzogchen is not something one can practice from a book.

herb2 said:

"While studying Christianity, Sri Ramakrishna had a mystical experience where he literally perceived the visible presence of Jesus walking up to him, talking to him, then merging into Sri Ramakrishna's own body. For the rest of his life, Sri Ramakrishna kept a picture of Jesus in his room and would burn incense in front of it and pray to Jesus every night before he went to sleep. He not only studied and practiced Hinduism, Christianity and Islam, he actually discovered the spiritual truths of all three of those religions. And, "spiritually," he has been my inspiration."

Malcolm wrote:

I am afraid that the spiritual truths of Buddhadharma are not compatible for what passes as spiritual truth in theistic religions. In Buddhadharma there is no god, no savior, and no creator.

BTW, this is not an issue of discrimination, but a cold, hard assessment of the key differences between Buddhism and other paths.

Author: Malcolm

Date: Thursday, March 5th, 2020 at 2:50 AM

Title: Re: Discrimination

Content:

Simon E. said:

What has any of this to do with Dzogchen?

Malcolm wrote:

Nothing.

Author: Malcolm

Date: Thursday, March 5th, 2020 at 4:03 AM

Title: Re: The role of truth in Buddhism?

Content:

tkp67 said:

Phenomenological experience in the three truths models gives additional perspective in regards to relative and absolute. From the perspective of temporal existence provisional is only provisional in light of an absolute. There needs to be phenomenal impetus for the perception to polarize between relative and absolute. Both buddhism and science recognize more than 2 dimensions. Ergo the buddha of the ten directions and three times. Even on a genetic level our individual genetic existence itself is a provision of a greater cause which is the human genome. Flat linear perspectives on consciousness seem askew to the topology of conscious structures and physical ones alike.

Malcolm wrote:

The three truths model of Zhiyi is unnecessary outside of Chinese Buddhism, which had its own unique problems in adapting to Madhyamaka.

tkp67 said:

However it still seems apropos in some East Asian traditions.

Malcolm wrote:

Look, it is pretty simple. When one analyzes something, whatever is left over is "ultimate," because this is the limit of one's analysis. For example, for Sarvastivadins, water is a relative truth, and its wetness and limpidity are ultimate, since for them, this is as far as they carry the analysis. For a Madhyamaka, water is a relative truth, and it is also empty of all extremes, because one cannot take any analysis further than a total deconstruction of ontological assertions about this or that given thing—hence, emptiness is ultimate truth for Madhyamaka.

But there is no such thing as an ultimate that exists separate from a relative entity. There is no polarization between relative truth and ultimate truth. Relative truth is a truth about a thing prior to analysis, for example, stating, "This is a car." If you and another person perceive the same car, this is relative truth. When both of you analyze the car, you will both find there is no car either in the parts, in one of the parts, or separate from the parts. There is a seven-fold analysis used by Candrakīrti to illustrate this.

Indeed, the problems arise when people begin to hypostasize the two truths, as if they are somehow independent domains. They are not. All entities bear two natures, one relative, the other ultimate. Why? Because all phenomena are empty. As the Heart Sūtra states, "Matter is empty, emptiness is matter; there is no matter apart from emptiness, and no emptiness apart from matter" and so on for the rest of the aggregates, etc.

The Buddha explained his definitive Mahāyāna teachings in terms of the two truths. As Nāgārjuna puts it:

The doctrine of the buddhas
truly relies on two truths:
the relative truth of the worldly
and the ultimate truth of the sublime.
Those who do not understand
the distinction between the two truths
do not know the profundity
of the doctrine of the buddhas.

So, that's it. You can either accept the Nāgārjuna's word, and devote oneself to the study of the true intention of the Buddha, or you can waste time chasing mirages. Not only this, but a third truth is emphatically denied in Madhyamaka, so whatever reason Zhiyi had for concocting a third truth in the Chinese Buddhist context, it is irrelevant to Madhyamaka proper. For this reason, Chandrakīrti refers to the Sūtra on the Meeting of the Father and the Son (Āryapitāputrasamāgamananāmahāyānasūtra):

The truth of the knower of the world
was seen for yourself, not received from another.
Those are relative and ultimate:
there is no third truth.

Author: Malcolm

Date: Thursday, March 5th, 2020 at 4:45 AM

Title: Re: Guru Rinpoche empowerment from H.E. Garchen Rinpoche - March 13 2020

Content:

Mantrik said:

Yes, he has a very light touch. I'm not sure if he even insists on Refuge as a prerequisite.

Malcolm wrote:

Every empowerment contains the refuge vow preliminary.

Author: Malcolm

Date: Thursday, March 5th, 2020 at 5:01 AM

Title: Re: The role of truth in Buddhism?

Content:

Malcolm wrote:

Look, it is pretty simple. When one analyzes something, whatever is left over is "ultimate," because this is the limit of one's analysis. For example, for Sarvastivadins, water is a relative truth, and its wetness and limpidity are ultimate, since for them, this is as far as they carry the analysis. For a Madhyamaka, water is a relative truth, and it is also empty of all extremes, because one cannot take any analysis further than a total deconstruction of ontological assertions about this or that given thing—hence, emptiness is ultimate truth for Madhyamaka.

tkp67 said:

If you go to the original post in question "the relative is reliant on the absolute" you are describing the phenomenological experiential contemplative reasoning that statement is born from.

Without an absolute there is no relative but it does not come before the relative sequential in our experiential existence. There would be no middle way because there would be no duality.

I don't understand why you keep trying to make it about the thesis of your specific tradition? Your conviction in that methodology or the ability for liberation is not in question. Do you believe only your tradition is valid or meaningful? Should I presume this to be thematic in your discourse? I hope I am projecting unreasonably here of course.

Malcolm wrote:

Your assertion, "the relative is reliant on the absolute" is unsupportable, especially when one has no experience of the ultimate truth. For commoners such as we, the ultimate can be only be inferred through reasoning, since we have not had a direct perception of emptiness. So, it is quite the opposite: the ultimate depends on the relative, since it is only through analysis of relative truths that one arrives at ultimate truth. This is especially the case since the two truths are different ways of seeing conventionally-designated entities, one false, one true. However, both perceptions are based on examining relative entities that do not exist as ultimate. The ultimate itself is not something which is expressible in words. In other words, there is nothing that can be identified as the "absolute." Emptiness is also empty.

With respect to traditions, far as I am concerned, there are only two common Mahāyāna traditions: the Yogacāra tradition of Maitreya and Asanga and the Madhyamaka tradition

of Nāgārjuna and his sons—the former being provisional and the latter definitive—with awakening, liberation, and omniscience being possible only for those who realize the meaning of the latter, the Madhyamaka tradition.

Author: Malcolm

Date: Thursday, March 5th, 2020 at 5:11 AM

Title: Re: Guru Rinpoche empowerment from H.E. Garchen Rinpoche - March 13 2020

Content:

Mantrik said:

Yes, he has a very light touch. I'm not sure if he even insists on Refuge as a prerequisite.

Malcolm wrote:

Every empowerment contains the refuge vow preliminary.

Mantrik said:

True, but I've not seen that in publicity for those webcast events, and I know quite a few people latch onto them via Facebook etc. With open events things need spelling out sometimes.

Malcolm wrote:

Whatevs, none of our business what other people do.

Author: Malcolm

Date: Thursday, March 5th, 2020 at 6:52 AM

Title: Re: What are you doing about the coronavirus?

Content:

Nemo said:

Maybe we can get a decent antiviral in a year. Herd immunity is the most likely outcome.

Malcolm wrote:

Unlikely, just as one can catch the same cold again 4 months after contracting a cold, it is likely one can contract covid-19 more than once since corona virus antibodies are non-persistent; even a vaccine will not be that effective, in reality. There is no cure for covid-19. There is some evidence that there are two strains, one mild, and one more aggressive. At this point, most covid-19 cases are the virulent type.

<https://www.germinfo.org>

Author: Malcolm

Date: Thursday, March 5th, 2020 at 7:12 AM

Title: Re: What are you doing about the coronavirus?

Content:

Nemo said:

Maybe we can get a decent antiviral in a year. Herd immunity is the most likely outcome.

Malcolm wrote:

Unlikely, just as one can catch the same cold again 4 months after contracting a cold, it is likely one can contract covid-19 more than once since corona virus antibodies are non-persistent; even a vaccine will not be that effective, in reality. There is no cure for covid-19. There is some evidence that there are two strains, one mild, and one more aggressive. At this point, most covid-19 cases are the virulent type.

<https://www.germinfo.org>

Nemo said:

After 2 or 3 times immunity will stick. Entirely possible the 2nd infection is the one that kills you. We had similar drug resistant pneumonia in the hospital years ago. if it mutates we are screwed of course and it already has 158 variants. Antivirals targeting angiotensin receptors may work since with reinfection it uses your own immune system to replicate. It has a chance of working and at this point I'll go for it.

Malcolm wrote:

Maybe, maybe not. Colds are also caused by corona viruses, and I am happy to admit there is a lot we do not know about this one.

Author: Malcolm

Date: Thursday, March 5th, 2020 at 10:47 AM

Title: Re: Accepting a guru you haven't personally met?

Content:

Sunrise said:

I find this to be so strange. Realistically how much inspiration can one receive from a teacher that you don't know? Without some kind of personal connection, an empowerment is going to be a person in a funny hat saying words you don't understand over you. Commitment to a teacher should be a natural outgrowth of love and deep admiration of their qualities, it really can't be contrived or imposed upon you. Just my two cents.

Malcolm wrote:

A personal connection comes from you, not them. But in Buddhadharma, a connection with a vajra guru is a natural outgrowth of love and deep admiration of the Buddhadharma, and specifically, Vajrayāna. The guru is merely an embodiment of that.

tobes said:

Yes, I think this is the key point. Fixating on the embodiment aspect may thoroughly overlook that the point of the vajra guru is to realise the inseparability of the

Dharmakaya.

Malcolm wrote:
Indeed.

Author: Malcolm
Date: Thursday, March 5th, 2020 at 10:46 PM
Title: Re: The role of truth in Buddhism?
Content:

tkp67 said:

With respect to traditions, far as I am concerned, there are only two common Mahāyāna traditions: the Yogacāra tradition of Maitreya and Asanga and the Madhyamaka tradition of Nāgārjuna and his sons—the former being provisional and the latter definitive—with awakening, liberation, and omniscience being possible only for those who realize the meaning of the latter, the Madhyamaka tradition.

Denying Japanese Buddhist movements and the teachings thereof without understanding them isn't open and reasonable discourse. The Nichiren movement is not invalidated through your lack of recognition.

Malcolm wrote:

One should make a distinction between practice traditions, like Sakya, Nyingma, Gelug, Kagyu, Nichiren Buddhism, Chan, Soto Zen, Tendai, Shingon, Pure Land, and Hua Yen on the one hand; and the two main philosophical traditions in Mahāyāna, yogacāra and madhyamaka.

tkp67 said:

Absolute/relative are aspects of the same phenomenon this much is not contested.

Malcolm wrote:
Good.

tkp67 said:

However the three truths are not a empty extension of the two truths but incorporate another important aspect. This will have bearing in this discussion.

Malcolm wrote:

The Buddha categorically denies there are three truths in the Meeting of the Father and Sun Sūtra, which I have already presented above, and that takes care of the citation portion of my argument.

Now, the reasoning portion: the idea that there are three truths, rather than two, also does not stand up to reasoning. Why? Truths are objects of cognitions. Cognitions are

either veridical or nonveridical. Thus a relative truth is the object of a false cognition and an ultimate truth is an object of a veridical cognition. Since there are no objects of cognitions that are simultaneously false and veridical at one and the same time, a third truth does not exist.

tkp67 said:

For commoners such as we, the ultimate can be only be inferred through reasoning, since we have not had a direct perception of emptiness. So, it is quite the opposite: the ultimate depends on the relative, since it is only through analysis of relative truths that one arrives at ultimate truth. This is especially the case since the two truths are different ways of seeing conventionally-designated entities, one false, one true. However, both perceptions are based on examining relative entities that do not exist as ultimate. The ultimate itself is not something which is expressible in words. In other words, there is nothing that can be identified as the "absolute." Emptiness is also empty. If we examine relativity in regards to our physical existence, the physical world and how our senses view the world from the moment we are born until we die our perspective is that of relative place within an absolute space.

Malcolm wrote:

How does this "absolute" space exist, and how can relative things exist within it? Is this absolute space compounded or uncompounded. If it is compounded, it is not absolute; and if it is uncompounded, compounded entities, relative phenomena, cannot exist within it.

tkp67 said:

Physically speaking we are individually part and parcel of a greater reality. This constant permeates existence so profoundly and so pervasively that there is not an aspect of existence that does not abide by this aspect of existence by default.

Malcolm wrote:

If this greater reality has parts, which you imply through your statement, it cannot be anything other than a compounded phenomena. But your assertion is baseless, it is similar to theistic arguments for the existence of god. If this constant is compounded, then it cannot sustain all phenomena, since it must rely on a cause. If this constant is uncompounded, it cannot be a cause, since it should produce all its effects at one and the same time, since an uncompounded entity that produces effects over time is impossible, being compounded.

tkp67 said:

The absolute potential of our consciousness which can be released from the tethers of this relative aspect is not engaged by default.

Are we born into abiding by absolute untethered consciousness, defiling the absolute ignorantly thereafter or are we born abiding to the relativity of our physical being (and karma) regardless of the potential of absolute consciousness?

Malcolm wrote:

Where are you getting this "absolute consciousness" from? There is no such thing as an absolute consciousness in the teachings of the Buddha. There is such a thing as an absolute consciousness in the Vedanta teachings of the Hindus, but we are not Hindus.

tkp67 said:

This is where the three truths are FUNDAMENTAL. It addresses the importance of time and lack of temporal existence between birth and death.

Malcolm wrote:

You certainly have not described how. You have not even mapped out the three truths you propose.

tkp67 said:

If we don't put it in context to life span, birth and death and experience in light of this constant aspect of life we can't properly ascertain the nature of perception from start to end. Sure if we pick it up at a point during existence and frame it within and assume a level of development, wherewithal and specificity of mind/conditions it can be seen from many personal perspectives/experiences which naturally vary. i.e. chicken or egg coming first is less substantial since once is awakened during the existence of both.

Malcolm wrote:

Sorry, but this is incoherent.

tkp67 said:

So while the two truths may have been an absolute understanding at some point, it developed into a more granular understanding aimed at achieving the same purpose. This is where I don't understand why you draw such lines in the sand.

Malcolm wrote:

Well, I draw the line in the sand where the Buddha states unequivocally there is no third truth. That is not at all hard to understand. I follow what the Buddha teaches, first and foremost. YMMV.

Author: Malcolm

Date: Thursday, March 5th, 2020 at 10:51 PM

Title: Re: Oh No!

Content:

Simon E. said:

There is a superstition widespread in the U.K. that bad things always come in threes. I have always smiled at this..but...

1. Coronavirus

2. Widespread flooding in many parts of the country.

3. And now comes the news that Genesis are reforming...

Malcolm wrote:

Oh shit, that's horrible. We're all doomed.

Author: Malcolm

Date: Thursday, March 5th, 2020 at 11:02 PM

Title: Re: What are you doing about the coronavirus?

Content:

Nemo said:

Or America deciding that instead of bringing in socialized medicine for the 28 million uninsured and 11+ million undocumented letting it burn through is a better choice for keeping the stock market inflated for the next election.

Malcolm wrote:

The Dow is collapsing again today.

Author: Malcolm

Date: Thursday, March 5th, 2020 at 11:19 PM

Title: Re: Accepting a guru you haven't personally met?

Content:

Sunrise said:

It's just that I've heard the warning again and again not to take someone as a Guru without having a good sense of who they are.

Malcolm wrote:

Yes, this is ideal, but for example, when HH Dalai praises HH Sakya Trichen as a "perfect teacher," if we think HHDL is an awesome person (he is), then this is sufficient information to feel confident in receiving teachings from this teacher. When it comes to the lineage heads in general, there should be no problem. The issue arises with teachers of lesser reputation and fame. When one is a beginner in Tibetan Buddhism, it is better to start off with teachers of known reputations, lineage heads, like HHDL, HHST and his sons, the Karmapa (choose one), HH Dudjom Rinpoche Pema Shepa Dorje, Shechen Rabjam, Drikung Khyabgon, Lama Zopa, etc. Then, when you have a little more experience and "know the turf" you can then seek out other teachers when you know how to follow a guru in a proper way.

But you do not need to be your guru's buddy.

Author: Malcolm

Date: Thursday, March 5th, 2020 at 11:31 PM

Title: Re: Interesting immigration numbers

Content:

Fa Dao said:

Ran across these two videos and found the numbers somewhat disturbing...both together are only around 15 minutes. Would be curious to hear peoples thoughts/possible solutions on this...

Malcolm wrote:

It's kinda of unintentionally racist, and it also does not account for the fact that so-called birth rates among white Americans has been dropping off for decades. Why? Because white women are educated in larger numbers than ever before and are waiting longer to have children, after they have established themselves in a career. Also whites are dying faster than they are being born. On the other hand, groups not formerly included as white—Jews, Italians, and the Irish—were not considered white 100 years ago, but are now added to that number. A lot of Latinos will cross this line, and become "white."

<https://www.chicagoreporter.com/the-us-white-majority-will-soon-disappear-forever/>

Better brush up on your spanish, dude. In thirty years, Latinos will outnumber whites, even if we never allowed in another migrant worker ever, or stopped border crossings effectively.

Author: Malcolm

Date: Thursday, March 5th, 2020 at 11:42 PM

Title: Re: POTUS 2020 poll #2

Content:

Malcolm wrote:

Warren's out.

<https://www.nytimes.com/2020/03/05/us/politics/elizabeth-warren-drops-out.html>

Author: Malcolm

Date: Friday, March 6th, 2020 at 12:05 AM

Title: Re: Interesting immigration numbers

Content:

Fa Dao said:

Numbers from the census bureau etc are not intentionally or unintentionally racist. That's just ridiculous. The point was to have a discussion on how to come up with better solutions to ACTUALLY help people living in dire poverty in the world. Importing in a million a year, or even 5 million a year doesn't do it as the video points out. I'm guessing that you didn't even watch the videos. And ironically, I am studying Spanish...beautiful and fun language...hopefully will help to stave off dementia for at least a few more years anyways...

Malcolm wrote:

Ceasing to support oppressive dictatorships in third world countries would be a good place to start. Frankly, there is a myth that all these Central American people want to come to the US. They don't. They are mainly fleeing violence these days.

And since you live in a border state, you know perfectly well that undocumented Mexicans have largely ceased coming to the US in large numbers, and have ceased to do so for decades, since the benefits of NAFTA (after considerable economic pain) have finally kicked in for Mexico. We will see how long that lasts though, if Trump gets another 4 years. Most people who come here, and stay illegally, come here on planes, not over the Rio Grande.

And, if Biden gets in, well, it will just be a return to neo-liberal business as usual, which is why he is getting major support from corporations and banks, etc. Don't get me wrong, I will vote for Biden if he is the Dem candidate, and then turn right around and work to push this country to adopt FDR's second bill of rights, universal health care and education for everyone; etc. You know, the usual Bernie talking points. Immigration is not a problem for our country and never has been.

Author: Malcolm

Date: Friday, March 6th, 2020 at 12:15 AM

Title: Re: POTUS 2020 poll #2

Content:

Nicholas Weeks said:

Whether the Leftist advocates of Liz & Bernie will support Biden with votes, money and placidity remains to be seen.

Malcolm wrote:

Oh, we definitely will. No one can take for more years of the lunatic residing at 1600 Pennsylvania Ave.

Author: Malcolm

Date: Friday, March 6th, 2020 at 12:21 AM

Title: Re: Buddha teaches Shentong view in a Sravakayana sutra

Content:

Caoimhghín said:

Comparatively older Mahāyāna sūtras had a three-vehicle scheme that had a *pratyekayāna, a śrāvakayāna, and a bodhisattvayāna. The three turnings spoken of in the quote above are likely the later threefold schema of śrāvakayāna, bodhisattvayāna, vajrayāna. So that third turning would refer to vajrayāna, not bodhisattvayāna, in the above quote, I suspect. I could be wrong.

Malcolm wrote:

As I have tirelessly pointed out, the three turnings are mainly a historical device adopted by certain Tibetan historians on the basis of the Korean master Wongchuk's massive commentary on the Saṃdhinirmocana Sūtra.

But what is interesting is that the Indian masters seemed completely disinterested in commenting on this scheme, and it was not adopted by all Tibetan scholars as meaningful. I think that this is because when you look at the claim that the third turning is substantially different in content, when the citation itself is examined, we find that all it really says is that the third turning is merely an emphatic restatement of the definitive context of the second turning.

Author: Malcolm

Date: Friday, March 6th, 2020 at 12:31 AM

Title: Re: POTUS 2020 poll #2

Content:

Queequeg said:

Before people get their boxers in a bunch, that was humor in response to Mr. Weeks well established prejudice against Progressives.

Nicholas Weeks said:

Who wears boxers? Besides, if one has to explain a joke, one lacks finesse, not to mention humor.

(Of course only Weeks has 'prejudice', pure reason rules Leftists)

Malcolm wrote:

I think he was trying to avoid a TOS violation. In terms of philosophical traditions, the Left, like Jefferson, certainly finds its inspirations in Epicurus, Lucretius, and Rousseau rather than the Right, like Burke, which finds its inspirations in Plato and Aristotle.

Author: Malcolm

Date: Friday, March 6th, 2020 at 12:34 AM

Title: Re: Buddha teaches Shentong view in a Sravakayana sutra

Content:

Caoimhghín said:

I might be confusing this triyāna matter with a theory you voiced a while ago that the trikāya (the sambhogakāya specifically) was an invention of the Yogācārins (Ven Maitreyanātha in particular?).

Malcolm wrote:

It did not appear in Indian literature until around the time of Maitreyanatha.

Author: Malcolm

Date: Friday, March 6th, 2020 at 12:52 AM

Title: Re: The role of truth in Buddhism?

Content:

Malcolm wrote:

One should make a distinction between practice traditions, like Sakya, Nyingma, Gelug, Kagyu, Nichiren Buddhism, Chan, Soto Zen, Tendai, Shingon, Pure Land, and Hua Yen on the one hand; and the two main philosophical traditions in Mahāyāna, yogācāra and madhyamaka.

Caoimhghín said:
Emphases added.

What about when people try to frame Tathāgatagarbha as its own philosophical tradition? Many say that East Asian Buddhism specifically sits at a three-way intersection between three (philosophical) streams of Madhyamaka, Yogācāra, and Tathāgatagarbha.

Malcolm wrote:
Tathāgatagarbha is a sūtra tradition, but in India, as far as we know, it never developed into a coherent philosophical school, likely due to the fact that post Tathāgatagarbha sūtras like the Lanka relegated tathāgatagarbha to the position of being a doctrine taught for people who were afraid of emptiness.

Thus, while Tibetan and Sino-Japanese schools raised the tathāgatagarbha theory to an elevated level of philosophical discourse, there is virtually no discussion of it in the classical Indian period apart from Maitreyanatha's survey text on tathāgatagarbha sūtras, the Uttaratantra and its commentary.

Author: Malcolm
Date: Friday, March 6th, 2020 at 1:49 AM
Title: Re: Vipassanā
Content:
monkishlife said:
I know that concept of emptiness is the same between Theravadins and Mahayanas .
You are free to disagree - and you do.

Malcolm wrote:
No, there is no śrāvaka school that teaches emptiness free from all extremes. Thus, there is a very big difference.

Author: Malcolm
Date: Friday, March 6th, 2020 at 1:49 AM
Title: Re: Vipassanā
Content:
monkishlife said:
I understand what you're saying , but all paths in vipassana are leading to the same end.

Malcolm wrote:
Nope, Theravada Vipassana only leads the cessation of afflictions (even they will admit

this) and arhatship. Mahāyāna Vipāśyāna leads to omniscience and full buddhahood, so there is a major difference.

Author: Malcolm

Date: Friday, March 6th, 2020 at 4:07 AM

Title: Re: The role of truth in Buddhism?

Content:

tkp67 said:

How do we exist as beings on a planet IN a solar system that resides IN a galaxy that exists IN a universe.

Malcolm wrote:

Universes are not absolute spaces.

tkp67 said:

Better yet, How did the absolute exist for the world honored one before he sought enlightenment? Was the Brahma realm the "ultimate" truth or was it better boundless empty compassionate equanimity discovered thereafter?

Malcolm wrote:

This is the root of your problem. You think there is an absolute that exists.

tkp67 said:

If this greater reality has parts, which you imply through your statement, it cannot be anything other than a compounded phenomena. But your assertion is baseless, it is similar to theistic arguments for the existence of god. If this constant is compounded, then it cannot sustain all phenomena, since it must rely on a cause. If this constant is uncompounded, it cannot be a cause, since it should produce all its effects at one and the same time, since an uncompounded entity that produces effects over time is impossible, being compounded.

Yet the compounding of phenomenon and impermanence do not deny the rising and setting of the sun. Birth and death. Suffering and Nirvana. Or the nature of consciousness in regards to sentient beings. Seems there are some constants within which buddhism is practiced and liberation experienced. If you look hard enough one can see the very influence of them since the potential buddha nature is one of them.

Malcolm wrote:

The only constants in Buddhadharma are impermanence, suffering, and nonself.

tkp67 said:

Where are you getting this "absolute consciousness" from? There is no such thing as an absolute consciousness in the teachings of the Buddha. There is such a thing as an absolute consciousness in the Vedanta teachings of the Hindus, but we are not Hindus. The absolute conscious is our conscious sans self marked by purity, boundlessness, equanimity and compassion. The state that, if I understand it correctly, the prayer of Kuntuzangpo mentions. The single "ground".

Malcolm wrote:

Yes, you don't understand that text. That single basis or single ground is the all-basis: a conditioned, impure consciousness, the nature of which is ignorance.

tkp67 said:

You certainly have not described how. You have not even mapped out the three truths you propose.

I assumed since you contested it you were intimate with it from contemplation. Am I wrong to do so?

Malcolm wrote:

I am familiar with Zhiyi's writings on the subject. Just because I know what Zhiyi writes, does not mean that you have comprehended it. Hence, my request for you to explicate them.

tkp67 said:

It seems you draw the line in whose teachings you choose to honor as Buddhist or not. As Nichiren says, earthly desires are enlightenment so it would seem it proves to be.

Malcolm wrote:

That statement by Nichiren has a canonical basis in Mahāyāna sūtras, so I don't see anything wrong with it, per se. But the question here is not what Nichiren understands, it is what you understand.

Author: Malcolm

Date: Friday, March 6th, 2020 at 4:24 AM

Title: Re: The role of truth in Buddhism?

Content:

Malcolm wrote:

Universes are not absolute spaces.

Caoimhghín said:

But is space absolute?

Forgive the frivolity, I couldn't resist.

Malcolm wrote:

No, space is just uncompounded, but it is not an ultimate truth since there is extension, and thus space has parts. See Āryadeva.

Author: Malcolm

Date: Friday, March 6th, 2020 at 4:37 AM

Title: Re: Oh No!

Content:

Ayu said:

What's wrong with Genesis?

Dreamer? That's nice.

Malcolm wrote:

The most overplayed band in college dorms in the 70's and early 80's.

Author: Malcolm

Date: Friday, March 6th, 2020 at 4:39 AM

Title: Re: Vipassanā

Content:

Caoimhghín said:

Śrāvaka cultivation is not a prerequisite for bodhisatvayāna any more than the vehicle of the pratyekabuddhas is a prerequisite to śrāvakayāna.

And I'll say I'm fully aware that these are "words" and am rather unrepentant about the fact of that, and I'll further say that which I have now said before you tell me to stop relying on "words" and "concepts" and to stop being "discursive." So we can fast-forward past that part of the conversation.

Malcolm wrote:

Correct.

And jeez Keevin, stop using those pesky words!

Author: Malcolm

Date: Friday, March 6th, 2020 at 4:47 AM

Title: Re: The role of truth in Buddhism?

Content:

rory said:

This is removed from practice, but read Brook Ziporyn's H-net book review of Paul Swanson's translation of Zhiyi's great work Maka Shikan, Mohe Zhiguan Clear Serenity; Quiet Insight Below is an extract:

This way of reading the section shows us all the more how right Zhanran was to think that this is what is truly distinctive to the Tiantai exposition, particularly when viewed in

light of the manner in which it is subsequently and separately joined to the demonstration in the following Emptiness section—where the same results are derived from the other direction, from Emptiness to Conventionality: Emptiness itself, considered alone, renders the full panoply of Conventionally definite entities (via the four siddhāntas)—and then how this relation between the Conventional and Emptiness is subsequently and separately what is invoked in the Middle section, in the form of a revocation and expansion of both sides and the second-order relation of undecidable reversibility between these two, which is what is meant by their mutual identity: annulling the separation only on the basis of having first posited it, and also preserving it in the indecidability of the result. It is in the Middle section that Zhiyi gives us, as Swanson correctly points out, the application of the usual third step to the exposition: in this case, showing that the two opposite Inconceivabilities of the prior two sections (i.e., from Conventionality to Emptiness and from Emptiness to Conventionality) are themselves reversible, are identical-as-different, another Mobius strip, introducing a new level of Inconceivability.

<https://networks.h-net.org/node/6060/reviews/2141666/ziporyn-swanson-clear-serenity-quiet-insight-t%E2%80%99ien-t%E2%80%99ai-chih-i%E2%80%99s-mo-gassho>

Rory

Malcolm wrote:

That is an awfully complicated way to say that the two truths are inseparable.

Author: Malcolm

Date: Friday, March 6th, 2020 at 6:18 AM

Title: Re: The role of truth in Buddhism?

Content:

Malcolm wrote:

Universes are not absolute spaces.

tkp67 said:

It is in regards to matter within it, something that is inherent in this existence. The precious birth in which suffering and liberation can be experienced.

Malcolm wrote:

What is the antecedent for the first it and the second it in the above sentence?

tkp67 said:

This is the root of your problem. You think there is an absolute that exists.

Or you play a game of semantics as if the derivative in your mind is derivative of all minds. Symantec is a provision. A provisional understanding of absolute is not absolute is it? Provisional teachings teach according to the minds of ordinary people. The lotus sutra teaches from the mind of buddha. They have both led to liberation. The assembly

serves the purpose of enlightening seemingly conflicting teachings to the same end. Is there a reason those teachings have to be in conflict with each other here?

Malcolm wrote:

The thread is entitled "the role of truth in Buddhism." We are discussing the definitive view, not provisional views here.

tkp67 said:

The only constants in Buddhadharma are impermanence, suffering, and nonself. Deviating from direct contextual dialog isn't a adequate or reasonable retort.

Malcolm wrote:

I see, like the GOP defending Trump, you are making a process argument since you have no facts.

tkp67 said:

Yes, you don't understand that text. That single basis or single ground is the all-basis: a conditioned, impure consciousness, the nature of which is ignorance. Ok TY for the correction. Does it change the dynamic other than syntactically?

Malcolm wrote:

Completely.

tkp67 said:

I am familiar with Zhiyi's writings on the subject. Just because I know what Zhiyi writes, does not mean that you have comprehended it. Hence, my request for you to explicate them.

As suggested if so desired it should be the topic of a new thread. I don't see them worthy of contention but I don't see they nullify one another as they have both served capacity, cause and condition over time. Rather they have predicates on those very factors.

Malcolm wrote:

Yiou really do need train yourself not to use so many indefinite pronouns or passive constructions in your writing. It is lazy and it makes it impossible to understanding whatever is it that is being discussed because one has no idea to what "it" is referring to.

tkp67 said:

That statement by Nicherin has a canonical basis in Mahāyāna sūtras, so I don't see anything wrong with it, per se. But the question here is not what Nichiren understands, it is what you understand.

Yes but according to the interpreted meaning of words I used there seems to be a thick overlay of Tibetan derived meaning that skews things sharply. Not that there is anything wrong with those designations but they are as foreign to me as mine are to you.

Malcolm wrote:

I am not relying on any Tibetan scholars or schools in our discussion. I suggest you spend a few years studying the Indian masters, you know, like me. I first read Nāgārjuna in 1985. He is what caused me to embrace the Dharma. There is no presentation of the view, or truth, of Mahāyāna that is more authoritative than the presentation of Nāgārjuna. Nāgārjuna is the gold standard which all must meet, or be relegated to the dustbin of Buddhist history.

tkp67 said:

Once again I am not even arguing against the logic/reasoning/teaching but the insistence that one specificity of the buddha's teachings is the only right way.

Malcolm wrote:

When you show me a sūtra that teaches three truths, rather than two, that will be a different story. But such a sūtra does not exist. Thus the Buddha only taught two truths.

Now, with respect to the so-called "three truths," Nāgārjuna said:

Whatever arises in dependence
that is empty,
that is dependently designated,
that is the middle way.
Why? There exist no phenomena
which do not originate dependently.
Therefore, there are no phenomena
which are not empty.

Now, I understand that Zhiyi took these three terms, and he decided that the middle way reconciled the first two terms. However, in reality, all three terms are merely synonyms for dependent origination. Whatever is dependently originated is empty and dependently designated, and that is the middle way. There is no need to call these "three truths." Buddhapalita (not a Tibetan) explains:

I explain that whatever arises dependently to be empty. That is dependently designated. That is the middle way. Therein, if there is some entity which exists, that is dependently originated and dependently designated. Why? Because there are no phenomena which are not dependently originated, therefore, there are no phenomena which are not empty.

"Emptiness," "dependent designation," and "middle way" are absolute synonyms for dependent origination. But this passage is not actually about the two truths at all, let alone three truths. This passage concerns the meaning of the profound truth that the Buddha taught, dependent origination, the madhyama-pratipad, i.e. the middle way, and nothing else.

Author: Malcolm

Date: Friday, March 6th, 2020 at 6:25 AM

Title: Re: Oh No!

Content:

Simon E. said:

I think Dreamer was Supertramp Ayu...

Ayu said:

Then it makes sense.

Malcolm wrote:

Second most overplayed band in college dorms in the 70's and early 80's.

Author: Malcolm

Date: Friday, March 6th, 2020 at 6:48 AM

Title: Re: Earthly experience as mandatory for nirvana

Content:

workbalance said:

Can earthly experience be viewed not as a calamity to be surpassed but as a mandatory schooling process for acquiring skills for work awaiting us in nirvana?

Malcolm wrote:

There is no work in nirvana because there are no aggregates in nirvana, so there is no one to do anything, nor anything to do.

Author: Malcolm

Date: Friday, March 6th, 2020 at 6:51 AM

Title: Re: Earthly experience as mandatory for nirvana

Content:

workbalance said:

My concern is whether from a buddhist viewpoint we can see earthly life as a purposeful activity

that prepares us for entering, after many incarnations, some other workplace where we will continue working towards perhaps totally different goals.

Malcolm wrote:

Life itself has no purpose. But if one has entered the Dharma, then life has a purpose.

workbalance said:

On this earth, I view creative construction and perfection of knowledge (e.g. in

mathematics) as purposeful activities requiring development of relevant skills; so I wonder whether this mode of existence continues on higher levels.
I cannot imagine a mode of existence where some kind of work towards some kind of goal is not done.

Malcolm wrote:

There are no higher levels in samsara. It's all suffering from top to bottom.

Author: Malcolm

Date: Friday, March 6th, 2020 at 7:06 AM

Title: Re: The role of truth in Buddhism?

Content:

rory said:

They are simultaneous, but Malcolm, don't start criticizing Zhiyi if you cannot read Chinese, haven't studied Maka Shikan or early intellectual currents in Chinese Buddhism it is foolish...

gassho

Rory

Malcolm wrote:

Hi Rory,

Fine, then don't defend Zhiyi unless you can read Chinese, etc.

You know what they say, what's good for the goose is good for the gander.

Author: Malcolm

Date: Friday, March 6th, 2020 at 7:44 AM

Title: Re: The role of truth in Buddhism?

Content:

tkp67 said:

The most important aspect of mayahana practice is faith not linguistics. What good are they when it comes to that which is beyond description.

At some point all the various thoughts expressed here represent the totality of perspectives that can arise and can be reconciled to the middle way for the purpose of emancipation.

That is why Nichiren's Daimoku is beyond the ability for anyone to describe.

I will answer your last post in depth later Malcom.

Malcolm wrote:
Don't bother. There is no point.

Author: Malcolm
Date: Friday, March 6th, 2020 at 1:34 PM
Title: Re: Interesting immigration numbers
Content:

Author: Malcolm
Date: Friday, March 6th, 2020 at 2:38 PM
Title: Re: Leaving Buddhism
Content:
dolphin_color said:
and when you realize those truths in your own experience
There are some many things that seem impossible to verify.

Malcolm wrote:
Not impossible, just not possible for ourselves at present.

Author: Malcolm
Date: Friday, March 6th, 2020 at 2:43 PM
Title: Re: Leaving Buddhism
Content:
dolphin_color said:
I think one of the great bodhisattvas or Lama Tsongkhapa or Gampopa or somebody would need to manifest before me in order to answer all I have doubts about. And if that could happen soon, it would be great.

But, let's limit the scope a bit: What do you believe happens after you pass away?

Thundering Cloud said:
My understanding is insufficient to really delve into detail at this point, but in broad strokes: I believe experience continues uninterrupted, and awareness is generally altered in such a way that the new experience is entirely engrossing and the entire previous realm is quickly forgotten about, much like when passing between dreams in the course of a night.

Malcolm wrote:
The classical account is that while in the bardo, ones attention on one's past life ceases at the end of the third week, and the impelling karma begins to ripen, turning one towards the next world, whatever kind of world it might be, and in the process, through the trauma of conception, gestation, and birth, one forgets one's past life.

Author: Malcolm

Date: Friday, March 6th, 2020 at 10:09 PM

Title: Re: Interesting immigration numbers

Content:

Fa Dao said:

The point I took from it was that if we let in a million or 10 million a year it is a drop in the bucket to eliminating world poverty levels. Was not my intention to make this into a political argument...was looking for ideas/solutions to world poverty. For example, why couldn't we have an organization called something like "The Poverty Coalition" or something like that be created. Then bring all of the major 1st world nations, big business, donors and volunteers from all over the world with the idea of "Give a man a fish, feed him for a day. Teach a man to fish and feed him for a lifetime". In other words instead of shuffling people all over the planet start with the absolute poorest countries and help them build a sustainable infrastructure with decent jobs, training, education etc. Make all of the major positions unpaid and have very strict oversight so that the money for the projects is not ripped off by greedy people.

That was more of what I was thinking when I started this thread...if people here just want to make a political statement to show how woke they are do it someplace else. Or just lock the thread

Malcolm wrote:

Well, that is what the Peace Corp is for.

Author: Malcolm

Date: Friday, March 6th, 2020 at 11:25 PM

Title: Re: The role of truth in Buddhism?

Content:

Queequeg said:

There is no common ground for this discussion of Two Truths v. Three Truths. It does not validate what you are trying to say about "relative grounded in absolute". Its not clear what your views on this actually are, so its hard to determine, but you do seem to have a quarrel with the way the Two Truths are generally understood in Buddhist discourse.

tkp67 said:

I believe they are since the two truths are a teaching to "become unconditioned" and the three are being taught to view the effect of that unconditioned state over the term of our own existence from end to end of the world honored one's existence. They both seem to be employed by a one vehicle teaching so are they conflicting or complementary?

Malcolm wrote:

The two truths describe how ordinary people falsely perceive the world on the one hand,

and how awakened people on the bodhisattva stages correctly perceive the world on the other hand. That's all. End of story.

Zhiyi's three truths are a way of understanding the Nāgārjuna passage I posted yesterday—that is, a way of understanding what being empty, dependently designated, and the middle way means. It is useful for people who want to study these things to understand where they come from and their roots.

However, when we get right down to it, what is that which is empty, dependently designated and the middle way? Dependently originated phenomena, which are empty and dependently designated, and the middle way.

The whole point is that dependent origination is the middle way, the middle way between asserting existence or nonexistence with respect to phenomena. Because dependently originated phenomena are empty, they are free from the extreme of existence; because phenomena are dependently designated, they are free from the extreme of nonexistence. That is what it means to say that dependent origination is the middle way. So when we look at what Nāgārjuna is actually talking about in this passage, he is just talking about the central insight of the Buddha, dependent origination, and nothing more.

The main thing we need to understand in Buddhism is dependent origination, since dependent origination is the central theme of the Buddha's Dharma. If we do not understand dependent origination, we won't understand anything else of the Buddha's teaching. As the Buddha said, "Whoever sees dependent origination, sees the Dharma; whoever sees the Dharma, sees me."

So if we are going to discuss the role of truth in Buddhism, the role of truth in Buddhism is to discover the truth of dependent origination and nothing more.

Author: Malcolm

Date: Friday, March 6th, 2020 at 11:43 PM

Title: Re: The role of truth in Buddhism?

Content:

tkp67 said:

If I am difficult to understand

Malcolm wrote:

You are. Your writing is atrocious. But everyone has to start somewhere.

Author: Malcolm

Date: Friday, March 6th, 2020 at 11:48 PM

Title: Re: A Manifesto Against the Enemies of Modernity

Content:

Karma Dondrup Tashi said:

“Modernity” is the name for the profound cultural transformation which saw the rise of representative democracy, the age of science, the superseding of reason over superstition, and the establishment of individual liberties to live according to one’s own values. At its core, it values empowering the individual to think, believe, read, write, speak, doubt, question, argue, and refute any ideas at all in pursuit of truth. What is there in the society of today for someone who still believes in this? If we insist on continuing to think in purely political terms, there are two primary choices, and they’re both bad.

Malcolm wrote:

Hooray for tepid centrism!

Author: Malcolm

Date: Friday, March 6th, 2020 at 11:50 PM

Title: Re: Madhyamaka < quantum mechanics?

Content:

Wayfarer said:

It may not ‘bear analysis’ but if you’re a wheat farmer then your livelihood relies on the sprouting of seeds.

Malcolm wrote:

Yes, this is why it is convention-- since a farmer needs conditions such as sunshine, rain, fertile soil, heavy equipment, etc. to turn those causes, seeds, into crops.

Author: Malcolm

Date: Saturday, March 7th, 2020 at 12:26 AM

Title: Re: The role of truth in Buddhism?

Content:

tkp67 said:

So you invalidate the three truths because wanting to know the roots is ancillary but your study of Indian buddhism is reasonable desire to know dharma.

Malcolm wrote:

I did not invalidate Zhiyi at all. I pointed out that his three "truths" are a commentary on a passage found in Nāgārjuna's MMK.

tkp67 said:

Seems you are trying hard to justify teachings that accord to your mind and discard those that don't accord to your mind but accord to the minds of others.

Malcolm wrote:

I just report what the Buddha said, and what Indian masters say. When I examine developments in Buddhist philosophy outside of India, I judge them according to two

criteria: One, do they comport with what the Buddha and Indian masters say? Two, what are the cultural factors that led to the development of this or that school. I apply this to Tibetan Buddhism as well. There are many intellectual trends in Tibetan Buddhism which are novel departures from Indian Buddhist norms.

Since I do not subscribe the Mappo anxiety which dominated Japanese Buddhist discourse during the Kamakura period, the arguments of Pure Land Buddhists, Nichiren Buddhists, and Soto Zen Buddhists do not move me very much; just as the degenerate age anxiety which dominated Indian Vajrayāna from the Pala period onward and Tibetan Buddhist discourse won't move you very much. I don't expect it too. For this reason, for example, Tibetan Buddhists do not pay much attention to the Lotus Sūtra. The Lotus Sūtra is in our canon of course, and a very good translation of it from Sanskrit and Tibetan may be found at the 84000.com. But we don't read it (other than in yearly sūtra recitation rituals) or study it much, and we certainly do not think Nichiren's arguments about it being the summum bonum of the Buddha's teachings are valid at all, because his arguments are based on hermeneutical criteria that are utterly foreign to Indo-Tibetan Buddhism. That said, all Tibetan Buddhist schools are ekayāna schools. Of course, Tibetan Buddhists fetishize texts just the same way Nichiren Buddhists do, and so on do. We just fetishize different texts than you, for different reasons than yours.

That said, the only place where Mahāyāna Buddhists of different traditions can find common ground is in the discourses of Indian masters such as Nāgārjuna. This is why I prefer to keep discussions of Buddhist philosophy there. Similarly, while Continental Philosophy and the Anglo-American tradition do not share much in common, they both share a common history grounded in Plato, Aristotle, etc.

You will notice, I never bring Tibetan scholars into the mix. Why? Because like Chinese Buddhists, the Tibetans got involved in their own criteria and disputes about philosophy, which do not translate outside the Tibetan Buddhist context; just as Chinese Buddhist disputes do not translate well outside that Chinese Buddhist context.

Therefore, if you want to have conversations with Buddhists outside of your particular silo, you need to educate yourself in Indian Buddhism in general, and Indian Mahāyāna Buddhism, which is the progenitor of all Mahāyāna Buddhism, everywhere it spread. If you don't do this, you will find your ability to carry on discussions with other Buddhists outside the Japanese traditions to be quite limited.

And you need some remedial English writing classes.

Author: Malcolm

Date: Saturday, March 7th, 2020 at 12:31 AM

Title: Re: The role of truth in Buddhism?

Content:

Misty said:

"The two truths describe how ordinary people falsely perceive the world on the one hand, and how awakened people on the bodhisattva stages correctly perceive the world

on the other hand. That's all. End of story.”

Excellent, thank you

My curiosity has moved in this direction.....

So when an object (or perception) of mind or matter is recognized as being a result of, or manifestation of dependent origination, we are better able to discern wise and compassionate response within that recognized relative experience?

When objects (or perceptions) of mind or matter are not recognized as being a result of, or manifestation of dependent origination, is this what is meant as samsara?

Malcolm wrote:

In very simple terms, yes. When we do not recognize an affliction is in play, this causes us to engage in an action, and that action ripens as suffering. When we recognize an affliction is in play, we can refrain from carrying out the action it would otherwise cause, and thus, that suffering will not arise for use as a result in the future.

Author: Malcolm

Date: Saturday, March 7th, 2020 at 12:54 AM

Title: Re: The role of truth in Buddhism?

Content:

Misty said:

Thank you

Malcolm wrote:

To this we can add, if we have real insight into dependent origination, we can recognize that affliction as empty, and this pretty much kills it on the spot.

Author: Malcolm

Date: Saturday, March 7th, 2020 at 1:04 AM

Title: Re: A Manifesto Against the Enemies of Modernity

Content:

Karma Dondrup Tashi said:

The reason I like the essay is that it is certainly centrism, but it is not tepid.

Malcolm wrote:

Centrism is just a nice way of saying, "Get back in Line, the elites will take care of everything."

Author: Malcolm

Date: Saturday, March 7th, 2020 at 8:09 AM

Title: Re: Foucault's "discourse"

Content:

Karma Dondrup Tashi said:

Ty for your response. Just so I understand - you mean that this kind of thing is not really Marxist?

Malcolm wrote:

Post Marxist.

Author: Malcolm

Date: Saturday, March 7th, 2020 at 10:59 AM

Title: Re: The role of truth in Buddhism?

Content:

tkp67 said:

How many Dharma realms accompany the 2 truth teachings and how many dharma realms in the 3 truth teachings?

Caoimhghín said:

Three thousand for both, if you believe in the ten suchnesses, the ten destinies, the ten destinies further within each of the ten destinies, and the three realms. 10x10x10x3.

But why does it matter how many "dharma realms" there are "in" each presentation? There is technically only one dharma realm, dharmadhātu, because enumerating it is pointless.

tkp67 said:

Anthropologically?

Zhiyi's taught the ten realms and accompanied it with three truths. I don't believe Nagarjuna taught ten realms.

fwiw as a Nichiren Buddhist being posed to venerate teachings of Nagarjuna and ignore Zhiyi denies my teacher in a request to observe them both and the causative differences. If the two truths could be stripped from the ten realms Nichiren would have done so for the same of making liberation more efficient.

He did not.

Malcolm wrote:

That's not what I was suggesting. I was suggesting you learn normative Mahayana Buddhism. That will require you to set aside your Nichiren lense and consider other perspectives. Your attachment to enumeration is, well, trivial. There are infinite realms, not just ten.

Author: Malcolm

Date: Saturday, March 7th, 2020 at 9:47 PM

Title: Re: The role of truth in Buddhism?

Content:

tkp67 said:

The evolution of teachings accords with the capacity, causes and conditions of the people over the course of time. The past influences the future but does not supercede it. Everything flowing in accord to how it occurred. Cause and effect is an essential theme, not just internal but from beginning to end.

Keeping this context is what nichiren does in his teachings. This is what he did with all other teachings. In this regard the lotus is the spine of the book to all other teachings since the evaluations are made against it.

There was a reason for the assembly in the lotus sutra. This is why it is not a subjective matter for lotus practioners. This is why other distilations are not subjective either. The teaching contains ten realms. It was developed from prior teachings that taught less. Same as the truths.

Why cant they both remain golden without contest? Nichiren only looked at how they suited sentient beings as a metric for comparison.

Malcolm wrote:

Most of us are not Nichiren Buddhists, and so don't really regard Nichiren's opinions as terribly relevant. All of us are Mahayana Buddhists, and for all of us Nagarjuna is relevant. This is why, in threads like these, I don't introduce Tibetan Buddhist perspectives—they are not universal enough. It seems you prefer to just engage in sectarian polemics. Yawn. However, I will compliment you on taking the effort to compose better sentences.

Author: Malcolm

Date: Saturday, March 7th, 2020 at 10:36 PM

Title: Re: Interesting immigration numbers

Content:

tingdzin said:

Fa Dao:

Yes, this issue is one that the virtue-signallers immediately jump on and have polarized based on false pretenses. As a matter of fact, most people in the U.S are not opposed to immigration, from Latin America or anywhere else. However, they (including most Hispanics) are opposed to illegal immigration, and this is a crucial difference that the far left has tried to elide, and the Dems running things have their heads in a warm dark place about. Obama realized this, and worked harder against it than any previous president, which both sides of the Punch-and-Judy drama seem to have forgotten. This could well be a defining issue in the election, so Dems had better get smart if they don't want four more years of Trump.

Malcolm wrote:

When you don't remove the root cause, you just keep trying to deal with symptoms.

The fact is that not one single job in the US was "stolen" by an undocumented worker, and the idiocy of denying health care to all undocumented people is simply unfathomable. Catering to white demographic anxiety creates more problems than it solves because that anxiety is baseless, and leads to out and out racism and nationalism. Of course Hispanics (those from Hispaniola) oppose illegal immigration, since they are mostly Cubans who have been given preferential treatment for decades, darlings of the GOP's stupid bias against Castro. "Latinos" on the other hand—mostly native people and mestizo people who actually speak Spanish as a second language—flooded the US as a result of the collapse of 50k small farms in the immediate aftermath of NAFTA, when corn prices plummeted in Mexico, etc., because of the US dumping cheap corn on the Mexican market. This in turn caused a large scale population transfer into Mexican cities, which led to high unemployment in Mexico, and caused many of those same, now landless, campesinos to cross the border in search of work in the US. For 20 years Mexican villages were empty of anyone but old people and children who relied on moneyed wired from the US.

So, we caused this problem because we subscribed to free-market neoliberalism.

To fix it, we need to restore the idea that markets are not just engines for corporations to take profits for their shareholders, but need to be tightly regulated in order to prevent unintended consequences of the kind that NAFTA caused, or the kind we are experiencing now because of the global market panic over covid-19. BTW, the recession caused by global reactions to covid-19 all but ensures that Trump is a one term president. Presidents do not get re-elected in the midst of recessions. This one is going to be quite severe, worldwide.

Author: Malcolm

Date: Saturday, March 7th, 2020 at 10:42 PM

Title: Re: Need help from someone who can read both Chinese and Tibetan

Content:

KiwiNFLFan said:

My friend gave me a link to a site that has instructions on how to offer incense to the hungry ghosts. After doing some research, I've concluded that it is a sur offering. However, I haven't been able to find a version with romanised Tibetan. I do read some Chinese, but I know very little Tibetan - certainly not enough to figure out which words the Chinese characters are referring to.

<https://mp.weixin.qq.com/s/bLfP1pO5itW4Fhjz5q7vww?fbclid=IwAR3P8ACgy5qk5waZnLMfkh35zeLVUu8dPDiGG6eHh--AyGV9nWFEOPzNjg8> is the link to the website of the practice.

It would be good if anyone who can read both Chinese and Tibetan could take a look and direct me to a site that has a transliteration into English. Barring that, could you please just write down some of the words of some of the texts in Tibetan, so I can google

them and hopefully find an English version of the text.

Malcolm wrote:

No, there is a practice called the Jvalamukha water offering one can make to pretas Sur is an offering to beings in the bardo., not hungry ghosts/preta. The Jvalamukha water offering requires no transmission.

Author: Malcolm

Date: Saturday, March 7th, 2020 at 10:45 PM

Title: Re: Bathing Purification

Content:

cjdevries said:

Does anyone know of any traditions within Buddhism that have bathing practices for purification. I know Shinto has ritual bathing. Can you bathe and visualize a deity at the same time and visualize impurities coming out while bathing?

Malcolm wrote:

Yes, if you have transmission, there is a washing yoga. But you should learn this from your lama.

Author: Malcolm

Date: Saturday, March 7th, 2020 at 11:27 PM

Title: Re: The role of truth in Buddhism?

Content:

LastLegend said:

Two truths usually the case of attachment to duality.

Malcolm wrote:

As Nagarjuna pointed out, those who do not understand the two truths do not understand the doctrine of the Buddha. Adding a third truth does not make things more clear. If it did, the Buddha would have taught three truths, but he didn't.

Author: Malcolm

Date: Saturday, March 7th, 2020 at 11:34 PM

Title: Re: The role of truth in Buddhism?

Content:

tkp67 said:

My view is both 2 truth and 3 truth models existed before and exist today. My view is trying to remove them from experiential and historical perspectives isn't necessary nor does it change reality as it stands today. Putting them use within that perspective honors all those who brought the teachings to this very place and time as well as the person(s) benefiting from them.

Once we make it about what pleases and functions for OUR INDIVIDUAL MINDS ONLY we are not practicing in terms of shakya muni's enlightenment (imagine he was a narcissist) as taught in the lotus sutra. So I personally don't abide to such perspectives.

I am not admonishing other perspectives just stating there are not definitive perspectives, If they were the newer patriarchs would be patriarchs.

Malcolm wrote:

You do realize that all you are doing is expressing your own bias, rather than making common ground? Also, if you are claiming that nothing is definitive, you just ruin all your exclusivist claims about the Lotus Sutra, Zhiyi, and Nichiren.

It is for this reason I recommend you get out of your silo and study some normative Mahayana Buddhism. But if you are not interested, well, that's your problem, not mine.

Author: Malcolm

Date: Sunday, March 8th, 2020 at 12:34 AM

Title: Re: Buddha teaches Shentong view in a Sravakayana sutra

Content:

haha said:

For three turnings: According to the Indian translator Divākara, Śīlabhadra divided the Buddhist teachings into three turnings of the Dharma Wheel, following the divisions given in the Saṃdhinirmocana Sūtra:

<https://en.wikipedia.org/wiki/%C5%9A%C4%ABlabhadra>

Malcolm wrote:

While this maybe true, it entered Tibet by way of Hsuan Tsang's disciple, Wongchuk's commentary.

haha said:

According to Khenpo Tsultrim Gyatso, Although the term "Shentong" was coined in Tibet, Madhyamaka Shentong represents the views of those whom, in India, were known as the Yogacara Madhyamikas.

p. 55

Malcolm wrote:

There existed no such school by that name in India at any time, ever.

haha said:

Dharmapala and Sthirwati have different understanding of Cittamatra than Khenpo Tsultrim Gyatso does. It is also good to read their commentaries on "Treatise in Thirty Verses".

Malcolm wrote:
Yes, because they are Yogacārin.

Author: Malcolm
Date: Sunday, March 8th, 2020 at 10:20 AM
Title: Re: Chod Ngondro
Content:
KonchogUrgyenNyima said:
Hello my friends,

I'm wondering how many chod Ngondros there are out there?
The one I know about is the Shuksep Ngondro
Does anyone know of any others? I am very interested in Dzogchen chod traditions.
Any chod ngondro you know about would be really great to hear about though:)

Thank you and may beings benefit!

Malcolm wrote:
Dudjom troma has a very nice ngondro

Author: Malcolm
Date: Sunday, March 8th, 2020 at 11:01 AM
Title: Re: Chod Ngondro
Content:
KonchogUrgyenNyima said:
Oh yah I forgot to mention that one in the original post. thanks for the clue up anyway:)

Malcolm wrote:
Then there is also Dzinpa Rangdrol of Do khyentse.

Author: Malcolm
Date: Sunday, March 8th, 2020 at 8:54 PM
Title: Re: Interesting immigration numbers
Content:

Malcolm wrote:
and the idiocy of denying health care to all undocumented people is simply unfathomable.

tingdzin said:
Until the health care system is fixed, it is not idiotic to take care of legal immigrants and citizens first. I can't afford health care in America, why should others get it for free? An ER doctor who is a Dharma friend of mine says his hospital's ER is flooded with indigent illegals -- and he's not a conservative.

Malcolm wrote:

That's very Buddhist of you: me first, others later. But the main point is that it is simply bad public health policy. This is demonstrated by your friends ER room.

Author: Malcolm

Date: Sunday, March 8th, 2020 at 9:59 PM

Title: Re: The role of truth in Buddhism?

Content:

Unknown said:

The advantage of Tian Tai in modern time is that it...systematically present all Buddhist thoughts but also contains its own systematical practice.

Malcolm wrote:

Correction, it presents an interpretation of all Buddhist thought known to Zhiyi, but that necessarily excludes 6 centuries of Buddhist thought in India and elsewhere (such as Khotan and Central Asia, etc.), and does not mean he was necessarily party to contemporary developments in Buddhist thought in India. Of course, everyone knows that the dominant strains of Buddhist thought and writing in China were Hua Yen and Tien Tai.

Author: Malcolm

Date: Sunday, March 8th, 2020 at 10:22 PM

Title: Re: Dukkha and pure mathematics.

Content:

workbalance said:

How does Buddhism view the power of mathematical reasoning and its high status in the philosophy of Pythagoras and Plato, as a training method that provides great assistance in the gradual transformation of human consciousness from painfully subjective to joyfully objective perception of reality?

Malcolm wrote:

Math, logic, has no role in awakening. But they are useful for science and disciplining ones thinking, respectively.

Author: Malcolm

Date: Monday, March 9th, 2020 at 9:34 AM

Title: Re: Rigpa and Alayavijnana

Content:

said:

" The ālayavijñāna is simply a repository for the traces created by the other consciousnesses and has no actual cognitive function, and cannot be perceived by sentient beings."

Lazuli said:

Could one not perceive these "traces" during lucid dreaming?

Malcolm wrote:

No, not directly.

Author: Malcolm

Date: Monday, March 9th, 2020 at 9:44 PM

Title: Re: Bhumi 10 or 11?

Content:

Caoimhghín said:

Some people place complete awakening at bhumi 10, and some place that awakening beyond it, on a rhetorical bhumi 11.

Anyone know more about this?

Malcolm wrote:

The stage of Buddhahood is 11, however the 10th stage is effectively a stage of Buddhahood according the abhisamaya-alamkara.

Author: Malcolm

Date: Monday, March 9th, 2020 at 9:45 PM

Title: Re: Rigpa and Alayavijnana

Content:

Misty said:

At what point does the manifestation of these traces become a noticeable object for discernment?

I went through a period of high situational stress that had an ill effect on my health. Through some guided help I learned to notice the first signs, chest tightness, kind of like, situational cues triggering body or muscle memory. Is this an example of the first possible identifiers? or is this something totally different from what is represented here?

Malcolm wrote:

Never.

Author: Malcolm

Date: Monday, March 9th, 2020 at 9:48 PM

Title: Re: Selling the dharma

Content:

Malcolm wrote:

The value of things purchased always exceeds the value of things obtained for free.

tkp67 said:

How much is a mother's love or the cost of refuge in the 3 jewels these days?

Malcolm wrote:

While both are invaluable, many beings have no appreciation at all for the former, and most sentient beings do not have the merit to hold the latter.

Author: Malcolm

Date: Tuesday, March 10th, 2020 at 4:24 AM

Title: Re: Bhumi 10 or 11?

Content:

Nicholas Weeks said:

Study & ponder this section on the 10th Ground of the Ten Grounds Sutra. Skip down to the Summarizing Stanzas, if you wish. There is a stage or ground beyond the 10th called the Tathagata Ground.

Caoimhghín said:

I guess this answers the question.

In countless kalpas, I can describe only a small part of the wisdom and transcendental powers of a Bodhisattva on this Dharma Cloud Ground, much less those [of a Buddha] on the Tathāgata Ground.

(Daśabhūmikasūtra linked above)

Now I just need to find if there's a divergent source inspiring the narrative that the Dharma Cloud Ground is the Tathāgata Ground or if it's just a misunderstanding.

Malcolm wrote:

The stage of Buddhahood is 11, however the 10th stage is effectively a stage of Buddhahood according the abhisamaya-alamkara.

Caoimhghín said:

That's a commentary on the Pañcaviṃśatisāhasrikā, isn't it? Does the root text it is commenting on have a daśabhūmika framework or is this an autonomous feature of the Abhisamaya? Is this section from the Abhisamaya where people get their correspondences between bodhisattva bhūmikas and the śrāvaka pudgalamarga (i.e. stream-entry = 1st bhūmi, etc.)?

Malcolm wrote:

Just read it. That will answer all your questions.

Author: Malcolm

Date: Tuesday, March 10th, 2020 at 4:37 AM

Title: Re: Interesting immigration numbers

Content:

Johnny Dangerous said:

I don't even understand what the ER example is meant to prove. All it means is that poor people go to emergency rooms, and that immigrants tend to be poor, both fairly

apparent facts. Really displays nothing about who is actually paying for their healthcare and who is not. I have no idea why that example was furnished as proof of anything. We aren't even discussing whether or not it's publicly funded healthcare or some sort of a private hospital. If it's private, it's an even poorer example.

I grew up in New Mexico (with undocumented friends btw) and spent time in emergency rooms, private and county. Did lots of dumb stuff when I was young. I can say from personal experience that if they were at a private hospital they are going through the same stuff I was without insurance, and in a couple cases people I knew would straight pay cash for their healthcare...I just went into debt for mine.

So to make arguments about them "stealing our healthcare" you'd first need to establish you are talking about state exchanges or something. In my current profession (Drug and Alcohol counseling) the undocumented I've met again just pay cash for the most part and have no coverage anyway. AFAIK the ACA has language that actually excludes illegal/undocumented immigrants, and that is the conceivable place where they'd be "stealing" our healthcare. There is very little funding for immigrants public healthcare, a few cities I think.

Malcolm wrote:

Don't waste your breath. It is clear we are all just virtue-signaling, hard-left hypocrites who should be homeless in order to have anything valid to say on this issue. Of course, anyone who contests universal health care is obviously a virtue-signaling, hard right nut job who should put in a gulag in order to be shown the error of their ways (sarcasm alert).

Author: Malcolm

Date: Tuesday, March 10th, 2020 at 4:47 AM

Title: Re: Rigpa and Alayavijnana

Content:

Misty said:

Thank you

I'm feeling quite puzzled around this but very curious.

Malcolm wrote:

The term "trace" is a translation of vasana, literally to perfume. Since the all basis consciousness is not an object of consciousness, it's contents, the traces, cannot be cognized.

Author: Malcolm

Date: Tuesday, March 10th, 2020 at 9:28 PM

Title: Re: The role of truth in Buddhism?

Content:

tkp67 said:

One thing to keep in mind is the absolute becomes provisional over the term and the lotus sutra reveals this and allows for synchronization.

This happens on a sublime level genetically and expresses itself in our nature as well.

This can make an absolute teaching provisional over time, but contextually that teaching is still absolute and provisional from the perspective of the lotus sutra. In reality is both and neither, etc and so forth.

Why?

Because all of this occurs in the living moment, not outside of it so it the ultimate basis of perspective needs to be reconciled to the living moment from the point of cause which is the world honored one's enlightenment.

This is why verbiage such as eagle's peak or vulture's peak is used. It is denoting a hierarchy of conscious perspective which becomes natural over the term.

If we don't attempt to hold this all in the living moment we aren't fathoming the honored one's complete and perfect enlightenment because it included us and others if we can only muster the faith in such a prospect.

Malcolm wrote:

Intellectual smoothy: take a bunch of concepts, put them in a blender.

Author: Malcolm

Date: Tuesday, March 10th, 2020 at 9:31 PM

Title: Re: Selling the dharma

Content:

PeterC said:

No, you're entering into a commercial relationship with the first two. You probably aren't fully aware of the full implications of that relationship, but that's because you haven't read the small print. You can choose with Google to terminate that relationship altogether and cease to use their services. You can't (yet) do the same with FB, though I maintain that their actions in this regard are illegal in many of the countries in which they operate, but you can limit the extent of the relationship - for instance, I have all FB products and tracking technology blocked on every device I use. But neither of them are stealing from you. You're acquiescing to their conduct.

tobes said:

Fair points. What I'm trying to get at is: look at how noble Wikipedia is in comparison. Look at the model - for getting good things done in the world.

PeterC said:

Wikipedia is permanently on the brink of bankruptcy. Nobility does not always produce

results

Malcolm wrote:

Nor does it ensure accurate info.

Author: Malcolm

Date: Tuesday, March 10th, 2020 at 9:33 PM

Title: Re: Selling the dharma

Content:

tobes said:

We all trying to give up owning things, possessing things...

Malcolm wrote:

Only in Hinayana.

Author: Malcolm

Date: Tuesday, March 10th, 2020 at 11:23 PM

Title: Re: Selling the dharma

Content:

tobes said:

We should ignore it because these "basics" are predicated on grasping to 'I' and 'mine' and are therefore nothing more than political-social conventions deeply contrary to Buddhadharma.

Malcolm wrote:

What is contrary to Buddhadharma is not political and social convention. What is contrary to Buddhadharma is believing that any of it is more than dream or an illusion.

tobes said:

Aren't we trying to rupture samsara at its root? Isn't that precisely what danaparamita is?

Malcolm wrote:

Śāntideva poses the question: Since the Bodhisattva did not in fact relieve the world of all its poverty, how could he have perfected generosity? The answer given is that even though the Bodhisattva could not do this in fact, he wished to. Thus perfecting generosity is more connected to one's motivation than deed.

tobes said:

We all trying to give up owning things, possessing things; and the languages and practices that build up around this.

Malcolm wrote:

No, what we are trying to do is abandon the sense of having a self, a self that does not exist, because that sense of self is false. That has nothing to do with conventional possession of this thing and that thing.

Author: Malcolm

Date: Wednesday, March 11th, 2020 at 12:07 AM

Title: Re: The role of truth in Buddhism?

Content:

jake said:

The Lotus Sutra is the source of Zhiyi's teaching on the Three Truths?

Queequeg said:

[stepping away from the fray]

Yes.

Malcolm wrote:

I think the question is, "Where explicitly in the Lotus are Zhiyi's ideas mentioned?" If this question cannot be answered, one has to accept "the three truth scheme" is an exegetical framework imposed on the text by a commentator. The latter must be the case, since this idea of three truths, whether connected with the Saddhamarma Pundarika or not, is only found originally in Zhiyi's writing and nowhere else.

The textual source of Zhiyi's three truths is the passage in the MMK where Nāgārjuna mentions that emptiness, dependent designation, and middle way are simply synonyms of dependent origination. Zhiyi interpreted this to mean that emptiness was ultimate truth, dependent designation was conventional truth, and that these two were resolved by the middle way.

In my personal opinion, this is an unwarranted interpretation. And of course, NO ONE from the Tien Tai school etc., is willing to debate this in good faith.

Author: Malcolm

Date: Wednesday, March 11th, 2020 at 12:09 AM

Title: Re: The role of truth in Buddhism?

Content:

Queequeg said:

Just as the Lotus Sutra appears to be like a donut, missing its central teaching.

Malcolm wrote:

Right, because Occam's razor just doesn't apply.

Author: Malcolm

Date: Wednesday, March 11th, 2020 at 12:28 AM

Title: Re: The role of truth in Buddhism?

Content:

Queequeg said:

This opening the provisional to reveal the real is another way of stating what we find in Nagarjuna's MMK, Ch. 24, v. 18.

Whatever is dependently co-arisen / That is explained to be emptiness.

That, being a dependent designation, / Is itself the middle way.

The Third Truth is the middle way, or alternatively, the opening of the provisional to reveal the real.

Malcolm wrote:

This is unwarranted. Nagārjuna was certainly aware of the Meeting of the Father and Sun Sūtra (ārya-pitāputra-samāgamana-nāma-mahāyāna-sūtra) where it is emphatically stated there is no third truth.

There there is the Discourse of Ultimate and Relative Truth Sūtra (ārya-saṃvṛti-paramārtha-satya-nirdeśa-nāma-mahāyāna-sūtra). No mention of "three truths" there either.

Finally, notion of a third truth contradicts not only sūtra, but it also contradicts the writings of Nāgārjuna himself.

Author: Malcolm

Date: Wednesday, March 11th, 2020 at 12:29 AM

Title: Re: The role of truth in Buddhism?

Content:

Queequeg said:

Just as the Lotus Sutra appears to be like a donut, missing its central teaching.

Malcolm wrote:

Right, because Occam's razor just doesn't apply.

Queequeg said:

I think you misunderstand something. But I can't tell because I don't follow the gist of your comment.

Malcolm wrote:

Well, you claimed that the Lotus Sutra explicitly omits mention of its central teaching. Frankly, that's ridiculous.

Author: Malcolm

Date: Wednesday, March 11th, 2020 at 12:30 AM

Title: Re: The role of truth in Buddhism?

Content:

Queequeg said:

[stepping away from the fray]

Yes.

Malcolm wrote:

I think the question is, "Where explicitly in the Lotus are Zhiyi's ideas mentioned?" If this question cannot be answered, one has to accept "the three truth scheme" is an exegetical framework imposed on the text by a commentator. The latter must be the case, since this idea of three truths, whether connected with the Saddhamarma Pundarika or not, is only found originally in Zhiyi's writing and no where else.

The textual source of Zhiyi's three truths is the passage in the MMK where Nāgārjuna mentions that emptiness, dependent designation, and middle way are simply synonyms of dependent origination. Zhiyi interpreted this to mean that emptiness was ultimate truth, dependent designation was conventional truth, and that these two were resolved by the middle way.

In my personal opinion, this is an unwarranted interpretation. And of course, NO ONE from the Tien Tai school etc., is willing to debate this in good faith.

Queequeg said:

Debate what? There's nothing to debate. There is nothing controversial in your statement.

Malcolm wrote:

"Zhiyi interpreted this to mean that emptiness was ultimate truth, dependent designation was conventional truth, and that these two were resolved by the middle way.

In my personal opinion, this is an unwarranted interpretation. And of course, NO ONE from the Tien Tai school etc., is willing to debate this in good faith."

Author: Malcolm

Date: Wednesday, March 11th, 2020 at 12:43 AM

Title: Re: The role of truth in Buddhism?

Content:

Malcolm wrote:

That is an awfully complicated way to say that the two truths are inseparable.

[/quote]

The third step in the exposition, a truth in and of itself but reliant on the other two for completion.

[/quote]

No third step is needed. Why? Because there is no excluded middle in the two truths. It is not like the two truths leaves something out that needs to further supplied. As I mentioned before, the two truths are objects of cognitions, true and false respectively. In order to have a third third truth, one would have to have an object of a cognition that was at the same time true and false. And that is impossible.

Author: Malcolm

Date: Wednesday, March 11th, 2020 at 1:01 AM

Title: Re: The role of truth in Buddhism?

Content:

Queequeg said:

I think you misunderstand something. But I can't tell because I don't follow the gist of your comment.

Malcolm wrote:

Well, you claimed that the Lotus Sutra explicitly omits mention of its central teaching. Frankly, that's ridiculous.

Queequeg said:

Again, your opinion. What is there to debate?

Malcolm wrote:

Basically, you have to admit there is nothing to debate because there is nothing in the text of the Lotus that supports your position.

Author: Malcolm

Date: Wednesday, March 11th, 2020 at 1:16 AM

Title: Re: The role of truth in Buddhism?

Content:

Malcolm wrote:

there is no excluded middle in the two truths.

tkp67 said:

is this the third truth that keeps the others in proper perspective?

Malcolm wrote:

Do you know what an excluded middle is? For example, when confront with a choice: true or false, there is no third choice. The middle is excluded because, for example, between a false cognition and a true cognition, there is no third option, a true cognition that is false, or a false cognition that is true.

Quite frankly, Zhiyi's argument fails the excluded middle test, rendering his position irrational. Nāgārjuna himself never violates the law of the excluded middle.

When we understand that the two truths refer to cognitions of objects, rather than objects themselves, then we can understand very clearly that the two truths are describing the experiential mode of perception of worldly beings on the one hand, and the experiential mode of perception of āryas in equipoise on the other.

Worldly beings can conceptually infer ultimate truth (otherwise, they could never realize it); but even that inference is not their experiential mode of perception, since an inference too is just a relative truth, even in mundane equipoise.

Author: Malcolm

Date: Wednesday, March 11th, 2020 at 1:19 AM

Title: Re: The role of truth in Buddhism?

Content:

Malcolm wrote:

Basically, you have to admit there is nothing to debate because there is nothing in the text of the Lotus that supports your position.

Queequeg said:

"Supports" is a funny way to put it.

Is there an explicit mention of "Three Truths" in the Lotus Sutra? Or any sutra for that matter? Nope.

Is the Three Truths teaching "supported" by the Lotus Sutra? Sure.

IMHO. YMMV.

Malcolm wrote:

"Support" is exactly now to put it. It is like arguing case law. In a legal argument, you need to find support for your position in previous cases, precedents, etc., which support your present argument. But in this case, there is no way you can argue that the Lotus sutra supports a three truth position: a) because Zhiyi's three truths violate the law of the excluded middle, etc. The only place you can go from here is mystical irrationalism. That's fine, but mystical irrationalism is not acceptable in Buddhadharma.

Author: Malcolm

Date: Wednesday, March 11th, 2020 at 1:31 AM

Title: Re: Bhumi 10 or 11?

Content:

Malcolm wrote:

The term *ekādaśabhūmi* is mentioned explicitly in the *Ārya-saṃdhinirmocana-nāma-mahāyāna-sūtra* and the *Ārya-saddharmasmṛty-upasthāna*.

The term *samantaprabhā*, the name of the eleventh bhūmi, is found in the *Buddha-avatamsaka-nāma-mahāvaiṣṭya-sūtra* as the bhūmi of the tathāgatas. In the *Ārya-ratnamegha-nāma-mahāyāna-sūtra* it is called the "stage of buddhahood."

Author: Malcolm

Date: Wednesday, March 11th, 2020 at 2:30 AM

Title: Re: The role of truth in Buddhism?

Content:

Malcolm wrote:

"Support" is exactly now to put it. It is like arguing case law. In a legal argument, you need to find support for your position in previous cases, precedents, etc., which support your present argument. But in this case, there is no way you can argue that the Lotus sutra supports a three truth position: a) because Zhiyi's three truths violate the law of the excluded middle, etc. The only place you can go from here is mystical irrationalism. That's fine, but mystical irrationalism is not acceptable in Buddhadharma.

Queequeg said:

Sure, we find support in the penumbra.

Malcolm wrote:

Huh? The penumbra of what?

Queequeg said:

There's no excluded middle in the Three Truths.

Malcolm wrote:

Yes there is, when one examines the so-called three truths from the perspective of the commonly understood definition of a "truth" (*satya*) use by Nāgārjuna and Mādhyamikas in general.

Queequeg said:

And to be honest, I'm not interested in discussing this with you because you've demonstrated over time that you have no good faith in the discussion. Its funny you invoked this whole lack of good faith thing. Its quite rich.

Malcolm wrote:

Of course I have good faith, I cite my sources and set out my reasoning. Thus far, the only response I get is "You don't understand" without a single line citation or reasoning to back up this assertion by any adherent of Zhiyi's thought in any classical sources available to Zhiyi. Instead, I get mysticism and double talk.

Oh well, so much for the role of truth in Buddhism.

Author: Malcolm

Date: Wednesday, March 11th, 2020 at 3:26 AM

Title: Re: The role of truth in Buddhism?

Content:

haha said:

The Truth of Non-substantiality (Kutai)

The Truth of Temporary Existence (Ketai)

The Truth of the Middle Way (Chutai)

It is quite equivalent to Yogacara Theory. It is said that Yogacara had tried to harmonize the views of asti and nasti vadin. I do not know whether Zhiyi had studied Mahayanasutralamkara or not as there might be Paramartha's translation at his time (i.e. probably). However, his description is equivalent to this verse: (34) When one has realized the vacuity of inexistence, and also vacuity of such and such existence, and has known the natural vacuity, one can say that one is the knower of the void.

Asanga, tr Surekha Vijaya Limaye, (2000), Mahayanasutralamkara, Sri Satguru Publications, Chapter XIV, p 272

Anyway, those, who are more familiar with Zhiyi, can cross check it.

Malcolm wrote:

Zhiyi would not have read the Sūtralāṃkāra, it was not translated into Chinese until 630.

And this is just a reference to the three natures, the imputed, the dependent, and the perfected. What are these? The verse is, "Since the emptiness of the nonexistence is known, and likewise, since the emptiness of the existent and natural emptiness is known, one is called the knower of emptiness." The first is the imagined, the second is the dependent (aka all-basis consciousness), and the third of the perfected (the absence of the imputed in the dependent).

Now, in Vasubandhu's commentary on Maitreya's verse (this text was not written by Asanga), he comments that the first emptiness is the imputed nature; the second is the dependent nature, and the third is the perfected nature. But again, this is a question of perception, and it is clarified more readily by the Madhyānatavibhaṅgākārikā:

The imagination of the unreal exists;
duality does not exist in it;
emptiness exists in this;

and the former exists in the latter.

Since everything is explained
as not empty and not not-empty,
since there is existence, since there is nonexistence, and since there is existence,
that is the middle way.

The first line of the first verse explicitly explains the appearances of the triple realm, that is, the imagination of the unreal (parikalpita), that is, the imagination of subject and object exists. However, that duality does not exist, and in fact, it exists as the imagination of an unreal subject and object. The former, duality, exists in the latter, emptiness, which is to say duality exists in a consciousness that is empty of duality.

Now, here emptiness and the imagination of the unreal both exist (not empty), but they are empty of duality (not not-empty). The imagination of the unreal is all compounded phenomena, and emptiness is uncompounded, hence, this explains all phenomena. Therefore, the imagination of the unreal exists, duality does not exist, but that emptiness of that duality does exist; and since everything is not wholly empty and everything is also not wholly non-empty, that is the middle way as described by Maitreyanatha.

To say that not everything is wholly empty is to say that everything exists as a projection of a deluded consciousness; to say that everything is not wholly nonempty is to say that the projections of that deluded consciousness do not exist. This is Maitreyanatha's formula of the middle way.

This presentation is completely different than what Zhiyi is getting at. Zhiyi is trying to reconcile a substantialist misunderstanding of Madhyamaka that plagued earlier Chinese scholars, who mistook epistemology of the two truths for an ontology. Unfortunately, as far as I can tell, Zhiyi never totally overcame this ontology, and still continued this misunderstanding, even as he tried to resolve it.

Author: Malcolm

Date: Wednesday, March 11th, 2020 at 3:42 AM

Title: Re: The role of truth in Buddhism?

Content:

Queequeg said:

You seem to lack the basic understanding of how legal precedent evolve over time. Sometimes, a legal principle will be there, latent, for centuries until they are drawn out and identified by scholars or judges. And then, a watershed decision is rendered, and now you have a legal principle.

Malcolm wrote:

Sure, I am not a lawyer. But the fact remains that when a legal precedent is established,

generally, it is cited in support of a given argument. Where no precedent can be found, one is sought.

Queequeg said:

LOL. You didn't cite any sources to announce that the Three Truths involves a full middle. That's your interpretation. And you're wrong. What response can there possibly be to your flat error?

Malcolm wrote:

Well, you could for example explain how Zhiyi's interpretation is consistent with Nāgārjuna (good luck), and how he avoids violating the law of the excluded middle. But if you don't have time, or it is of no interest to you, well. Not much commitment. Your mere claim I am mistaken is not proof I am mistaken.

Queequeg said:

Here I'll say once more - The Three Truths, with regard to "Truths", say no more than the gist of MMK Ch. 24, V. 18. Does that involve a full middle? No? Then there's your refutation.

Malcolm wrote:

That is not a refutation, that is not even a consequence. For example, in order to show that I was mistaken, you would need to show that Nāgārjuna's intent was that emptiness, in that verse, intended ultimate truth; and that dependent designation intended relative truth (they don't). You cannot rely on a vague legal principle like "penumbra" to explain this away, that somehow this third truth was lurking there all along, just waiting to be discovered by Zhiyi, mystically concealed in the Lotus Sutra by the Buddha.

I have already provided scriptural citations flat out denying there is such a thing as third truth, etc., as well as citations which show how this verse intended to be understood. As far as I am concerned, the whole discussion is based on Chinese Buddhist misunderstandings of the intent of Nāgārjuna, misunderstandings that continue to this day because people refuse to study these things properly.

Author: Malcolm

Date: Wednesday, March 11th, 2020 at 3:49 AM

Title: Re: Bhumi 10 or 11?

Content:

Aemilius said:

Shurangama sutra has 55 bhumis or grounds.

Malcolm wrote:

Is fake.

Author: Malcolm

Date: Wednesday, March 11th, 2020 at 3:52 AM

Title: Re: Bhumi 10 or 11?

Content:

Malcolm wrote:

The term *ekādaśabhūmi* is mentioned explicitly in the *Ārya-saṃdhinirmocana-nāma-mahāyāna-sūtra* and the *Ārya-saddharmasmṛty-upasthāna*.

The term *samantaprabhā*, the name of the eleventh bhūmi, is found in the *Buddha-avataṃsaka-nāma-mahāvaiṣṭhāna-sūtra* as the bhūmi of the *tathāgatas*. In the *Ārya-ratnamegha-nāma-mahāyāna-sūtra* it is called the "stage of buddhahood."

Nicholas Weeks said:

As you would know better, Vajrayana has three more stages beyond 10. Whether they are distinct grounds or just dividing up the *Tathāgata* stage, I do not know.

Malcolm wrote:

Well, highest yoga tantra has thirteen stages. Some schools interpret these merely adding two more stages to the bodhisattva path, other schools understand this as being actual stages of buddhahood. The locus classicus of the thirteen stages is the *Saṃputa Tantra*, which pretty explicitly states that buddhas of the eleventh and twelfth bhūmi have slightly defective omniscience. In yoga tantra on down, buddhahood is the eleventh stage.

Author: Malcolm

Date: Wednesday, March 11th, 2020 at 3:54 AM

Title: Re: Dzogchen Cycles Program

Content:

Josef said:

I have not participated in the program but I had dinner with Anne Klein once and thought he was genuine and quite interesting.

Malcolm wrote:

When did Anne Klein have sex reassignment surgery?

Author: Malcolm

Date: Wednesday, March 11th, 2020 at 7:10 AM

Title: Re: The role of truth in Buddhism?

Content:

Queequeg said:

Here, Nagarjuna, even as he's declaring a relative truth and an ultimate truth, he is suggesting that there is a relationship between the relative and ultimate. So the question is, "Well, Nagarjuna, what's the connection between the ultimate and

relative?" To simply say the relative is merely false perception and ultimate is true perception serves a purpose in some respects. But then what of this "foundation in the conventional truth" that Nagarjuna says is necessary? What of this "profound truth"?

Malcolm wrote:

It's pretty straight forward, worldly convention is just the syllable and expressions used by mundane people. So you explain the ultimate to them using conventional language. The profound truth of the Buddha's teaching is the truth seen by āryas—that all phenomena do not arise. If one does not understand both the distinction between the two truths and the necessity to ground the explanation of the ultimate in the conventions used by worldly people, the latter will never see the profound truth of the Buddha's teaching which is only seen by āryas.

Queequeg said:

In the Lotus, Buddha explains upaya very much along these lines. He describes a father telling his children playing in a burning house that there are toy carts outside the house if they'll only come and get them. At the time the father says this, there are no carts outside the house. And so he's saying something that is technically false. And yet, his aim is to get the children out of the house, which his enticement does. But then, when the Buddha asks Shariputra, "Is the father lying?" Shariputra answers in the negative, and then the Buddha goes on to affirm his answer and explain that although the Buddha teaches three vehicles, there is in fact only one Buddhavehicle, and that actually, they're all the Buddhavehicle.

Malcolm wrote:

This does not apply.

Here is a text explaining the relationship between the ultimate and the relative that explicitly does not go so far as to declare what the Buddha says is false, even when it otherwise meets the definition of what people would generally say is false.

This passage has nothing at all to do with the two truths, or even ultimate truth. The Saddharmapundarika does have a few nice passages on the nature of reality, but that is not the main point of sūtra, and definitely not the point of the parable of the burning house.

Queequeg said:

The Three Truths includes this in the frame of its explanation. The Middle is sometimes called the Buddhature Middle Truth to emphasize that the Three Truths is not just a restatement or clarification of Nagarjuna's Two Truths, but rather something else intimately related to the Buddha and his relationship with beings.

It is going to be confusing for someone coming from a strictly Madhyamika view to accept this. And what is there to say about that?

Malcolm wrote:

It's not confusing, but to someone schooled in Indian Buddhism, it seems tendentious, besides the point, and based on flawed definitions.

Queequeg said:

All well and good, but it doesn't make for a productive discussion. Gonna need you to come out of your shell there a little, Malcolm.

Malcolm wrote:

That's the pot calling the kettle black.

Author: Malcolm

Date: Wednesday, March 11th, 2020 at 7:18 AM

Title: Re: The role of truth in Buddhism?

Content:

tkp67 said:

Conventional truth (saṃvṛtisatya), also called “worldly truth” (lokasaṃvṛtisatya),

Malcolm wrote:

This is an error. It is called "lokavyavahārasatya."

tkp67 said:

For Zhiyi, the threefold truth is an integrated unity with three aspects. First, emptiness, often identified with the Supreme truth. Second conventional existence of phenomenal world as co-arising, often identified with the worldly truth. Third, the Middle, a simultaneous affirmation of both emptiness and conventional existence as aspects of a single integrated reality.

Malcolm wrote:

This is where this goes wrong. There are other problems with the deleted parts, but here, this is the main misconception. It is wrong to term dependent origination "one integrated reality."

tkp67 said:

Thus, these three components are not separate from each other but integral parts of a unified reality. They are simultaneous aspects of one reality.

Malcolm wrote:

Same problem.

Author: Malcolm

Date: Wednesday, March 11th, 2020 at 2:00 PM

Title: Re: The role of truth in Buddhism?

Content:

Queequeg said:

Here, Nagarjuna, even as he's declaring a relative truth and an ultimate truth, he is suggesting that there is a relationship between the relative and ultimate. So the question is, "Well, Nagarjuna, what's the connection between the ultimate and relative?" To simply say the relative is merely false perception and ultimate is true perception serves a purpose in some respects. But then what of this "foundation in the conventional truth" that Nagarjuna says is necessary? What of this "profound truth"?

Malcolm wrote:

It's pretty straight forward, worldly convention is just the syllable and expressions used by mundane people. So you explain the ultimate to them using conventional language. The profound truth of the Buddha's teaching is the truth seen by āryas—that all phenomena do not arise. If one does not understand both the distinction between the two truths and the necessity to ground the explanation of the ultimate in the conventions used by worldly people, the latter will never see the profound truth of the Buddha's teaching which is only seen by āryas.

Queequeg said:

I don't see any controversy with that, except that it doesn't address how the buddhas engage through the conventions.

Malcolm wrote:

They talk and perform deeds.

Queequeg said:

The Three Truths address the wellspring of conventional teachings from the Buddha (upaya). Your explanation does not bridge that.

Malcolm wrote:

Yes, it does. Buddhas talk, perform deeds, and they are omniscient. No third truth is needed to explain upaya, since all upaya is in the domain of relative truth.

Queequeg said:

This passage has nothing at all to do with the two truths, or even ultimate truth. The Saddharmapundarika does have a few nice passages on the nature of reality, but that is not the main point of sūtra, and definitely not the point of the parable of the burning house.

Edify us, sir.

Malcolm wrote:

The main point of the Sutra, among its various themes, is ekayana, though that is not unique to the lotus, nor is primordial buddhahood unique to the lotus. A recounting of

all its themes is beyond the scope of this forum.

[

Queequeg said:

It's not confusing, but to someone schooled in Indian Buddhism, it seems tendentious, besides the point, and based on flawed definitions.

Perhaps. Not really a concern of mine. I'd like to understand why that is to an extent.

Malcolm wrote:

Often, when one finds themes of concern to Tibetans, the very same themes are of no interest to OG Indian Buddhists. The same can be said of the Chinese.

For example, until the tantric period, 650 onward, Indian Buddhists expressed virtually no systematic interest in tathagatagarbha.

Author: Malcolm

Date: Wednesday, March 11th, 2020 at 7:43 PM

Title: Re: Bhumi 10 or 11?

Content:

Malcolm wrote:

Is fake.

Nicholas Weeks said:

Is not fake. Too many real bodhisattvas cultivated from it. Proof is in the eating, not the recipe.

PeterC said:

But that doesn't stand up to the 'dog's tooth' counterargument

What is the textual evidence one way or another?

Malcolm wrote:

There is a claim that a Sanskrit manuscript of this text exists somewhere in China.

PeterC said:

Li Xuezhu (李学竹) (2010). "Zhōng guó zàng xué — Zhōng guó fàn wén bèi yè gài kuàng"

中国藏学-中国梵文贝叶概况 [China Tibetan Studies — The State of Sanskrit Language Palm Leaf Manuscripts in China]. Baidu 文库. Vol. 1 №90 (in Chinese). pp. 55–56.

Retrieved 2017-12-06. '河南南阳菩提寺原藏有 1 函梵文贝叶经，共 226 叶，其中残缺 6 叶，函上写有“印度古梵文”字样，据介绍，内容为《楞严经》，很可能是唐代梵文经

的孤本，字体为圆形，系印度南方文字一种，被国家定为一级文物，现存彭雪枫纪念馆。’(tr to English: 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:

The notion of 55 stages is a Chinese Buddhist misreading of the chapters on the powers, dedications of merit, and so of the bodhisattvas on the ten stages in in Avatamska Sutra, embedded in a couple of Chinese authored texts posing as sutras.

Author: Malcolm

Date: Wednesday, March 11th, 2020 at 8:01 PM

Title: Re: Interesting immigration numbers

Content:

tingdzin said:

Sarcasm in the hands of a Disraeli can be a formidable weapon. In those of a closed-minded lout, it is merely offensive.

Malcolm wrote:

Not nearly as offensive as someone (you) who literally advocated that millions of people had no right to healthcare before you got yours. Health care is a right, not a privilege.

If we do not grant healthcare to everyone, the public health issues are enormous, and grow worse daily. People die, epidemics spread unchecked, etc. So this “me first” attitude of your’s is as inhumane, cruel, and lacking all compassion, as it is naive and short sighted.

Now, you can walk back your statement and rejoin humanity, and that would be good. Or you can continue to obstinate and reactionary.

Author: Malcolm

Date: Wednesday, March 11th, 2020 at 8:16 PM

Title: Re: POTUS 2020 poll #2

Content:

PeterC said:

However the path back to sanity for the country is that the democrats need to reconnect with the natural constituency that they abandoned - blue collar and rural voters. They need to actually try to understand and address their issues, so that these people don't just migrate to the republicans as they have for decades. Right now the party thinks of them in terms of - what's the smallest number I need to win to supplement my natural majority in the coastal states?

Malcolm wrote:

Well, in the northern states, rural voters have traditionally been Republican and still are for the most part. The shift of western MA, Vt, CT, NH, and ME and parts upstate NY to the Democrats has largely been a result of white flight to rural areas in the 1970s.

Farmers are business people, that's why they support the GOP in large numbers, even though they largely subsist, these days, on subsidies, without which they go bankrupt.

Author: Malcolm

Date: Wednesday, March 11th, 2020 at 8:27 PM

Title: Re: Bhumi 10 or 11?

Content:

PeterC said:

Has anyone done a comparison of that Sanskrit manuscript with the Chinese sutra?
I've seen the manuscript mentioned a few times but never seen a comparison

Malcolm wrote:

And you probably never will.

Author: Malcolm

Date: Wednesday, March 11th, 2020 at 8:38 PM

Title: Re: Bhumi 10 or 11?

Content:

PeterC said:

Has anyone done a comparison of that Sanskrit manuscript with the Chinese sutra?
I've seen the manuscript mentioned a few times but never seen a comparison

Malcolm wrote:

And you probably never will.

PeterC said:

Ah, so it's like that.

Malcolm wrote:

Yeah, I think so. I mean, do you really think there is the expertise to read such a manuscript in China these days? Imagine the fallout if it proves to be a false positive. In any case there are any number of features which make an Indian origin unlikely, and this opinion, as I know you are aware, isn't simply based on one Japanese guy who decided it was a forgery in the 8th century.

Author: Malcolm

Date: Wednesday, March 11th, 2020 at 9:24 PM

Title: Re: Rigpa and Alayavijnana

Content:

Misty said:

So is it more like, the all basis or ignorance, is not an object of consciousness but it perfumes how an object of consciousness is experienced, it alters how an object of consciousness is perceived?

Malcolm wrote:

The origins of this idea lay the notion of the transformation of the mind stream. The basic idea is that the mind contains seeds, which are activated when meeting specific causes for arising. These seeds are deposited by defilement-motivated actions, etc. The seeds themselves produce the objects of consciousness, according to this yogacāra theory, but they are not evident until activated, like seeds in the ground. They are dug up with the shovel of wisdom.

Author: Malcolm

Date: Wednesday, March 11th, 2020 at 10:45 PM

Title: Re: Interesting immigration numbers

Content:

Fa Dao said:

I can also see why so many Americans who can't afford insurance are pissed off that so many candidates are calling for healthcare etc for people coming here illegally...why should their tax dollars go to people who don't even respect our laws? And I don't necessarily think it's all due to a lack of compassion...it's not as simple as you portray it...there are a lot of hardworking good people out there who are tired of being ignored and shit on by our government...and just because they have a problem with illegal immigration doesn't automatically make them racist...that's total and utter bullshit..

Malcolm wrote:

The candidates who want universal health care want universal health care, not preferential treatment people who are undocumented.

The issue is that when we have a large pool of people who are systematically denied healthcare, this affects the public health of the whole country in terms of chronic

diseases, infectious diseases, and so on.

And yes, it does represent a compassion deficit.

As for tax dollars, our tax dollars go to all kinds of things of which I disapprove, for example, the 150 million dollar golf tab Trump has run up; endless wars on terrorism, etc., all money that could be put to much better use, for example, universal health care, education, and so on.

Voting for a known racist (Trump) makes one a racist, there is just no way around that one. Opposing people overstaying their visas or entering the country without a visa, etc., is not necessarily racist, but it can be part of a racist program.

Author: Malcolm

Date: Wednesday, March 11th, 2020 at 10:49 PM

Title: Re: Interesting immigration numbers

Content:

Norwegian said:

Did the people who migrated to America respect the laws and culture of the original inhabitants, the Native Americans? Are Americans today treating Native Americans well?

All this talk about respect and fairness...

Malcolm wrote:

Nope, not at all.

Author: Malcolm

Date: Wednesday, March 11th, 2020 at 11:30 PM

Title: Re: POTUS 2020 poll #2

Content:

jake said:

I had the same question but won't have an answer for you until I finish reading this:

<https://newrepublic.com/article/156829/happened-jordan-peterson>

answer: yup!

Queequeg said:

Whoa. Pathetically sad.

PeterC said:

He's clearly got serious psychiatric issues and deserves compassion. Yet somehow he becomes this public intellectual and philosopher for millions of Joe Rogan fans. We live in a profoundly deluded age.

Malcolm wrote:

The guy is a total wanker, but his plight is pitiable.

Author: Malcolm

Date: Wednesday, March 11th, 2020 at 11:37 PM

Title: Re: POTUS 2020 poll #2

Content:

Queequeg said:

Whoa. Pathetically sad.

PeterC said:

He's clearly got serious psychiatric issues and deserves compassion. Yet somehow he becomes this public intellectual and philosopher for millions of Joe Rogan fans. We live in a profoundly deluded age.

Norwegian said:

Any sort of idea that Peterson is a public intellectual / philosopher (worth being listened to and looked up to), was dismantled very clearly by Zizek the few times he engaged him in articles, and in his debate with him (which was excruciatingly boring). I know others too have commented on Peterson in a detailed fashion and shown just how amateurish and unqualified he is. So it's not isolated to Zizek, that's for sure.

Malcolm wrote:

He's is a Jungian, which explains his fascist tendencies and his intellectual poverty.

Author: Malcolm

Date: Wednesday, March 11th, 2020 at 11:48 PM

Title: Re: Bhumi 10 or 11?

Content:

PeterC said:

But yes. Anyone concluding that this didn't offer proof of a Sanskrit origin, or worse still, offered proof that it was pieced together in China (a not unlikely possibility) would have the entire Chinese Buddhist establishment up in arms. Best to let that sleeping dog lie.

Malcolm wrote:

I mean, when we say it is "fake," a pseudographia, I mean is it best treated as a native Chinese treatise rather than a sūtra, similar to the Four Medicine Tantras, and many other texts in Tibetan Buddhist canon, especially in the dhāraṇī collection.

Author: Malcolm

Date: Wednesday, March 11th, 2020 at 11:50 PM

Title: Re: How many hours of meditation do Monks do per day?

Content:

2ndchance said:

How many hours of meditation do Monks do per day?

Which hours during the day and night do they usually meditate?

Simon E. said:

Depends very much on which monk. There are monks who snooze, eat, smoke a few fags, snooze again. Chant for a while because it's expected. Plot, gossip, and have another little snooze.

Tai Situ called them "Mr Monk"...

There are lots of Mr Monks.

Malcolm wrote:

True, and then there are the business khenpos, carrying brief cases, expensive watches, etc.

Author: Malcolm

Date: Thursday, March 12th, 2020 at 12:26 AM

Title: Re: What are you doing about the coronavirus?

Content:

Dan74 said:

It is possibly not quite the same virus as the one that hot China.

Malcolm wrote:

There are two strains that have been identified in China, Type I and Type II:

Summary

The most important finding of this study is that COVID-19 strains form two well-supported clades (genotype I, or Type I, and Type II). Type II strains were likely evolved from Type I and are more prevalent than Type I among infected patients (68 Type II strains vs 29 Type I strains in total). Our results suggest the outbreak of type II COVID-19 likely occurred in the Huanan market, while the initial transmission of the type I virus to humans probably occurred at a different location in Wuhan. Second, by analyzing the three genomic sites distinguishing Type I and Type II strains, we found that the synonymous changes at two of the three sites confer higher protein translational efficiencies in Type II strains than in Type I strains, which might explain why Type II strains are more prevalent, implying that Type II is more contagious (transmissible) than Type I. These findings could be valuable for the current epidemic prevention and control. The timely sharing of our findings would benefit the public health officials in making policies, diagnosis and treatments.

<https://www.medrxiv.org/content/10.1101/2020.02.25.20027953v1.full.pdf>

Author: Malcolm

Date: Thursday, March 12th, 2020 at 12:31 AM

Title: Re: What are you doing about the coronavirus?

Content:

Unknown said:

At one point, I was walking through the conference center with my husband, a Washington Post reporter, and surveying the sea of MAGA-hat wearing activists. I turned to him and said, "There's going to be an outbreak here isn't there?" The crowd was so large, with people from all over the world, including hard-hit countries like Korea and Italy, and many were senior citizens, a group particularly vulnerable to the illness. The virus was quickly spreading across the country, having already killed 3,000 people worldwide, and more than 100 were already infected in the US. It seemed inevitable that the true believers who attended CPAC would not escape it, no matter how often Trump and his team insisted it had been "contained."

Malcolm wrote:

https://www.motherjones.com/politics/2020/03/i-went-to-cpac-and-all-i-got-was-exposure-to-the-coronavirus/?fbclid=IwAR24j0tFLC7SGpjsimMYJq9EN_LJP0i0Vh50o8dXVXaOpKlZBFJxkmClT68

Just to make the point more clear, the Biogen Conference in Boston:

The rise in cases also highlights a shift in the transmission of the virus within the state. Only four of the 92 cases in the state have been identified as travel related, 18 are still under investigation and 70 are related to the Biogen meeting, Sudders said.

<https://www.cnn.com/2020/03/11/health/coronavirus-massachusetts-state-of-emergency/index.html>

Author: Malcolm

Date: Thursday, March 12th, 2020 at 12:34 AM

Title: Re: What are you doing about the coronavirus?

Content:

Nemo said:

That information is updated on a daily basis now. As the volume of total viral RNA increases so does the mutation rate.

<https://nextstrain.org/ncov>

Malcolm wrote:

Indeed, but the basic typology still shows two major branches: a and b.

Author: Malcolm
Date: Thursday, March 12th, 2020 at 1:05 AM
Title: Re: What are you doing about the coronavirus?
Content:

Nemo said:
That information is updated on a daily basis now. As the volume of total viral RNA increases so does the mutation rate.
<https://nextstrain.org/ncov>

Malcolm wrote:
Indeed, but the basic typology still shows two major branches: a and b.

Nemo said:
I think using radial and genetic divergence settings is the best way to visualize it.

Malcolm wrote:
Yup. Pandemic time now, according to WHO, who yesterday was not willing to call it a pandemic.

Author: Malcolm
Date: Thursday, March 12th, 2020 at 1:06 AM
Title: Re: What are you doing about the coronavirus?
Content:

Johnny Dangerous said:
Incidentally, they just banned gatherings of over 150 where I'm at. Seems really conservative to me. I'm feeling more and more we will be facing quarantine in a couple of weeks if testing does not become -far- more widespread.

Malcolm wrote:
We are so screwed, no leadership, no comprehensive testing, and CPAC was a petri dish. They are literally going to have to close the gvt.

Author: Malcolm
Date: Thursday, March 12th, 2020 at 1:19 AM
Title: Re: Rigpa and Alayavijnana
Content:

Misty said:
Ah, I think I'm starting to understand a bit better, thank you

Is it only "defilement - motivated actions" that deposit seeds?
If yes, this supports our emphasis on the importance of honestly examining our intention and motivation.

Malcolm wrote:

For regular people, even positive actions are tainted with afflictions.

Author: Malcolm

Date: Thursday, March 12th, 2020 at 1:20 AM

Title: Re: What are you doing about the coronavirus?

Content:

Johnny Dangerous said:

Incidentally, they just banned gatherings of over 150 where I'm at. Seems really conservative to me. I'm feeling more and more we will be facing quarantine in a couple of weeks if testing does not become -far- more widespread.

Malcolm wrote:

We are so screwed, no leadership, no comprehensive testing, and CPAC was a petri dish. They are literally going to have to close the gvt.

Johnny Dangerous said:

We'll see how it goes here. This and CA will be the first litmus tests, I guess.

Malcolm wrote:

Merkel just led a press conference, and stated that 60-70 percent of the German population will be infected.

Author: Malcolm

Date: Thursday, March 12th, 2020 at 2:41 AM

Title: Re: What are you doing about the coronavirus?

Content:

Johnny Dangerous said:

We'll see how it goes here. This and CA will be the first litmus tests, I guess.

Malcolm wrote:

Merkel just led a press conference, and stated that 60-70 percent of the German population will be infected.

Norwegian said:

Norwegian Institute of Public Health has estimated that up to 70% of Norway's population may end up becoming infected.

Work place after work place are shutting down, and clubs, lodges, courses, etc. are all cancelling/postponing their usual schedules.

Just an hour ago, I found out that it's very likely that my sister has become infected with

COVID-19. She's 10 years younger than me, and yet she's feeling this so much worse than a flu would be for her (pain in chest, difficulty breathing, etc.), and she may require hospitalization soon. Her boyfriend is also equally as sick, and he likely got infected by visitors from north Italy, before we knew about any sort of situation in Italy.

In Europe the virus is now exploding, and it likely will in the US as well, soon enough. I fear for those there who don't have proper insurance, who can't get healthcare, who don't have job security (cannot get paid sick leave, and so on). This is a very rough situation to be in.

Malcolm wrote:

Meanwhile in America, people are worried about undocumented immigrants getting free health care.

Author: Malcolm

Date: Thursday, March 12th, 2020 at 2:47 AM

Title: Re: What are you doing about the coronavirus?

Content:

Unknown said:

WASHINGTON (Reuters) - The White House has ordered federal health officials to treat top-level coronavirus meetings as classified, an unusual step that has restricted information and hampered the U.S. government's response to the contagion, according to four Trump administration officials.

Malcolm wrote:

<https://www.reuters.com/article/us-health-coronavirus-secrecy-exclusive/exclusive-white-house-told-federal-health-agency-to-classify-coronavirus-deliberations-sources-idUSKBN20Y2LM>

Idiots.

Author: Malcolm

Date: Thursday, March 12th, 2020 at 2:48 AM

Title: Re: What are you doing about the coronavirus?

Content:

Malcolm wrote:

That about sums it up pretty well.

Author: Malcolm

Date: Thursday, March 12th, 2020 at 3:44 AM

Title: Re: Mahamudra of Maitripa

Content:

bhava said:

I have been looking for an english translation of any of Maitripas texts on mahamudra.

Wikipedia speaks of a cycle of 26 texts..(<https://en.wikipedia.org/wiki/Maitripada>)
Thanks.

Malcolm wrote:

https://www.academia.edu/5613434/Mathes2009_Maitr%C4%ABpa_s_Amanasik%C4%81r%C4%81dh%C4%81ra_A_Justification_of_Becoming_Mentally_Disengaged_

Author: Malcolm

Date: Thursday, March 12th, 2020 at 3:51 AM

Title: Re: What are you doing about the coronavirus?

Content:

Unknown said:

Two weeks ago, Italy had 322 confirmed cases of the coronavirus. At that point, doctors in the country's hospitals could lavish significant attention on each stricken patient.

One week ago, Italy had 2,502 cases of the virus, which causes the disease known as COVID-19. At that point, doctors in the country's hospitals could still perform the most lifesaving functions by artificially ventilating patients who experienced acute breathing difficulties.

Today, Italy has 10,149 cases of the coronavirus. There are now simply too many patients for each one of them to receive adequate care. Doctors and nurses are unable to tend to everybody. They lack machines to ventilate all those gasping for air.

Malcolm wrote:

<https://www.theatlantic.com/ideas/archive/2020/03/who-gets-hospital-bed/607807/>

Author: Malcolm

Date: Thursday, March 12th, 2020 at 7:26 AM

Title: Re: Bhumi 10 or 11?

Content:

Nicholas Weeks said:

This pdf below gives the 53 stages on the Mahayana path, from the Avatamsaka Sutra chapter 39. The first 30 are necessary for gaining merit & wisdom. Only at stage 31, the Ground of Happiness, do the major ten begin. A key part of that achievement is knowing directly on the Path of Seeing. Beyond the 10th Ground are more...

Avatamsaka-Matrix-39.pdf

Malcolm wrote:

Indeed. However, you will never find any mention of such a scheme in any Indian Buddhist commentary. There are five paths and ten stages. That's enough for me.

Author: Malcolm

Date: Thursday, March 12th, 2020 at 7:27 AM

Title: Re: What are you doing about the coronavirus?

Content:

Malcolm wrote:

Andres Honores just mentioned that Denmark is effectively shut down.

Author: Malcolm

Date: Thursday, March 12th, 2020 at 10:04 AM

Title: Re: What are you doing about the coronavirus?

Content:

Malcolm wrote:

We can expect 65 to 150 million cases. 15-20 percent of those will develop into SARS. Our health system will be overwhelmed and millions of people are going to die.

Be prepared, it's going to get a lot worse from here. There are only one million hospital beds in the US and only 65k respiratory machines.

Author: Malcolm

Date: Thursday, March 12th, 2020 at 10:17 AM

Title: Re: What are you doing about the coronavirus?

Content:

tobes said:

Agree. That's actually why I chimed in on this thread. It would be cool to do collective Dharmawheel-corona practice.

Malcolm wrote:

Cool? Are you high?

Author: Malcolm

Date: Thursday, March 12th, 2020 at 10:34 AM

Title: Re: What are you doing about the coronavirus?

Content:

tobes said:

Agree. That's actually why I chimed in on this thread. It would be cool to do collective Dharmawheel-corona practice.

Malcolm wrote:

Cool? Are you high?

tobes said:

How about you make a contribution to this instead of mocking my word choices.

Malcolm wrote:

Your word choice indicates you have not grasped the seriousness of the situation. There are 7 billion people on the planet. It is likely that up to 1.4 billion people will be infected. Of those up to 42 million people will die. People can catch this more than once.

The above estimate is conservative and assumes maximal response from the international community. Infection rates in the US are expected to be 65 to 150 million.

Author: Malcolm

Date: Thursday, March 12th, 2020 at 10:51 AM

Title: Re: What are you doing about the coronavirus?

Content:

Malcolm wrote:

There are 7 billion people on the planet. It is likely that up to 1.4 billion people will be infected. Of those up to 42 million people will die.

smcj said:

Out of curiosity, what's your source for those numbers? As I posted above, Merkel just told the Germans to expect 60%-70% infection rate.

Malcolm wrote:

Assuming a 20 percent infection rate with a maximal response from the international community.

If there is a global 60-70 percent infection rate, 60 percent is 4,200,000,000. 4 percent of that is 168,000,000 deaths world wide.

Author: Malcolm

Date: Thursday, March 12th, 2020 at 11:07 AM

Title: Re: What are you doing about the coronavirus?

Content:

smcj said:

Out of curiosity, what's your source for those numbers? As I posted above, Merkel just told the Germans to expect 60%-70% infection rate.

Malcolm wrote:

Assuming a 20 percent infection rate with a maximal response from the international community.

If there is a global 60-70 percent infection rate, 60 percent is 4,200,000,000. 4 percent of

that is 168,000,000 deaths world wide.

smcj said:

in the linked NYT article it reported what Merkel said. Then it said those were the high estimates. It then quoted someone I've never heard of with the 30%-60% infection estimate. I'm going off the credibility of the NYT as knowing who to quote. Infection rate of covid-19 is R02-3. Flu is R01.5

Personally I'd like to assume a 10% infection with less than 1% case fatality rate. But I don't have a source for that.

Do you have a source for your figures? In particular 4% case fatality seems high with current data. (Of course current data is unreliable, so all these figures are meaningless.)

Malcolm wrote:

Fatality rate of covid-19 is somewhere between 3-4 percent of known infected cases. That might go down as more data comes in. However, whether It is 168 million or 84 million or 42 million, that's still too many.

Author: Malcolm

Date: Thursday, March 12th, 2020 at 11:33 AM

Title: Re: What are you doing about the coronavirus?

Content:

smcj said:

Fatality rate of covid-19 is somewhere between 3-4 percent of known infected cases. That might go down as more data comes in. However, whether It is 168 million or 84 million or 42 million, that's still too many.

168M would be more than 2% of the global population. That's up in Spanish Flu territory. But Spanish Flu was 10%-20% lethal. I guess that means the Spanish Flu did not have infection rates as high as these estimates.

So hopefully your estimates will be more accurate—or even too high. Only time will tell.

Malcolm wrote:

Covid-19 is 2 to 3 times more infectious than the flu.

Author: Malcolm

Date: Thursday, March 12th, 2020 at 12:13 PM

Title: Re: What are you doing about the coronavirus?

Content:

Unknown said:

4. Plan for hospitals to be overwhelmed, as happened in Wuhan, China, and in Iran and northern Italy. Epidemiological models suggest that by late April we could have millions of Americans infected, and the danger is that people with other ailments die for want of care in the chaos. Several epidemiologists suggest that we could easily see 100 million

infections of the new coronavirus in the United States, of which 5 or 10 percent might require hospitalization and 1 percent might need a ventilator. That could mean almost one million people needing ventilators just for Covid-19, though not all at the same time, yet we have only about 72,000 full ventilators in the United States.

Malcolm wrote:

<https://www.nytimes.com/2020/03/11/opinion/coronavirus-united-states.htm>

Author: Malcolm

Date: Thursday, March 12th, 2020 at 12:34 PM

Title: Re: What are you doing about the coronavirus?

Content:

Wayfarer said:

I think the predictions of tens of millions or hundreds of millions of deaths are wildly overstated.

Malcolm wrote:

Let's say there are 65 million infections in the US, roughly 20% of our population, as proposed today in Congress. Assuming a fatality rate of 2%, that is 1.3 million deaths. Apply this to world population of seven billion, this means 28,000,000 deaths.

Author: Malcolm

Date: Thursday, March 12th, 2020 at 12:54 PM

Title: Re: What are you doing about the coronavirus?

Content:

Wayfarer said:

I think extrapolating, with a calculator, what 'possible death rates' might be on the basis of primitive calculations is entirely unwarranted and possibly even amount to dangerous misinformation. I would encourage the moderators to watch this thread closely.

Malcolm wrote:

The WHO's fatality rate for covid-19 infections as of 3/3/2020 is 3.4 percent. Therefore, my primitive calculations revised this down to 2%, just to be on the conservative side.

Wayfarer said:

Mortality for COVID-19 appears higher than for influenza, especially seasonal influenza. While the true mortality of COVID-19 will take some time to fully understand, the data we have so far indicate that the crude mortality ratio (the number of reported deaths divided by the reported cases) is between 3-4%, the infection mortality rate (the number of reported deaths divided by the number of infections) will be lower. For seasonal influenza, mortality is usually well below 0.1%. However, mortality is to a large extent

determined by access to and quality of health care.

Malcolm wrote:

https://www.who.int/docs/default-source/coronaviruse/situation-reports/20200306-sitrep-46-covid-19.pdf?sfvrsn=96b04adf_2

We are looking at a situation in which Africa, large parts of S. America, SE Asia, India, etc., have inadequate health care systems for coping with pandemics. The Trump administration's lack of preparation combined with Trump's eliminating the NSC's global pandemic response apparatus in 2018 could and probably will result in fatalities much higher than in China. Simply put, we do not have enough resources worldwide to a) stop the pandemic b) to treat the most severely ill.

Also Dr. Fauci explained to Congress today that covid-19 is ten times more fatal than the flu. Now the flu usually has a fatality rate of 0.1%. That makes the fatality rate for covid-19 1%, but that's just a guess. Assuming 1.4 billion people become ill, this still 14 million deaths worldwide.

Author: Malcolm

Date: Thursday, March 12th, 2020 at 1:33 PM

Title: Re: What are you doing about the coronavirus?

Content:

Wayfarer said:

but there is absolutely no use a bunch of internet amateurs trying to forecast statistics. It just adds to the fear, uncertainty and doubt, and risks creating more misinformation. Yes, it's a pandemic, and a very serious situation, but I don't see how this kind of prapanca helps.

Malcolm wrote:

Whose forecasting stats? These are the numbers being put out by the experts. But hey, if it freaks you out, read another thread.

Author: Malcolm

Date: Thursday, March 12th, 2020 at 11:56 PM

Title: Re: The role of truth in Buddhism?

Content:

tkp67 said:

Not Zhiyi but the similarity is interesting to me. Am I the only one? (rhetorical)
Meditation on Equanimity

The nine- round meditation is comprised of training the mind in equanimity with a mental outlook based on the dual nature of things and events: the conventional and the ultimate. Based on different perspectives, the first in turn is divided into two sections, one from the viewpoint of others and the second from the viewpoint of oneself.

<https://www.lionsroar.com/developing-the-mind-of-great-capacity/>

round meditation / round contemplation ?

Malcolm wrote:

Um, no. Here "round" means "section."

Author: Malcolm

Date: Friday, March 13th, 2020 at 12:07 AM

Title: Re: The role of truth in Buddhism?

Content:

Malcolm wrote:

They talk and perform deeds.

Queequeg said:

You talk and perform deeds. I talk and perform deeds. They're not often enlightening. Upaya is more than that.

Malcolm wrote:

Upaya comes from the actions of a bodhisattva who has clairvoyance and is capable of directly knowing (abhijñā) the minds of others, and what they need. So they talk and act in response to that. We, at least I, do not have direct knowledge of the minds of others, so our means are not so skillful.

Queequeg said:

The Three Truths address the wellspring of conventional teachings from the Buddha (upaya). Your explanation does not bridge that.

Yes, it does. Buddhas talk, perform deeds, and they are omniscient. No third truth is needed to explain upaya, since all upaya is in the domain of relative truth.

Again, The Three Truths...pivots to address other things.

Malcolm wrote:

Now you are just contradicting yourself. No third truth is needed to address how the Buddha and ārya bodhisattvas act skillfully for the benefit of sentient beings. Buddhas have no need to benefit themselves, having realized the dharmakāya (ultimate truth). They manifest the rūpakāya (relative truth) to benefit others. No third truth is needed to explain this. There is nothing other for the Buddha to address other than benefitting oneself and benefiting others.

Queequeg said:

The main point of the Sutra, among its various themes, is ekayana, though that is not unique to the lotus, nor is primordial buddhahood unique to the lotus. A recounting of all its themes is beyond the scope of this forum.

Oh. Is that it?

Malcolm wrote:

Yup. When the Lotus Sūtra is referenced in Indian and Tibetan Buddhist sources, the

principle themes invoked are a) one vehicle b) primordial buddhahood. Apart from that, the Lotus as a doctrinal source is not given much airtime.

Queequeg said:

OG Indian Buddhists.

I notice you've gotten on an originalist bent. That's quite a ride. Where does it stop for you?

Malcolm wrote:

I have always had an originalist bent when it comes to common Mahāyāna.

Author: Malcolm

Date: Friday, March 13th, 2020 at 12:08 AM

Title: Re: The role of truth in Buddhism?

Content:

haha said:

In other words, T'ien-t'ai explains that the situation in which nothing is reflected in the mirror is the mirror's natural or potential state (kutai), while the image of all that is reflected in the mirror represents temporal existence (ketai), and the mirror itself possesses both potential and temporal existence, which represents the entity of the Middle Path (chutai).

Malcolm wrote:

This is all within the domain of relative truth.

Author: Malcolm

Date: Friday, March 13th, 2020 at 12:09 AM

Title: Re: The role of truth in Buddhism?

Content:

tkp67 said:

The two truths were perfect in Nagarjuna's time as are the three truths were in Zhiyi's time. There is no contest regarding appropriation when correlating to time, place, capacity, conditions and causes.

Malcolm wrote:

This kind of teleology is silly and unwarranted.

Author: Malcolm

Date: Friday, March 13th, 2020 at 12:10 AM

Title: Re: What are you doing about the coronavirus?

Content:

Lucas Oliveira said:

CHINA CLAIMS PEAK OF CORONAVIRUS EPIDEMIC HAS PASSED AS NEW CASES
DECLINE AND MORE THAN 60,000 HAVE RECOVERED

<https://www.newsweek.com/china-says-passed-peak-coronavirus-epidemic-covid-19-1491863>

China declares peak end of new coronavirus outbreak in the country | Coronavirus

<https://www.time24.news/c/2020/03/china-declares-peak-end-of-new-coronavirus-outbreak-in-the-country-coronavirus.html>

Malcolm wrote:

"Claims" and "declares." Good luck with that.

Author: Malcolm

Date: Friday, March 13th, 2020 at 12:14 AM

Title: Re: The role of truth in Buddhism?

Content:

tkp67 said:

Not Zhiyi but the similarity is interesting to me. Am I the only one? (rhetorical)

<https://www.lionsroar.com/developing-the-mind-of-great-capacity/>

round meditation / round contemplation ?

Malcolm wrote:

Um, no. Here "round" means "section."

tkp67 said:

How does that change the similar nature?

Language can be proprietary, nature not so much.

Malcolm wrote:

It means there are nine sections to the meditation. Jeez.

Author: Malcolm

Date: Friday, March 13th, 2020 at 1:06 AM

Title: Re: What are you doing about the coronavirus?

Content:

Lucas Oliveira said:

CHINA CLAIMS PEAK OF CORONAVIRUS EPIDEMIC HAS PASSED AS NEW CASES
DECLINE AND MORE THAN 60,000 HAVE RECOVERED

<https://www.newsweek.com/china-says-passed-peak-coronavirus-epidemic-covid-19-1491863>

China declares peak end of new coronavirus outbreak in the country | Coronavirus

<https://www.time24.news/c/2020/03/china-declares-peak-end-of-new-coronavirus-outbreak-in-the-country-coronavirus.html>

Malcolm wrote:

"Claims" and "declares." Good luck with that.

Lucas Oliveira said:

AND MORE THAN 60,000 HAVE RECOVERED !!!

Facts!

Not theories!

Malcolm wrote:

Chinese Gvt. are known to lie about these things. I don't trust them.

Author: Malcolm

Date: Friday, March 13th, 2020 at 1:07 AM

Title: Re: The role of truth in Buddhism?

Content:

tkp67 said:

The two truths were perfect in Nagarjuna's time as are the three truths were in Zhiyi's time. There is no contest regarding appropriation when correlating to time, place, capacity, conditions and causes.

Malcolm wrote:

This kind of teleology is silly and unwarranted.

tkp67 said:

Chronographical context is empty until you put something in it like teleological intent. I think that is one of the points of EA contemplation.

In this way the LS is a proof of practice and not meant to be a doctrine based. Why do

you deny the benefit. Seems silly and IS unwarranted.

Malcolm wrote:

It might be medicine you need, it is not medicine I need.

Author: Malcolm

Date: Friday, March 13th, 2020 at 1:23 AM

Title: Re: The role of truth in Buddhism?

Content:

tkp67 said:

Chronographical context is empty until you put something in it like teleological intent. I think that is one of the points of EA contemplation.

In this way the LS is a proof of practice and not meant to be a doctrine based. Why do you deny the benefit. Seems silly and IS unwarranted.

Malcolm wrote:

It might be medicine you need, it is not medicine I need.

tkp67 said:

So you can see based on even our small sampling that sentient beings need them both equally and both are deserving of respect.

I vs Us

Malcolm wrote:

This thread is not about upaya, it is about truth. You lotus folks constantly conflate these two issues. Upaya only belongs to relative truth. There is only one ultimate truth.

Author: Malcolm

Date: Friday, March 13th, 2020 at 1:24 AM

Title: Re: The role of truth in Buddhism?

Content:

tkp67 said:

The buddha never seemed to begrudge the differing capacities of others but rather sought to liberate them all the same, without slight or bias.

Malcolm wrote:

Yes, but your so-called "three truths" were not taught by the Buddha. As for the Buddha

himself, he only taught two truths, not three.

Author: Malcolm

Date: Friday, March 13th, 2020 at 1:27 AM

Title: Re: What are you doing about the coronavirus?

Content:

Nemo said:

We really blew it.

Malcolm wrote:

Yup, screwed the pooch completely.

Author: Malcolm

Date: Friday, March 13th, 2020 at 1:50 AM

Title: Re: The role of truth in Buddhism?

Content:

tkp67 said:

So you can see based on even our small sampling that sentient beings need them both equally and both are deserving of respect.

I vs Us

Malcolm wrote:

This thread is not about upaya, it is about truth. You lotus folks constantly conflate these two issues. Upaya only belongs to relative truth. There is only one ultimate truth.

tkp67 said:

How do you know they don't reside harmoniously in the mind of Lotus folks? How do you know the conflation isn't due ignorance regarding the lotus teachings? Which is perhaps that they conflate these things in the first place.

Malcolm wrote:

I can only report on what I observe in your statements. Upaya is something relative, not ultimate. Buddhas realize the ultimate, and then help sentient beings in the relative. One does not need complicated theories to understand this.

Also, one does not need to forge some link between the ultimate and relative, just as one does not need to forge a link between water and wetness, fire and heat, dharmin and dharmatā, and so on.

Author: Malcolm

Date: Friday, March 13th, 2020 at 2:09 AM

Title: Re: The role of truth in Buddhism?

Content:

Malcolm wrote:

so our means are not so skillful.

Queequeg said:

You can say that again!

No third truth is needed to address how the Buddha and ārya bodhisattvas act skillfully for the benefit of sentient beings.

Sure. The Two Truths teaching doesn't address it either, and we agree that's not the purpose of the teaching.

Malcolm wrote:

Not so, the two truths do address it. To put another way: the basis is the two truths; the path is method and wisdom (upāya and prājña); the result is the two kāyas.

Queequeg said:

The Three Truths does. Maybe its not needed, but as you don't know the minds of others, I think its really beyond your knowledge to categorically declare that what is and what is not needed. This, like many of the things you've stated in this thread is your opinion.

Malcolm wrote:

The two truths indeed address address upaya, upaya is just something relative. Nothing more. This is why there are so many different upayas. Some are skillful (upāyakauśalya), some are just methods (upāya).

Queequeg said:

Implicit in Ekayana (one vehicle) and primordial buddhahood is the teaching on upaya; upaya is extensively addressed in the Lotus. That's a very simplistic way to summarize it.

Malcolm wrote:

Right, and when discussions on upaya are addressed, the burning house metaphor is invoked, but in general, the sūtra usually resorted to to explain upaya is the Upāyakauśalya Sūtra, which is usually relied upon more, probably because that is the source of the sea captain murdering the thief trope. But in terms of buddhological doctrine, the important points of the Lotus are not so much about upaya, because there are many sutras that address this, but rather, primordial buddhahood and ekayāna, because there are not so many sutras that address those two points.

Author: Malcolm

Date: Friday, March 13th, 2020 at 2:24 AM

Title: Re: The role of truth in Buddhism?

Content:

Queequeg said:

Other aspects are the dynamic function of Buddha in relation to beings. Again, this might be viewed as a function of experience.

Malcolm wrote:

Which is only in the relative, again. You keep positing that some connection between the ultimate and relative is needed. It isn't.

Queequeg said:

Alternatively, to be conditioned is itself to be empty. Seeing emptiness does not displace the conditioned. The indivisibility is the insight of the middle.

Malcolm wrote:

There is no middle, that's the point.

The Pratyutpannebuddhasaṃmukhāvasthitasamādhī Sūtra states:

Bhadrāpāla, not perceiving, conceiving, establishing, thinking of, or engaging in either of these two extremes, peace and absence of peace, is explained in mundane relative truth as as 'the middle way' as an enumeration, but these extremes and middle are not perceived in the ultimate.

The Samputa Tantra puts it this way: "Neither empty nor not empty; there is nothing to perceive in the middle."

Or to paraphrase Santideva: "When neither an entity nor a nonentity appear to the mind, there being no alternative, the mind is pacified."

Author: Malcolm

Date: Friday, March 13th, 2020 at 2:45 AM

Title: Re: What are you doing about the coronavirus?

Content:

smcj said:

So much for open societies... they treat the voters as children..

The Chinese treated their citizens like cattle—but it worked.

Malcolm wrote:

I call bullshit. They have a vested interest in lying.

Author: Malcolm

Date: Friday, March 13th, 2020 at 2:45 AM

Title: Re: What are you doing about the coronavirus?

Content:

Dan74 said:

Right. So it is a balancing of the economy and containment. I thought as much. Of course this is not said. So much for open societies... they treat the voters as children..

Malcolm wrote:

Well, this is the shit that happens when you vote fascists and crypto-fascists like Trump into power.

Author: Malcolm

Date: Friday, March 13th, 2020 at 3:35 AM

Title: Re: POTUS 2020 poll #2

Content:

Karma Dondrup Tashi said:

Why does Peterson get this so wrong? He simply doesn't care to present a more complex narrative that would problematize his cute and hyperbolic story about the left.

The idea that postmodernism is simply Marxism by another name would surely surprise many on the Left who regard the two as inimical to one another. Postmodernism largely emerged as a reaction against the thoroughly modernist narrative underpinning Marxist theory. It is an aesthetic and philosophical rejection of the "grand narrative" claims of individuals like Marx, who believed that there was a "science of history" which could be discerned by acute dialectical materialists. Post-modernists in the vein of Foucault and Derrida problematize the idea that one can develop such objective "sciences" ...

When you boil it down, most of Peterson's aversion toward the Left stems from a distaste for the style of its activists, rather than anything of substance.

<https://merionwest.com/2018/06/03/a-critique-of-jordan-peterson/>

Malcolm wrote:

Sounds like our buddy, Nicholas Weeks.

Author: Malcolm

Date: Friday, March 13th, 2020 at 3:36 AM

Title: Re: The role of truth in Buddhism?

Content:

SteRo said:

To discuss about truth(s) is kind of silly.

Malcolm wrote:

It's entertainment.

Author: Malcolm

Date: Friday, March 13th, 2020 at 3:39 AM

Title: Re: What are you doing about the coronavirus?

Content:

Dan74 said:

Right. So it is a balancing of the economy and containment. I thought as much. Of course this is not said. So much for open societies... they treat the voters as children..

Malcolm wrote:

Well, this is the shit that happens when you vote fascists and crypto-fascists like Trump into power.

Dan74 said:

I don't think so. The entire Western world is more or less doing this.

Malcolm wrote:

Oh, you missed my point--the pandemic is the outcome of authoritarian hamfistedness.

Author: Malcolm

Date: Friday, March 13th, 2020 at 4:52 AM

Title: Re: The role of truth in Buddhism?

Content:

Queequeg said:

I will readily agree with you - there is no middle.

Malcolm wrote:

Then there is no third truth.

Author: Malcolm

Date: Friday, March 13th, 2020 at 5:30 AM

Title: Re: What are you doing about the coronavirus?

Content:

Dan74 said:

I don't think so. The entire Western world is more or less doing this.

Malcolm wrote:

Oh, you missed my point--the pandemic is the outcome of authoritarian hamfistedness.

Dan74 said:

Do you mean the Chinese reacting slowly? Or which?

Malcolm wrote:

Yes, and the present clusterf*&^ being created by Mr. Trump, etc.

Author: Malcolm

Date: Friday, March 13th, 2020 at 6:02 AM

Title: Re: The role of truth in Buddhism?

Content:

Queequeg said:

Sure. The Two Truths teaching doesn't address it either, and we agree that's not the purpose of the teaching.

Malcolm wrote:

Not so, the two truths do address it. To put another way: the basis is the two truths; the path is method and wisdom (upāya and prājña); the result is the two kāyas.

Queequeg said:

Now you're moving goal posts. You're referring to creative extrapolation. smh

Malcolm wrote:

No, not at all. For example, The Perfection of Wisdom Sūtra in 18,000 Lines states:

Śariputra, though the bodhisattva mahasattva dwells in the two truths and teaches the dharma to sentient beings, Śariputra, within the two truths, no sentient being is perceived and no sentient is designated; on the other hand, the bodhisattva mahasattva engages in the perfection of wisdom through skillful means and teaches sentient beings. Also, they do not perceive those sentient beings as selves in this lifetime, what need mention what is attained and who attains it? Śariputra, the bodhisattva mahasattva who practices the perfection of wisdom teaches the dharma to sentient beings with skillful means.

Here, for example, one can see the relationship between the two truths and the pair of method and wisdom laid out quite clearly.

Or take for example The Discourse of Vimalakīrti Sūtra:

The mother of bodhsattvas
is the perfection of wisdom,
their father is skillful means—
the guides born from those.

Their wives are the joy in dharma,
their daughters are love and compassion,
their sons are the dharma and the two truths,
and the meaning of emptiness is the house of the mind.

Queequeg said:

smh.

Malcolm wrote:

You might get a crick in your neck with so much shaking.

Author: Malcolm

Date: Friday, March 13th, 2020 at 6:45 AM

Title: Re: The role of truth in Buddhism?

Content:

Malcolm wrote:

No, not at all. For example...

Queequeg said:

How's this?

That's wonderful. Really.

Still smh.

Malcolm wrote:

well, its pretty simple.

Author: Malcolm

Date: Friday, March 13th, 2020 at 10:28 AM

Title: Re: What are you doing about the coronavirus?

Content:

Johnny Dangerous said:

Just a note on priorities:

<https://www.cnn.com/2020/03/12/politics/coalition-airstrikes-retaliation-iraq/index.html>

Nemo said:

Wow, kicking an enemy that poses no real threat while he's down. I thought the embargo of essential medicines was bad. If destabilizing Iran works that will really help with containing the raging epidemic that threatens us all.

Malcolm wrote:

American foreign policy concerning Iran has been deranged for decades.

Author: Malcolm

Date: Friday, March 13th, 2020 at 8:06 PM

Title: Re: Interesting immigration numbers

Content:

Fa Dao said:

Real simple JD.. "respect our laws and culture" means to come here legally. And in regards to the other things you mentioned.. they are pissed off and have been for decades feeling that their concerns are not listened to by our elected officials. That's why Trump got elected.. whether he really is listening and trying to actually do something about it is another thing but there is an awful lot of people who believe he is.

Malcolm wrote:

Trump was elected by a fluke, 77k votes that got him the electoral college, but more people voted for Hillary.

Author: Malcolm

Date: Friday, March 13th, 2020 at 8:26 PM

Title: Re: What are you doing about the coronavirus?

Content:

Wayfarer said:

Infection rates in Wuhan, in particular, and China, generally, seem to have peaked and are declining:

In China, where the epidemic began, the daily case numbers continue to drop. On Wednesday, just 24 new infections were reported, 10 of which involve people who had traveled abroad, suggesting a lower rate of community transmission, according to health authorities.

China's National Health Commission said six new cases had been reported in the capital, Beijing, but that five of them were patients who had traveled to Italy and the sixth to the U.S., according to the South China Morning Post.

The precipitous drop in new cases in China, where 80,778 cases have been diagnosed since the outbreak began in December, caused local officials to begin relaxing travel restrictions that were imposed in January, as the government struggled to contain the virus' spread.

<https://www.npr.org/sections/goatsandsoda/2020/03/11/814343063/as-coronavirus-in-china-wanes-italy-south-korea-see-brunt-of-epidemic>

I think the predictions of tens of millions or hundreds of millions of deaths are wildly overstated.

Between 160 million and 214 million people in the U.S. could be infected over the course of the epidemic, according to one projection. That could last months or even over a year, with infections concentrated in shorter periods, staggered across time in different communities, experts said. As many as 200,000 to 1.7 million people could die.

And, the calculations based on the C.D.C.'s scenarios suggested, 2.4 million to 21 million people in the U.S. could require hospitalization, potentially crushing the nation's

medical system, which has only about 925,000 staffed hospital beds. Fewer than a tenth of those are for people who are critically ill.

Malcolm wrote:

<https://www.nytimes.com/2020/03/13/us/coronavirus-deaths-estimate.html>

Author: Malcolm

Date: Friday, March 13th, 2020 at 8:30 PM

Title: Re: What are you doing about the coronavirus?

Content:

Queequeg said:

In NYC, Mayor has stated that he will fight "tooth and nail" to keep the public schools open.

The main reasons appear to be:

1. There are many children who would not be able to eat if school is canceled; many poor children rely on school lunches.
2. Without school, many parents who cannot afford it will be forced to take off work.

There are some ramifications that have been discussed - if children are out of school, they may end up with grandparents or other older people who are at greater risk if they are infected.

I have two small children and one aspect about them I accept is that they are little disease vectors - whatever is going around schools will get to the rest of our family. My parents are in good health but old - I'm most worried about them.

Even though my children's school is not suspended, I am wary about sending them.

I've heard that covid doesn't spread as easily among children... is this true? I figure you fellas can thoroughly talk an issue like this out.

Malcolm wrote:

Keep them at home, friend.

Author: Malcolm

Date: Friday, March 13th, 2020 at 9:51 PM

Title: Re: The role of truth in Buddhism?

Content:

tkp67 said:

I hope this finds everyone well this morning.

Malcolm wrote:

Thanks, just fine so far.

tkp67 said:

I'm going to make very wide generalisation here but Tibetan Buddhist imported Indian Buddhism enmass in one short period so they have quite complete collection from that period of Indian Buddhism.

Malcolm wrote:

False. Buddhism first entered Tibet during the Mid-7th century, where it briefly flourished among the aristocracy. During the eight century, Me Agtsom (704-755) was married a Chinese princess, Jincheng (?-739), and she brought Chinese Buddhism with her in 710. She died in a smallpox epidemic, and that epidemic prompted an anti-Buddhist reprisal.

Next, the son of another wife of Me Agtsom assumed the throne in 755, Trisong Detsen (742-794). He was pro-Buddhist, and during the decade of 760, he invited teachers from both China and India, and the project of translating Buddhist texts began during his reign. Shortly before his death in 794, he chose Indian Buddhism as the de facto standard, and invited the Chinese Buddhist monks to leave Tibet. He passed in 794, and his sons took up the task of continuing the sponsorship of translation, etc.

During this period, in general, it was prohibited to translate any esoteric Buddhist texts apart from what we term "lower tantra," identical for the most part with the texts that support the esoteric Buddhism of Shingon and Tientai. To do so required royal permission. Some of these texts were translated, but their practice was restricted.

In 844, the Tibetan Empire collapsed with the assassination of King Langdarma, ostensibly due to his suppression of Buddhist monasteries, but more likely over the novel idea that they should be subject to taxation. This marked the end of the early translation period.

During the 970's, after the remnants of the Tibetan empire regrouped in West Tibet, the Buddhist Sangha was revived from remnants that had survived in Eastern Tibet, and once again, missions were sent forth to gather Buddhist teachings. This period of collecting and translating Buddhist texts lasted until the middle of the 15th century. However, the main lines of Tibetan Buddhist schools were firmly drawn in the 12th century. So, this opinion above is not accurate. It took the Tibetan 5 centuries+ to consolidate their canon.

tkp67 said:

Chinese Buddhism, due to distance from India, imported Indian Buddhism in piecemeal fashion over a long period of time.

Malcolm wrote:

See above, this the same as in Tibet.

tkp67 said:

While Chinese Buddhism occasionally possess early version of sutra not found in Tibet, overall, its collection of sutra are disorganised and many of sutra provance being uncertain. In Chinese Buddhist theology, it is legitimate topic to debate if certain sutra is a forgery.

Malcolm wrote:

There are many debates in Tibet over which texts collected in the canon were forgeries and which were authentic. These debates continue to this day.

tkp67 said:

This create two distinct approach to theology. In Tibettan Buddhism, all available sutra are deemed authentic. Therefore, their theological approach is to synthesise these collection (like Gelug).

Malcolm wrote:

Not so. However, the fundamental criteria is whether or not a sūtra, tantra, or a treatise had a Sanskrit original.

tkp67 said:

Tantien/Tendai school is based on the founder's theology which is to split Shyakamuni buddha's life into 5 period, and his teaching into 8. I'm not expert to get into detail but basically, immediately after obtaining the enlightenment, Buddah taught his pure teaching (Avatamsaka/Kegon sutra) to his students. However, he realised that his students are not being able to comprehend some higher aspect of enlightenment so, Buddha taught easy beginner's version (Agama/Agon sutra) in early period while he taught supreme version in later period (Lotus/Hokke sutra), and also just before he dies and enter nirvana (Nirvana/Nehan sutra).

Malcolm wrote:

This scheme never entered Tibet, as far as I can tell, nor were Zhiyi's texts ever studied widely in Tibet, if at all. Ironically, following the Korean Yogacāra scholar Wongchuk, a direct disciple of Hsuan Tsang, Tibetans follow the scheme of the three turnings of the wheel.

tkp67 said:

Tantaric Buddhis emerged quite later in Indian Buddhism and consequently, it was brought into China as something of newly discovered Buddhism. Therefore, there is a great debate in China about its authenticity, while in Tibet, its authenticity is presumed from outset.

Malcolm wrote:

While it is true that the Tibetans did not question that authenticity of what is known in Tibet as yoga tantra (i.e. more or less the same texts that Shingon and Tendai use), there were many controversies about the interpretation of some of the texts that were translated into Tibetan during the early period, which we now know as highest yoga

tantra, and these controversies became particularly pointed during the later translation period.

Author: Malcolm

Date: Friday, March 13th, 2020 at 9:56 PM

Title: Re: The role of truth in Buddhism?

Content:

haha said:

In other words, T'ien-t'ai explains that the situation in which nothing is reflected in the mirror is the mirror's natural or potential state (kutai), while the image of all that is reflected in the mirror represents temporal existence (ketai), and the mirror itself possesses both potential and temporal existence, which represents the entity of the Middle Path (chutai).

Malcolm wrote:

This is all within the domain of relative truth.

haha said:

No, it is not.

Malcolm wrote:

Yes, it is:

The Pratyutpannebuddhasaṃmukhāvasthitasamādhi Sūtra states:

Bhadrapāla, not perceiving, conceiving, establishing, thinking of, or engaging in either of these two extremes, peace and absence of peace, is explained in mundane relative truth as as 'the middle way' as an enumeration, but these extremes and middle are not perceived in the ultimate.

Author: Malcolm

Date: Friday, March 13th, 2020 at 10:07 PM

Title: Re: What are you doing about the coronavirus?

Content:

smcj said:

Rachel Maddow interviewing someone about China's protocols.

https://www.msnbc.com/rachel-maddow/watch/how-a-country-serious-about-coronavirus-does-testing-and-quarantine-80595013902?cid=sm_fb_maddow&fbclid=IwAR36P0RiXWvxBzhwtlgARhV5QmxgSNKF2GELNi3mU4IHKyz80wjgZ5Bxo

Dictatorships can be more efficient. Usually that's bad, but sometimes it's good.

Malcolm wrote:

Yeah, and what happens when they start letting people move around again? And, as far as I concerned, China is not telling the truth about their numbers.

Author: Malcolm

Date: Friday, March 13th, 2020 at 10:10 PM

Title: Re: What are you doing about the coronavirus?

Content:

Nemo said:

The survival of the fittest noises your politicians are making needs to be stamped out.

Malcolm wrote:

Are you kidding, it's all about the ratings, got to keep those ratings up no matter who dies.

Author: Malcolm

Date: Friday, March 13th, 2020 at 11:38 PM

Title: Practices for epidemics and pandemics

Content:

Malcolm wrote:

There has been a lot of recommendations one sees in various places on line for what kinds of practices one should be doing during this time. Here is my list of essential practices. Most of these are concerned with pacifying the eight classes, In particular, these diseases are spread by Mamos.

Orgyen Menlha/Medicine Buddha-- best to do for people when they are ill.

Chod practice for those who are ill.

Preventative practices:

Riwo Sangchod-- this or any general rite of Sang is important for everyone to do during this time because these outbreaks are always a result of our general contamination and disrespect of the environment, as well as violation of our three vows. This practice is used to purify ourselves, and in this way, acts as a rite of repelling.

Wrathful practices such as Takhyung Barwa, Guru Dragpgur, Dorje Drollo, Vajrapani, and so on, which are used to pacify and control the eight classes.

The Golden Libation for the Eight Classes by Nubchen (degayed serkhyem), again, used to appease local deities, etc.

Parnashavari is particularly effective in this time.

Dorje Gotrab, but one needs to do a three day silent retreat on this practice.

Tārā, especially the 20th Tārā mantra.

Reciting Barche Kunsel and Sampa Lhundrup.

For those who do not have Vajrayāna empowerment, reciting the Heart Sutra with the repelling rite is effective.

Obtain and wear a Nagpo Gujor pill. Consult your guru for how to use it best.

Wash your hands frequently, reciting the Seven Line prayer to Padmasambhava slowly while doing so = three happy birthdays.

Stay home and practice.

Author: Malcolm

Date: Friday, March 13th, 2020 at 11:47 PM

Title: Re: The role of truth in Buddhism?

Content:

haha said:

Here is another presentation of truth.

Malcolm wrote:

The three natures in the Yogacāra Sūtras and treatises are clearly not the same in intent as the Tien Tai presentation. I've already addressed this.

Author: Malcolm

Date: Friday, March 13th, 2020 at 11:58 PM

Title: Re: What are you doing about the coronavirus?

Content:

Nicholas Weeks said:

But some good news:

Nepal has closed all of its Himalayan peaks, including Mount Everest this climbing season, because of fears of the coronavirus outbreak, a government minister said on Friday.

Nepal, home to eight of the world's 14 highest mountains, including Mount Everest, gets more than four million dollars in permit fees for the world's highest peak and other mountains every year.

Tourism Minister Yogesh Bhattarai said expeditions to all peaks in the March-May spring season had been suspended.

“Climbing this season has been closed,” Bhattarai told Reuters.

Malcolm wrote:

Yes, this is good news. There is a prediction by Guru Rinpoche in the Konchog Chidu (Embodiment of All Jewels) that reads:

Taking life, deceptive trade practices, are each poisonous supports. Competing in skill at theft and plunder, teachers who take the life of virtue are made into one's mother. “Father” is not heard by children, “master” is not heard by servants, “lord” is not heard by subjects. The wicked are in full bloom. Ornaments are made into weapons. Dharma activities shorten one's life, but misdeeds raise one's spirits. The temples fall into disrepair. Since the negative local spirits spread, there is much frost and hail. Mamos and dākinīs spread contagious diseases among children, adult diseases for adults, cattle diseases for cattle, and blights on harvests, etc., will appear suddenly like dust devils. Tree wither above the roots, families are destroyed by famine. Rats invade the land.

At that time, there are no Dharma activities, and since misdeeds increase, cause and result is ignored. Because of the power of the ten misdeeds, etc., the merit of Tibet sinks lower and lower. Pekar possess bhandhes, only a few men possess vows. Since demons and spirits possess mantra practitioners, commitments do not exist and illness increase. Since gyalpos possess men, they start civil wars. Since the sen mo possess women, they commit adultery, administer poisons and are deceptive. Since the'u rang possess children, they steal, have fevers, and are badly behaved. There are many madmen and rabid dogs. Since the food portions of sentient beings diminish, the essence of their elements is harmed. Efforts will be made to reach the top of the Himalayas and there will be farming on the mountains.

Author: Malcolm

Date: Saturday, March 14th, 2020 at 12:00 AM

Title: Re: What are you doing about the coronavirus?

Content:

Dan74 said:

All schools and unis closed here at least until April 4, but probably longer. No gatherings over 50 people allowed. All borders staffed and checked.

Nicholas Weeks said:

Where is 'here'?

Malcolm wrote:

He lives in Switzerland.

Author: Malcolm

Date: Saturday, March 14th, 2020 at 12:43 AM

Title: Re: Practices for epidemics and pandemics

Content:

Misty said:

“For those who do not have Vajrayāna empowerment, reciting the Heart Sutra with the repelling rite is effective.”

Thank you

What is a “repelling rite”?

Is there a simple one that can be offered here for those of us who have not received Vajrayana guidance?

Malcolm wrote:

You add this to any translated version of the Heart Sūtra you find:

Namo homage to the Gurus; homage to the Buddha, homage to the Dharma, homage to the Sangha, homage to the Great Mother, the Perfection of Wisdom, may our words be accomplished in dependence upon the might and power of paying you homage!

Just as long ago, Sakra, the king of the gods, thinking of the profound meaning of the Great Mother, the Perfection of Wisdom, and in dependence on the might and power of reciting the words was able to ward off evil Māra, and so on, likewise, also by our thinking of the profound meaning of the Great Mother, the Perfection of Wisdom, and in dependence on the might and power of reciting the words, by the power of the truth of the Three Noble Jewels, may all that is contrary to me and my companions’ practice of the sublime Dharma be repelled immediately! (clap) May it be prevented! (clap) May it be pacified! (clap) May it be totally pacified! (clap)

May the activities of the māras—
such as deceiving sentient beings about
method, refuge, purity,
Mahāyāna, and renunciation—be averted.

May all misdeeds which arise
from action and affliction—
the cause of unbearable fear and the origin of suffering
for limitless living beings along with myself—be pacified.

Author: Malcolm

Date: Saturday, March 14th, 2020 at 1:35 AM

Title: Re: Practices for epidemics and pandemics

Content:

Könchok Thrinley said:

Thank you Malcolm! This is a great advice and puts things into context.

Would practice of Dharma protectors, such as Achi, help?

Malcolm wrote:

Yes, definitely. Especially Palden Lhamo.

Author: Malcolm

Date: Saturday, March 14th, 2020 at 1:50 AM

Title: Re: Practices for epidemics and pandemics

Content:

Mantrik said:

Thank you.

Would the Riwo Sangcho from the Rigdzin Sogdrub be suitable?

How about Sangchod and Serkyem of the 8 Classes from ChNN?

Malcolm wrote:

Yes and yes.

Author: Malcolm

Date: Saturday, March 14th, 2020 at 4:40 AM

Title: Re: What are you doing about the coronavirus?

Content:

Malcolm wrote:

Well, at least someone is doing something about it in India: gaumutra parties!

https://www.vice.com/en_in/article/n7jq8q/hindu-mahasabha-fighting-coronavirus-cow-piss-and-dung-party

Unknown said:

The Hindu Mahasabha, the same guys who had earlier said that coronavirus is the angry avatar of a Hindu god who has unleashed its wrath to punish non-vegetarians, is now convinced that the only reason India has seen a surge in cases is because some Telangana ministers angered the avatar by eating chicken on a public stage. They not only want these ministers, who were ironically trying to bust the myth that eating chicken causes coronavirus, to apologise to “corona” if they want to put a stop to the catastrophe, but also have another amazing idea. Their miraculous solution to this public health crisis is to rely as they always do on the magical healing properties of their chosen mother: the holy cow.

Author: Malcolm

Date: Saturday, March 14th, 2020 at 4:42 AM

Title: Re: What are you doing about the coronavirus?

Content:

Nemo said:

We aren't the good guys anymore.

Malcolm wrote:

We never were, apart from one week after we helped defeat Fascism after WWII.

Pretty hard to call a country that's legacy is built on genocide and slavery "the good guys."

Author: Malcolm

Date: Saturday, March 14th, 2020 at 7:10 AM

Title: Re: What are you doing about the coronavirus?

Content:

Nemo said:

We aren't the good guys anymore.

Malcolm wrote:

We never were, apart from one week after we helped defeat Fascism after WWII.

Pretty hard to call a country that's legacy is built on genocide and slavery "the good guys."

Nemo said:

You did avoid preying on your own citizens to some extent with the New Deal and your allies were able to avoid your colonial adventures. As the empire shrinks you are colonizing your own territory with the techniques that were perfected overseas.

Malcolm wrote:

Not really. We actually perfected that here and then exported it, just like our mentors, the Brits.

Author: Malcolm

Date: Sunday, March 15th, 2020 at 10:43 PM

Title: Re: Weird times

Content:

Dan74 said:

It seems people are panicking a little quieter here at the moment. The shelves are getting emptied out but then restocked. On Friday the Federal Council announced closures of all schools and tertiary institutions and border controls and I think that finally tilted the balance somewhat towards panic. But I was shopping just afterwards and while the trolleys were a bit fuller than usual, the people didn't seem overly frazzled. In the meantime, individual Cantons (States) introduce harsher measures such as closure of all non-essential shops. It feels like we are not too far from an all-out curfew.

I just saw that Germany has closed the Swiss border.

But in the meantime, I don't think people are taking social distancing all that seriously. Maybe beginning too now, even as it's been drummed into us for the past 3 weeks. Tomorrow we have a teachers' meeting in Bern to work out how this Distance Education thing is going to go. I teach at the largest Bernese gymnasium as well as at the Technical University of Bern, both of which will be closed for some time, I expect, though there is talk of exams being held under safe conditions.

Malcolm wrote:

I could not understand why people were hoarding toilet paper in the US, but then someone pointed out to me that every time someone sneezes, everyone shits their pants.

Author: Malcolm

Date: Sunday, March 15th, 2020 at 11:29 PM

Title: Re: Practices for epidemics and pandemics

Content:

Malcolm wrote:

There has been a lot of recommendations one sees in various places on line for what kinds of practices one should be doing during this time. Here is my list of essential practices. Most of these are concerned with pacifying the eight classes, In particular, these diseases are spread by Mamos.

Orgyen Menlha/Medicine Buddha-- best to do for people when they are ill.

Chod practice for those who are ill.

Preventative practices:

Riwo Sangchod-- this or any general rite of Sang is important for everyone to do during this time because these outbreaks are always a result of our general contamination and disrespect of the environment, as well as violation of our three vows. This practice is used to purify ourselves, and in this way, acts as a rite of repelling.

Wrathful practices such as Takhyung Barwa, Guru Dragpgur, Dorje Drollo, Vajrapani, and so on, which are used to pacify and control the eight classes.

The Golden Libation for the Eight Classes by Nubchen (degayed serkhyem), again, used to appease local deities, etc.

Parnashavari is particularly effective in this time.

Dorje Gotrab, but one needs to do a three day silent retreat on this practice.

Tārā, especially the 20th Tārā mantra.

Reciting Barche Kunsel and Sampa Lhundrup.

For those who do not have Vajrayāna empowerment, reciting the Heart Sutra with the repelling rite is effective.

Obtain and wear a Nagpo Gujor pill. Consult your guru for how to use it best.

Wash your hands frequently, reciting the Seven Line prayer to Padmasambhava slowly while doing so = three happy birthdays.

Stay home and practice.

Punya said:

In order to recite the Parnashavari mantra do you need a specific empowerment or is any HYT Tara empowerment sufficient?

Malcolm wrote:

You need the oral transmission, at minimum.

Author: Malcolm

Date: Monday, March 16th, 2020 at 2:42 AM

Title: Re: Practices for epidemics and pandemics

Content:

XXIlluminatingVoid72 said:

Thanks for this Malcolm.

Could you remind us what vajrayana dieties control the Mamo class? Senge Dongma? Or is it best to practice dieties that are said to control all 8 classes. I've been practicing Garuda, Vajrakila, Dorje Drollod, and Tukdrup Barche Kunsel

Malcolm wrote:

This is fine.

Author: Malcolm

Date: Monday, March 16th, 2020 at 10:22 PM

Title: Re: The essence of the Buddhist schools in one sentence

Content:

seeker242 said:

Seon: Who are you? What is this?

Malcolm wrote:

Hasn't this man ever seen an orange before?

Author: Malcolm

Date: Tuesday, March 17th, 2020 at 4:26 AM

Title: Re: How does a country close down?

Content:

Johnny Dangerous said:

people with vital jobs are authorized to continue working, etc. in Italy. That's how it's working here too on a more voluntary level (because we aren't as bad as Italy..yet). My wife works in the legal system and she is still working, some types of cases are suspended, lots of safety precaution etc. The bare bones stuff to keep society running (albeit at a very reduced rate) continues.

DNS said:

Okay, good to hear. I guess my employees are safe and won't be forced to stay inside.

Malcolm wrote:

Hopefully you are offering them full pay if they do get sick.

Author: Malcolm

Date: Tuesday, March 17th, 2020 at 4:56 AM

Title: Re: plagues and the local guardians

Content:

javier.espinoza.t said:

Hi,

Does the plagues, such as flu, covid, and alike, does affect the local guardians?

Thanks.

Malcolm wrote:

No.

Author: Malcolm

Date: Tuesday, March 17th, 2020 at 5:11 AM

Title: Re: How does a country close down?

Content:

DNS said:

Okay, good to hear. I guess my employees are safe and won't be forced to stay inside.

Malcolm wrote:

Hopefully you are offering them full pay if they do get sick.

DNS said:

Yes.

Author: Malcolm

Date: Tuesday, March 17th, 2020 at 9:58 AM

Title: Re: The Crisis of Capitalism.

Content:

Malcolm wrote:

You know capitalism is in a crisis when Mitt Romney actually proposes UBI.

Author: Malcolm

Date: Tuesday, March 17th, 2020 at 10:00 AM

Title: Re: How does a country close down?

Content:

PeterC said:

This isn't a close down. Power, water, emergency services, basic logistics, municipal waste and communications are all working everywhere.

In a complete closedown you have about 2-3 days before the roaming gangs of cannibals appear

Malcolm wrote:

People are stocking up on guns and ammo here.

Author: Malcolm

Date: Tuesday, March 17th, 2020 at 10:23 AM

Title: Re: How does a country close down?

Content:

PeterC said:

This isn't a close down. Power, water, emergency services, basic logistics, municipal waste and communications are all working everywhere.

In a complete closedown you have about 2-3 days before the roaming gangs of cannibals appear

Malcolm wrote:

People are stocking up on guns and ammo here.

shaunc said:

That may be true but it's also probably the only country in the world where people are stocking up on guns and ammunition.

In most other countries they're stocking up on non perishable foods and other grocery items.

Malcolm wrote:

I am aware.

Author: Malcolm

Date: Tuesday, March 17th, 2020 at 11:14 PM

Title: Re: The Crisis of Capitalism.

Content:

tkp67 said:

wonder what the situation would like like if the existing medical and information technology that capitalism brought to the table didn't exist. Not that I am trying to sell people on capitalism but it seems it has brought benefit to the table regardless of shortcomings.

Nemo said:

Name one discovery created purely by private funds. And good luck. All they do is monetize research the public funds.

Even the mask shortage is capitalism's fault. Instead of developing reusable pandemic masks that could be disinfected in an autoclave we listened to 3M who told us that disposable single use masks were better. Or how to save money all hospital laundries were closed for private centralized geographic locations that served hundreds of institutions.

Malcolm wrote:

Yes, Cuomo pointed out yesterday that the private health care system in the US has no incentive to built up excess inventory of anything in case of a pandemic, therefore he called on the Trump Admin to allow Army Corp of engineers to start building extra beds anywhere they can. However, 200 nurses in CT are ill with the virus. We are frak for the foreseeable.

Author: Malcolm

Date: Tuesday, March 17th, 2020 at 11:16 PM

Title: Re: Practices for epidemics and pandemics

Content:

dharmafirststeps said:

Malcolm, if we have transmission for multiple of these practices, would you recommend simply focusing more intensively on one, or is good to come at it from multiple angles so to speak e.g. sang and Tara in the morning, a wrathful practice and dorje kotrab in the evening?

Malcolm wrote:

Sang is for general purification of environment.

For personal protection, pick one.

Author: Malcolm

Date: Tuesday, March 17th, 2020 at 11:18 PM

Title: Re: The Crisis of Capitalism.

Content:

Malcolm wrote:

200 nurses in CT are ill with the virus.

Queequeg said:

Holy shit. Source?

Malcolm wrote:

<https://www.msnbc.com/all-in/watch/conn-gov-200-nurses-furloughed-due-to-lack-of-coronavirus-testing-danbury-hospital-at-capacity-80736325731>

I misspoke, they are furloughed because they cannot get tests. The effect on capacity is the same.

Author: Malcolm

Date: Wednesday, March 18th, 2020 at 1:30 AM

Title: Re: The Crisis of Capitalism.

Content:

Nemo said:

What I'm hearing here is that we should build a wall and get America to pay for it.

Just kidding. Our PM asked Trump 3 times to let us close the border. He said nope.

Malcolm wrote:

China just expelled US journalists, so info out of China is going to sparse for the foreseeable.

Author: Malcolm

Date: Wednesday, March 18th, 2020 at 1:33 AM

Title: Re: Weird times

Content:

Simon E. said:

Now in self isolation due to underlying health issues. At the risk of oversharing I intend to spend the entire time in my underpants.

Malcolm wrote:

Boxers? Just so I have a good picture.

Author: Malcolm

Date: Wednesday, March 18th, 2020 at 1:42 AM

Title: Re: What are you doing about the coronavirus?

Content:

Malcolm wrote:

<https://www.nytimes.com/2020/03/17/nyregion/coronavirus-new-york-update.html>

It is going to be a long slow haul.

Author: Malcolm

Date: Wednesday, March 18th, 2020 at 2:16 AM

Title: Re: The Crisis of Capitalism.

Content:

tkp67 said:

If only American academia was completely (or even reasonably) abstracted from capitalism.

PeterC said:

You think everything modern comes from America?

tkp67 said:

How did you make stretch? How does the presentation of reality from one perspective automatically ensure that some converse perspective exists in contrast?

Malcolm wrote:

No up without down, no front without back, etc.

Author: Malcolm

Date: Wednesday, March 18th, 2020 at 2:21 AM

Title: Re: Weird times

Content:

tkp67 said:

There is a chance with the world being hyper connected that a good portion of the world comes to know this, succinctly enough that it can be a basis for open mindedness in the future.

Malcolm wrote:

If history is any indication, it won't go like this.

Author: Malcolm

Date: Wednesday, March 18th, 2020 at 9:49 AM

Title: Re: The Crisis of Capitalism.

Content:

Nemo said:

What I'm hearing here is that we should build a wall and get America to pay for it.

Just kidding. Our PM asked Trump 3 times to let us close the border. He said nope.

Malcolm wrote:

China just expelled US journalists, so info out of China is going to sparse for the foreseeable.

PeterC said:

The US newspapers' China coverage is, objectively, pretty awful. For English-language coverage, the SCMP, Al-Jazeera and the Economist are way better.

Malcolm wrote:

It's the principle of the thing.

Author: Malcolm

Date: Wednesday, March 18th, 2020 at 12:14 PM

Title: Re: The Crisis of Capitalism.

Content:

tkp67 said:

When capitalism is not tempered by democracy it becomes unbridled.

Malcolm wrote:

It's funny how capitalists never notice their economic religion was first described by Karl Marx.

Author: Malcolm

Date: Wednesday, March 18th, 2020 at 10:42 PM

Title: Re: The Crisis of Capitalism.

Content:

tkp67 said:

When capitalism is not tempered by democracy it becomes unbridled.

Malcolm wrote:

It's funny how capitalists never notice their economic religion was first described by Karl Marx.

tkp67 said:

Funny how people who prescribe to labels deny the totality of human institutions as a representation of the whole of reality as formed by the expression of human nature.

The reality we all experience consists of such variation and variety. Some choose to shape it through conceptual proliferation some seek to come to understand its nature

sans the nature of self and report what they see.

And the beat goes on ...

Malcolm wrote:

I think you mean "subscribe to labels." Reality is not merely an expression of human nature.

Author: Malcolm

Date: Wednesday, March 18th, 2020 at 10:48 PM

Title: Re: Why?

Content:

Fa Dao said:

It is my understanding that prior to Padmasambhava coming to Tibet the Tibetans were very war-like and had conquered many smaller Asian countries as well as China...just a guess but that might account for their troubles now with China.

Malcolm wrote:

Nah, the Tibetan Gvt., religious, and aristocratic establishment was thoroughly corrupt and brutal. And, Tibetan politics had been dominated by China since the mid 18th century, apart from a 40 year or so hiatus after the fall of the Qing dynasty, and the inevitable war between the Kuomintang and the PLA.

The disintegration of the Tibetan Empire was partly an outcome of the reasons you mention, though Tibet's role as a conquerer has always been overstated, both by themselves and by some lazy historians. They were more like raiders than conquerers.

Author: Malcolm

Date: Thursday, March 19th, 2020 at 12:33 AM

Title: Re: What are you doing about the coronavirus?

Content:

Fortyeightvows said:

One lady I met at the store told me that she works for a hospital and that it should be at least 70 or 75 percent to work.

Malcolm wrote:

Maybe. There is no hard data on hand sanitizers.

Author: Malcolm

Date: Thursday, March 19th, 2020 at 12:58 AM

Title: Re: Why?

Content:

javier.espinoza.t said:

once it begins to ripen, karma can't be stopped.

PadmaVonSamba said:

That's silly.

The planting of karma is dependent on causes.

The continuation of karma is also dependent on causes.

The fruition of karma is likewise dependent on causes.

Eliminate causes anywhere along the way, and you eliminate the results.

Pull a sprout from the ground and it will never grow, unless replanted.

Malcolm wrote:

Karma is unerring. When one engages in an afflicted action, it will ripen when it meets its causes for ripening. The only way to prevent the ripening of karma is to remove its conditions for ripening. But since sentient beings are generally incapable of that...

Author: Malcolm

Date: Thursday, March 19th, 2020 at 12:59 AM

Title: Re: What are you doing about the coronavirus?

Content:

Fortyeightvows said:

One lady I met at the store told me that she works for a hospital and that it should be at least 70 or 75 percent to work.

Malcolm wrote:

Maybe. There is no hard data on hand sanitizers.

Nemo said:

Soap works great on viruses. It inactivates them.

Malcolm wrote:

Yup, that is true. There is hard data for that.

Author: Malcolm

Date: Thursday, March 19th, 2020 at 1:00 AM

Title: Re: What are you doing about the coronavirus?

Content:

Fortyeightvows said:

One lady I met at the store told me that she works for a hospital and that it should be at least 70 or 75 percent to work.

Malcolm wrote:

Maybe. There is no hard data on hand sanitizers.

Fortyeightvows said:

She was just talking about regular liquid alcohol

Malcolm wrote:

There is still no hard data on that. Like Nemo pointed out, soap is more reliable.

Author: Malcolm

Date: Thursday, March 19th, 2020 at 8:58 AM

Title: Re: The Crisis of Capitalism.

Content:

tkp67 said:

Funny how people who prescribe to labels deny the totality of human institutions as a representation of the whole of reality as formed by the expression of human nature.

The reality we all experience consists of such variation and variety. Some choose to shape it through conceptual proliferation some seek to come to understand its nature sans the nature of self and report what they see.

And the beat goes on ...

Malcolm wrote:

I think you mean "subscribe to labels." Reality is not merely an expression of human nature.

tkp67 said:

Yes thank you for the correction. I don't believe I equated human expression as defining reality but I do agree that it does not. Observing in light of an empty reality seems revealing.

Malcolm wrote:

You ought to reread what you wrote.

Author: Malcolm

Date: Thursday, March 19th, 2020 at 9:10 AM

Title: Re: Why?

Content:

PadmaVonSamba said:

That's silly.

The planting of karma is dependent on causes.

The continuation of karma is also dependent on causes.

The fruition of karma is likewise dependent on causes.

Eliminate causes anywhere along the way, and you eliminate the results.

Pull a sprout from the ground and it will never grow, unless replanted.

Malcolm wrote:

Karma is unerring. When one engages in an afflicted action, it will ripen when it meets its causes for ripening. The only way to prevent the ripening of karma is to remove its conditions for ripening. But since sentient beings are generally incapable of that...

Fortyeightvows said:

The what is repentance and four opponent powers?

Don't they effect the cause ? Or only the condition?

Malcolm wrote:

Only the condition, never the cause.

Author: Malcolm

Date: Thursday, March 19th, 2020 at 9:12 AM

Title: Re: Small Sang Offering in a Flat

Content:

Könchok Thrinley said:

Hi,

due to many crises and general problems and conflicts, I would like to try offering sang at my home. However, I live in a flat on the 1st floor. Is there some way to offer small sang? I have just watched a video by Hun Lye and it seems possible. Does anybody else have any suggestions? My main deal is basically that I would hate to bother people too much, however at the same time a small amount of juniper smoke might not hurt right?

Malcolm wrote:

You can use a small amount of juniper, or even just regular incense

Author: Malcolm

Date: Friday, March 20th, 2020 at 12:10 AM

Title: Re: What are you doing about the coronavirus?

Content:

Virgo said:

According to the WHO advil and other ibuprofen may be an aggravating factor in COVID-19:

<https://news.yahoo.com/avoid-taking-ibuprofen-covid-19-symptoms-202007508.html>

Just a note: there doesn't seem to be any concrete explanation at the moment as to why this may be the case, but this does come from health officials.

Virgo

Malcolm wrote:

It is fairly well known that non-steroidal anti-inflammatories mildly compromise the immune response.

Author: Malcolm

Date: Friday, March 20th, 2020 at 12:22 AM

Title: Re: What are you doing about the coronavirus?

Content:

Malcolm wrote:

It is fairly well known that non-steroidal anti-inflammatories mildly compromise the immune response.

Norwegian said:

Yep. Another doctor commenting on this news suggested that corticosteroids like Prednisolone should also be avoided in the same context, for the same reasons.

Dan74 said:

I am completely guessing at any connection here, but it did remind me of Reye Syndrome:

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

Malcolm wrote:

This also means that Chinese licorice too should probably be avoided, as well as turmeric in large quantities, and so on.

Author: Malcolm

Date: Friday, March 20th, 2020 at 1:43 AM

Title: Re: The Crisis of Capitalism.

Content:

Presto Kensho said:

Just look at the situation in Venezuela today, which Bernie Sanders at one time praised as a better place for achieving the American dream than the United States:

<https://www.sanders.senate.gov/newsroom/must-read/close-the-gaps-disparities-that-threaten-america>

Malcolm wrote:

Actually, Sanders mentioned several S. American countries in that statement.

Some context: In 2011, oil prices were between 94.88 and 113.39. Venezuela was doing just fine at that time. The Venezuelan economy began to slowly collapse along with oil prices in 2014. The Maduro regime could not successfully navigate the sharp loss of oil revenues which began in 2014, etc. The Maduro gvt. then embarked on an antidemocratic path, supported by the Chavistas, and what we have now is the present situation.

The moral of the story is not the valorization of naked, Ayn Rand-style capitalism over socialism; the moral of the story is don't base your economy on a material asset. This is the reason the US dollar left the gold standard in 1971.

Author: Malcolm

Date: Friday, March 20th, 2020 at 1:53 AM

Title: Re: POTUS 2020 poll #2

Content:

DNS said:

Tulsi ends her campaign.

<https://www.cnn.com/2020/03/19/politics/tulsi-gabbard-ends-2020-campaign/index.html>

She endorsed Biden.

Malcolm wrote:

It doesn't make her any better. Opportunist to the max. All my friends who live in HI think she is an idiot, and they are glad she is not running for her seat again.

Author: Malcolm

Date: Friday, March 20th, 2020 at 1:54 AM

Title: Re: POTUS 2020 poll #2

Content:

DNS said:

I don't like Biden, but I'd vote for him if he picks Tulsi.

If he doesn't pick Tulsi, then I'd have to wait and see who he picks.

Malcolm wrote:

You ought to vote for him no matter what. We can't take four more years of chaos in our gvt.

Author: Malcolm

Date: Friday, March 20th, 2020 at 2:05 AM

Title: Re: POTUS 2020 poll #2

Content:

Malcolm wrote:

It doesn't make her any better. Opportunist to the max. All my friends who live in HI think she is an idiot, and they are glad she is not running for her seat again.

DNS said:

Pretty much all politicians are opportunists.

- * Look at Warren, she was a Republican well into her 40s.
- * HRC campaigned for Goldwater.
- * Bloomberg has been Republican, Democrat, and independent.
- * Sanders is an independent, except when he runs for POTUS, then he becomes a Democrat.

I know, doesn't make it right, though.

Malcolm wrote:

HRC was a teenager.

Warren was a republican because her family was, until she encountered the real world.

Bloomberg only ran as a Republican to become mayor.

Sanders isn't a Democrat at all. They have to let him run as a Dem because he gets enough Dem signatures in VT.

Author: Malcolm

Date: Friday, March 20th, 2020 at 2:11 AM

Title: The Great Abortion Debate

Content:

Presto Kensho said:

Buddhism has always taught that abortion is the taking of an innocent human life.

Malcolm wrote:

Your statement is false.

In Buddhism, abortion is only considered the taking of a human life after the 19th week. How do we know this? 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.

All of the arguments against abortion hinge on religious beliefs. Therefore, they violate the establishment clause of the first amendment.

Author: Malcolm

Date: Friday, March 20th, 2020 at 2:20 AM

Title: Re: The Crisis of Capitalism.

Content:

Malcolm wrote:

The moral of the story is not the valorization of naked, Ayn Rand-style capitalism over socialism; the moral of the story is don't base your economy on a material asset. This is the reason the US dollar left the gold standard in 1971.

Presto Kensho said:

How well did the nationalization of major industries work out for Venezuela?

Malcolm wrote:

That was done by a nationalist government under Perez, in 1976.

Presto Kensho said:

Mixed economies tend to work out best in the real world, not blind ideology.

Malcolm wrote:

So you are Keynesian. Good. So was FDR, and so is Bernie Sanders.

Author: Malcolm

Date: Friday, March 20th, 2020 at 2:58 AM

Title: Re: The Crisis of Capitalism.

Content:

Presto Kensho said:

How well did the nationalization of major industries work out for Venezuela?

Malcolm wrote:

That was done by a nationalist government under Perez, in 1976.

Presto Kensho said:

Mixed economies tend to work out best in the real world, not blind ideology.

Malcolm wrote:

So you are Keynesian. Good. So was FDR, and so is Bernie Sanders.

Presto Kensho said:

And how is nationalization working out for Venezuela today?

Malcolm wrote:

I explained that already -- it worked out fine as long as oil prices were high.

Presto Kensho said:

Most people from the right, aside from radical libertarians, support some sort of social safety net.

Malcolm wrote:

Yes, they are very good at ensuring corporations have a safety net. Regular folks? Not so much.

Presto Kensho said:

When Republicans are criticized for wanting to cut programs like Medicare and Medicaid, they are usually attempting to slow the rate of growth in these programs, rather than cutting the amounts currently spent.

Malcolm wrote:

Please.

Presto Kensho said:

Most people from the right, aside from radical libertarians, also support some form of taxation and regulation, but not so much that it ends up costing jobs.

Malcolm wrote:

Please.

Presto Kensho said:

The Democratic Party of today is not the party of FDR, John Kennedy, etc. Please remember the famous words of Ronald Reagan, that he didn't leave the Democratic Party behind, but that the Democrats left him behind.

Malcolm wrote:

For most Republicans of today, the GOP of Eisenhower would be communist.

Presto Kensho said:

Bernie Sanders has a long history of praising communist regimes.

Malcolm wrote:

Not exactly true. But Bernie is a die-hard leftist, and particularly when Reagan was funding the Contras, etc., he criticized our foreign policy. And, guess what? Cuba has produced excellent doctors for a long time now, as well as very good scientists and so on. Much of the oppression of the Cuban Gvt. could have been prevented by us, if we were willing to work with the Cubans rather than isolating them as much as possible during the cold war.

And guess what? We still routinely oppress Native Americans, etc. So, we are not clean. Remember the Spanish-American War? The Mexican-American War before that? Vietnam? Iraq?

Presto Kensho said:

He even had his honeymoon in Soviet Russia.

Malcolm wrote:

False. His "honeymoon" was a business trip, actually. <https://www.snopes.com/fact-check/bernie-sanders-honeymoon-russia/>

Presto Kensho said:

Sanders now claims to be a Nordic-style democratic socialist, while appearing to be uninformed about how much Nordic countries have moved away from socialism in recent decades.

Malcolm wrote:

So Thomas Friedman claims.

Author: Malcolm

Date: Friday, March 20th, 2020 at 3:08 AM

Title: Re: The Crisis of Capitalism.

Content:

Presto Kensho said:

Most people from the right, aside from radical libertarians, support some sort of social safety net. When Republicans are criticized for wanting to cut programs like Medicare and Medicaid, they are usually attempting to slow the rate of growth in these programs, rather than cutting the amounts currently spent.

Most people from the right, aside from radical libertarians, also support some form of taxation and regulation, but not so much that it ends up costing jobs.

Malcolm wrote:

"I can safely say that Americans will let you get awful hungry but they never quite let you

starve.”

-- Woody Guthrie

Author: Malcolm

Date: Friday, March 20th, 2020 at 3:10 AM

Title: Re: 2020 Poll

Content:

Queequeg said:

A new combatant in the ring.

Malcolm wrote:

True, the Buddhism/politics ratio here is about 1:10.

Author: Malcolm

Date: Friday, March 20th, 2020 at 3:18 AM

Title: Re: How To Deal with Homeless People?

Content:

Presto Kensho said:

Why is it that areas of the country like Seattle and San Fransisco, which have been run by Democrats for decades, also have the country's worst homeless crises?

Malcolm wrote:

Simple answer. It's warm, not many biting insects, chiggers, ticks, and so on. It has nothing to do with Democrats or "liberal" policies—after all, this level of homelessness is the largely the result of 2008 financial crisis combined with the housing shortage caused by the success of Silicon Valley. Now it will get much, much worse, because "the beer virus."

Presto Kensho said:

I am not trying to advocate for one political party over another, but I left a liberal metropolitan area because the cost of housing was becoming so high.

Malcolm wrote:

That's called capitalism, something which you espouse.

Presto Kensho said:

I also wonder why we can't go back to the old days, when mentally ill people on the streets were put in mental hospitals. I know that mental hospitals have a bad reputation today, but they can be reformed and improved, and it would be a more humane alternative to leaving them on the streets.

Malcolm wrote:

Yup, the old "out of sight, out of mind" approach. or as they also used to say back in the old days, "If thine eye offends thee, pluck it out."

Author: Malcolm

Date: Friday, March 20th, 2020 at 3:42 AM

Title: Re: 2020 Poll

Content:

Presto Kensho said:

The coronavirus originated in China and the Chinese government actively suppressed health officials from alerting the public.

How is it different from using the term Spanish Flu? Before they decided to accuse Donald Trump of being racist against Chinese people, these same members of the media referred to the virus by its national or geographic origin.

I think Donald Trump should be doing more to denounce hate crimes committed against Asian people during this crisis, but it's a problem that won't be solved by repeating talking points from the Chinese government.

Malcolm wrote:

The Spanish flu did not start in Spain. It was called "the Spanish flu" because the Spanish papers were the first to report it since Spain had not imposed wartime censorship as they were not involved in the WWI.

The reason Trump is calling it "The Chinese Virus" is to counter claims made by a member of the Chinese Foreign Ministry, Zhao Lijian, that it had been brought to Wuhan during some military athletic competitions in Oct.

However, it is about as accurate as the English calling syphilis, "The French Pox," and just as rooted in xenophobia.

Author: Malcolm

Date: Friday, March 20th, 2020 at 4:02 AM

Title: Corona conspiracy theories

Content:

Malcolm wrote:

This shit is totally nuts:

<https://www.mediamatters.org/coronavirus-covid-19/pro-trump-oan-pushes-wild-conspiracy-theory-novel-coronavirus-was-created>

Author: Malcolm

Date: Friday, March 20th, 2020 at 9:38 AM

Title: Re: The Crisis of Capitalism.

Content:

Presto Kensho said:

Most people from the right, aside from radical libertarians, support some sort of social safety net.

Minobu said:

First i had to get used to the American use of the words "your a Liberal " , like it is a bad thing .

Now they look at libertarians as right wing radicals.

Libertarians are social bent lefties.

carry on.....

Kim O'Hara said:

First, "left" and "right" have been used in so many different ways - and were so vague to begin with - that they are almost useless. "Liberal" and "conservative" are nearly as bad. Second, the American political landscape and language is seriously weird from the viewpoint of the rest of the world, and even from the viewpoint of some Americans. (Americans on this site are far more aware of the weirdness than average, because they hang out here with foreigners who have told them about it for years. And they all have good values, too - they are Buddhists, right?)

Someone with a bit of spare time on their hands (coronavirus social distancing time, for instance) should compile a chart showing international equivalents of American political terms.

Kim

Malcolm wrote:

American "far left" = British Labour Party

American "left" = British Liberal Democrats

American liberal = British Conservative Party

American Conservative = National Front, AdF, etc.

Just saying...

Author: Malcolm

Date: Friday, March 20th, 2020 at 9:50 AM

Title: Re: The Great Abortion Debate

Content:

Presto Kensho said:

Buddhism has always taught that abortion is the taking of an innocent human life.

Malcolm wrote:

Your statement is false.

In Buddhism, abortion is only considered the taking of a human life after the 19th week. How do we know this? 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.

All of the arguments against abortion hinge on religious beliefs. Therefore, they violate the establishment clause of the first amendment.

Minobu said:

From the moment of conception there is only way for that to develop into something.....a human being...

cause and effect...you purposely kill even the embryo it's murder of a human being.

Maybe some Buddhist schools have it other wise but in 2020, it's not just life but we know it is human life form.

All of the arguments against abortion hinge on religious beliefs.

I was an atheist and never looked to any religion to help me judge whether the embryo is a human life form or not. Or whether it was murder or not.

Maybe to you in your mind it's all about religion to everyone with opinion on abortion, but it is not mine.

also unrelated to your post, i find the arrogance of basing abortion opinion on roe vs wade as spurious opinion .

Malcolm wrote:

Whether abortion is legal or not, women will continue to seek abortions. Where it is outlawed, or where access to abortion is restricted, women's lives are placed in danger. So, one either chooses to understand that women need to be able to make this choice on their own, and wrestle with their own conscience, or keep dying because of illegal and botched abortions performed in back ally clinics. It's more of a public health issue

than anything else. And all arguments against abortion are religious in origin, none are based in science.

I, for one, do not want to have other people's religious opinions, principally the opinions of men, turned into laws that affect a woman's right to treat her own body as she needs.

Author: Malcolm

Date: Friday, March 20th, 2020 at 10:50 AM

Title: Re: Practices for epidemics and pandemics

Content:

quad said:

Any evidence that any of this is even remotely helpful?

The Medicine Buddha sutra says I should've been healed of my disease by now, after years of practice. It never did. Still sick. So either it's wrong, or I somehow practiced it incorrectly.

I've seen scores of people NOT be healed from whatever ailed them, doing medicine buddha practice, doing practices recommended to them by their gurus. I've seen lamas get sick and die, trying all these same practices. All the while, many of those sutras explicitly stated IT WOULD heal them. So is everyone, including the lamas, practicing it incorrectly, or are the sutras just plain wrong?

I'm pretty sure everyone who has spent some significant time in a Tibetan Dharma center can attest that none of the health related tantric practices work for anything that placebo and time couldn't have reasonably fixed alone.

I'm not going to disparage the entire Tibetan dharma here, but I think it's wildly magical thinking to suggest that mantras that couldn't even slightly help my autoimmune disease and brain tumor might help someone with coronavirus.

Malcolm wrote:

Karmic diseases can't be helped by anything. How do we know we have a karmic disease? Nothing will cure it.

Author: Malcolm

Date: Friday, March 20th, 2020 at 11:06 AM

Title: Re: Practices for epidemics and pandemics

Content:

quad said:

Fair enough. Though I don't remember that addendum in the Medicine Buddha sutra either.

Malcolm wrote:

In Buddhist medicine, there are "404" kinds of diseases; one hundred and one require

little or no treatment; one hundred and one come from provocations and need to be treated with the proper rite; one hundred and one require medical treatment; and one hundred and one are karmic and can't be treated at all in this life. This is a condensed list, and is not exhaustive. Medicine Buddha recitations will help the first three, but not the last.

Author: Malcolm

Date: Friday, March 20th, 2020 at 11:10 AM

Title: Re: POTUS 2020 poll #2

Content:

DNS said:

I don't like Biden, but I'd vote for him if he picks Tulsi.

If he doesn't pick Tulsi, then I'd have to wait and see who he picks.

Malcolm wrote:

You ought to vote for him no matter what. We can't take four more years of chaos in our gvt.

Fa Dao said:

Biden isn't picking anyone. The choice was made a long time ago. Hillary will be the VP and less than a year later Biden will step down and she will be POTUS. She and the DNC screwed Bernie and then lost to Trump when all the polls said Bernie could win. I didn't even vote last time because of it...(well I did vote for Bernie in the primaries)
Bottomline...a vote for Biden will put Hillary in office and we will be back to the same old neoliberal crap of Obama, Bush, and Clinton.

Malcolm wrote:

Nope, VP will either be Klobuchar or Harris, probably Klobuchar.

Author: Malcolm

Date: Friday, March 20th, 2020 at 11:16 AM

Title: Re: The Crisis of Capitalism.

Content:

Malcolm wrote:

American "far left" = British Labour Party

American "left" = British Liberal Democrats

American liberal = British Conservative Party

American Conservative = National Front, AdF, etc.

Just saying...

Presto Kensho said:

Are there moderators on this forum with right-of-center political views? Comparing the American Republican Party to European Neo-Nazi parties is beyond the pale. This

Tricycle article dispels the myth that all Buddhists share leftist political views:
<https://tricycle.org/trikedaily/voting-buddhist/>

Malcolm wrote:

I should have clarified, I meant Trump “conservatives,” people like Steve King, Stephen Miller, Steve Bannon, etc. Never Trump people are by contrast, “liberals.” If one still supports Trump, one is a racist, or at best, an enabler of racism. Since Trump now defines the GOP, suck it up.

Author: Malcolm

Date: Friday, March 20th, 2020 at 11:28 AM

Title: Re: 2020 Poll

Content:

Malcolm wrote:

Whether abortion is legal or not, women will continue to seek abortions. Where it is outlawed, or where access to abortion is restricted, women’s lives are placed in danger. So, one either chooses to understand that women need to be able to make this choice on their own, and wrestle with their own conscience, or keep dying because of illegal and botched abortions performed in back ally clinics. It’s more of a public health issue than anything else. And all arguments against abortion are religious in origin, none are based in science.

Presto Kensho said:

If all you want is for the government to stay out of abortion, why should taxpayers fund abortion through all nine months of pregnancy, like all the major 2020 Democratic presidential candidates propose? I didn't have doubts about the Democratic Party until recently, when it became the official position to support repealing the Hyde amendment.

Malcolm wrote:

Because sometimes nonviable pregnancies require late term abortions, and because abortion is generally illegal after the second trimester in virtually all jurisdictions. Again, it is a public health issue, not a moral one. And because it is a public health issue, some women need public funding.

Author: Malcolm

Date: Friday, March 20th, 2020 at 7:28 PM

Title: Re: The Crisis of Capitalism.

Content:

Johnny Dangerous said:

Beyond that, witnessing the fact that a bunch of (probably overwhelmingly poor) people here may very well frak die soon (possibly my parents) due to years of whittling away at our social safety net and meager public health system makes me really unsympathetic to people who somehow feel the conservative viewpoint isn't being properly represented on this forum, and that somehow this is an important issue to bring up right now. It just seems so trivial compared to well, my mother dying due to lack of available

equipment, etc. Friggin' people should go hang out on another forum if they don't like or aren't willing to put up with the political demographics here, seriously. We aren't trying to make anyone believe anything or pushing any agenda, the demographics are what they are.

PeterC said:

Well as we've seen, the modern 'conservative' movement in the US doesn't believe that the majority of people should decide who governs, how government works, or what is acceptable in public discussion.

Malcolm wrote:

Yes, we know who the real snowflakes are, and they are not on the left.

Author: Malcolm

Date: Friday, March 20th, 2020 at 7:32 PM

Title: Re: POTUS 2020 poll #2

Content:

Fa Dao said:

Biden isn't picking anyone. The choice was made a long time ago. Hillary will be the VP and less than a year later Biden will step down and she will be POTUS. She and the DNC screwed Bernie and then lost to Trump when all the polls said Bernie could win. I didn't even vote last time because of it...(well I did vote for Bernie in the primaries)
Bottomline...a vote for Biden will put Hillary in office and we will be back to the same old neoliberal crap of Obama, Bush, and Clinton.

Malcolm wrote:

Nope, VP will either be Klobuchar or Harris, probably Klobuchar.

Fa Dao said:

I guess we will have to wait and see on that. That being said a vote for Biden is a vote for the same old same old neoliberal democat/republicrat policies of Clinton. Bush, and Obama that we have had for nearly 30 years. And you are right...4 more years of Trump will be chaos in DC...not necessarily a bad thing. Some believe it could lead to a breaking of the stalemate of our supposed two party system..we could end up with a viable 3rd or even 4th party to choose from.

Malcolm wrote:

Yes, but, at least it will be a sane Dem prez, house, and senate, unlike the shit storm we have today.

Author: Malcolm

Date: Friday, March 20th, 2020 at 9:06 PM

Title: Re: POTUS 2020 poll #2

Content:

Fa Dao said:

I guess we will have to wait and see on that. That being said a vote for Biden is a vote for the same old same old neoliberal democan/republicrat policies of Clinton. Bush, and Obama that we have had for nearly 30 years. And you are right...4 more years of Trump will be chaos in DC...not necessarily a bad thing. Some believe it could lead to a breaking of the stalemate of our supposed two party system..we could end up with a viable 3rd or even 4th party to choose from.

Malcolm wrote:

Yes, but, at least it will be a sane Dem prez, house, and senate, unlike the shit storm we have today.

Fa Dao said:

Seriously? have you not been watching Biden obviously mentally deteriorate over the last year or so?

Malcolm wrote:

Biden is sane, and most of his gaffs are stress-related stuttering issues. He is not a liar on the scale of Trump.

Fa Dao said:

Not to mention his, shall we say, questionable business dealings with the Ukraine and China. As well as his history of screwing regular working people over in favor of credit card companies...and the list goes on. He bragged on national TV that he forced the Ukraine to fire the lead prosecutor in charge of investigating Burisma and his son.

Malcolm wrote:

Nonsense.

In an interview with Reuters in September, former Ukraine prosecutor Yuriy Lutsenko said Hunter Biden's position on the board when his father was vice-president raised no red flags. "From the point of view of Ukrainian law, (Hunter Biden) didn't violate anything," Lutsenko said.

<https://www.reuters.com/article/us-hunter-biden-ukraine/what-hunter-biden-did-on-the-board-of-ukrainian-energy-company-burisma-idUSKBN1WX1P7>

In the sworn depositions of Marie Yovanovitch, the former U.S. Ambassador to Ukraine, and Deputy Assistant Secretary of State George Kent, Lutsenko's name appears two hundred and thirty times, nearly twice as often as Trump's. Lutsenko, sometimes referred to simply as "the corrupt prosecutor general" of Ukraine, has been portrayed, hardly without reason, as an unscrupulous politician prone to telling lies to further his

personal ambitions. As those closely following the news have learned, Lutsenko fed information to Giuliani, which Giuliani, Trump, and their allies spun to smear the reputations of the Bidens and of Yovanovitch, whom Trump fired in April. One of the House's star witnesses told me, of Lutsenko, "I don't think we'd be here if not for him."

<https://www.newyorker.com/magazine/2019/12/23/the-ukrainian-prosecutor-behind-trumps-impeachment>

There are a lot of things about Biden that people ought not admire, like his treatment of Anita Hill, his support for the 1996 crime bill, NAFTA, and so on, you can even toss in his cozy relationship with the credit card companies, but the Burisma thing is complete bollocks, no more valid (i.e. totally invalid) than the Benghazi smear against HRC.

Fa Dao said:

He did exactly what they tried to impeach Trump over...admitted proudly to it on national TV. He's almost as bad as Hillary. And like I said, you watch..Hillary will be chosen as his running mate.

Malcolm wrote:

No, he did nothing like what Trump did. You have been paying too much attention to far-right extremists such as Fox News, RT, etc.

The facts are just not on your side. You can believe what you like, but your beliefs about this are not grounded in reality, sorry to say. Here are the facts:

"The position regarding getting rid of Shokin was not Vice President Biden's position; it was the position of the U.S. government, as well as the European Union and international financial institutions," said Amos J. Hochstein, former coordinator for international energy affairs at the State Department and one of the few administration officials who directly confronted Mr. Biden at the time about his son.

<https://www.nytimes.com/2019/11/10/us/politics/joe-biden-ukraine.html>

Author: Malcolm

Date: Friday, March 20th, 2020 at 9:07 PM

Title: Re: The Great Abortion Debate

Content:

Simon E. said:

The advocates of such a view seem unaware that they have fallen into the trap of positing an atta.

Malcolm wrote:

Indeed.

Author: Malcolm

Date: Friday, March 20th, 2020 at 9:33 PM

Title: Re: How To Deal with Homeless People?

Content:

Presto Kensho said:

The Washington Post is hardly a bastion of right-wing propaganda, and yet it's noticed the difference in homelessness between red states and blue states:

Malcolm wrote:

From the same article:

This is in part because the state with the largest homeless population is California, where it's much easier to be unsheltered than it is in, say, New York City. New York City is the area (referred to as a "continuum of care" by HUD) with the largest homeless population, but Los Angeles, San Jose and San Diego had the largest shares of the unsheltered population in January 2018.

Author: Malcolm

Date: Friday, March 20th, 2020 at 9:34 PM

Title: Re: How To Deal with Homeless People?

Content:

Presto Kensho said:

Why are so many Californians fleeing to Texas, where the cost of living is lower?

Malcolm wrote:

Asked and answered. Of course, Texas is going blue too...slowly but surely.

Author: Malcolm

Date: Friday, March 20th, 2020 at 10:18 PM

Title: Re: POTUS 2020 poll #2

Content:

Fa Dao said:

Yes, and the sources you mention...they have no bias involved at all, do they? Gimme a break.. a stuttering problem due to stress? Thats the best they can come up with?

Malcolm wrote:

No, this is my personal observation. When Biden is not in a stressful situation, he is perfectly clear and lucid. His problem with stuttering is well known.

Fa Dao said:

And I had forgotten about the Anita Hill, 96 crime bill, and NAFTA..thanks for the reminder in case I was tempted to vote for him.

I suppose you get all your info from CNN, the NYT, and the Huff Post...no bias there..except they are all neoliberal establishment hacks.

Malcolm wrote:

So, you mean that every journalist who writes an article for these news sources are to be systematically disbelieved? That is some serious paranoia, friend.

Looks like you have taken the authoritarian bait, hook, line, and sinker. When you absolutely cease to trust the press on any level, then you really are out in the wilderness. At that point, you are at the total mercy of fascists.

And no, I do not get any news from Huffpo. CNN is just outrage of the day. It is not news, really, at least not the cable news show. They get all their news from the papers.

I get my news from FT, WSJ, NYT, Post, Guardian, Al Jazeera, SCMP, etc. I strictly avoid Russia Today.

Fa Dao said:

And you're right..it wasn't just Biden threatening to withhold money from the Ukraine..Obama knew about it..

Malcolm wrote:

Of course Obama knew about it, it was his policy and Joe Biden was just carrying it out—but it had nothing at all to do with Hunter Biden. You just defeated your own argument.

Author: Malcolm

Date: Saturday, March 21st, 2020 at 2:13 AM

Title: Re: POTUS 2020 poll #2

Content:

Fa Dao said:

And you dont think that being POTUS would be stressful..like..every single day?

Malcolm wrote:

Yeah, because stuttering is such a national security issue.

Fa Dao said:

If I would have meant every journalist thats what I would have said..I said they, in

general, are biased

Malcolm wrote:

Biased towards what? You think Fox, etc., is "fair and impartial?" Name me a single newspaper or news outlet you think is unbiased. Then share with me what your standard for determining what "bias" is.

Fa Dao said:

So that Biden didn't make his presidency look corrupt of course he would cover for his son. You really don't find it questionable that Hunter Biden with no corporate or energy experience lands an \$83 k/month job and his father's connections didn't have anything to do with it?

Malcolm wrote:

As for your first response, this is just ridiculous. As Joe Biden would say, "C'm on, man."

As for the money, it is 50k a month, and all kinds of people are brought onto corporate boards for all kinds of reasons, experience in a given field is not necessarily a desiderata. Sorry, this just does not rate as a) corruption b) a scandal. It's what they call a nothing burger, grasping at straws.

Everyone gives the Bidens a hard time, but what about the McConnell-Chaos?

Fa Dao said:

President Trump's transportation secretary, Elaine Chao, and her husband, Senator Mitch McConnell, are being accused of having profited from their commercial ties to Beijing. In 2004, the two had a net worth of about \$3.1 million, according to public disclosures. Three years later, the range was \$3.1 million to \$12.7 million. The next year, their net worth rocketed to \$7.3 million to \$33.1 million.

What changed? In 2008, Ms. Chao's father, James Chao, gave the couple a "gift" of \$5 million to \$25 million (politicians are required to report money in ranges, not exact amounts). Certainly, their wealth has continued to grow.

Mr. Chao's generosity was made possible by the fortune he has amassed through his shipping company, Foremost Group, which has thrived in large part because of its close ties with the Chinese government. In late 1993, Mr. Chao and his son-in-law, Mr. McConnell, traveled to China as guests of the state-owned shipyard conglomerate and military contractor, China State Shipbuilding Corporation. There they met with an old classmate of Mr. Chao's, the former Chinese president Jiang Zemin.

Mr. McConnell's once hard-line condemnations of China softened in the years to follow. For example, as The New Republic has noted, Mr. McConnell went from telling University of Louisville students that America would never forget Tiananmen Square, in the late 1980s, to hosting the Chinese ambassador at the same school several years later, even as the ambassador publicly defended the regime's suppression of the Falun Gong.

All along, the Chaos continued to gain influence. Mr. McConnell's sister-in-law, Angela Chao, and James Chao sat on the board of the holding company for China State Shipbuilding. While Elaine Chao was secretary of labor under George W. Bush, Foremost Group ordered several enormous cargo ships from a subsidiary of China State Shipbuilding. Secretary Chao and her father also appeared in several tandem interviews with Chinese media, and in at least one, they sit in front of the Department of Transportation's emblem and alongside images of a book written by Mr. Chao. Today, Angela Chao sits on the board of the Chinese government's Bank of China.

Last month, the House Oversight and Reform Committee started an investigation into whether Secretary Chao has leveraged her government positions to benefit her family. But so far there is no investigation into Joe and Hunter Biden. Defenders claim there must first be proof that a law was broken to open an investigation. That's exactly backward. Congress can and should conduct an inquiry to determine whether anything illegal occurred.

Malcolm wrote:

<https://www.nytimes.com/2019/10/09/opinion/what-hunter-biden-did-was-legal-and-thats-the-problem.html>

See any corruption here?

Author: Malcolm

Date: Saturday, March 21st, 2020 at 2:38 AM

Title: Jobless claims

Content:

Malcolm wrote:

Goldman Sachs predicts 2.25 million people filed jobless claims this week

Unknown said:

"They predict the report will show 2.25 million Americans filed for their first week of unemployment benefits this week — eight times the number of people who filed last week and the highest level on record.

Malcolm wrote:

<https://www.cnn.com/2020/03/19/economy/unemployment-benefits-goldman-sachs/index.html>

Author: Malcolm

Date: Saturday, March 21st, 2020 at 5:22 AM

Title: Re: POTUS 2020 poll #2

Content:

Johnny Dangerous said:

BTW, Even sites like The Intercept - which is no friend of the Bidens, (and is known for

excellent fact-based Journalism, regardless of it's politics) found there was no "scandal". Unlike most right-wing sources, which are simply bad journalism riddled with poor thinking.

<https://theintercept.com/2019/05/10/rumors-joe-biden-scandal-ukraine-absolute-nonsense-reformer-says/>

<https://theintercept.com/2019/12/07/joe-biden-iowa-voter-hunter-damn-liar/>

As you can see, The Intercept is hardly pro - Biden, and even they admit there's not a lot there....basically it was ethically questionable but not illegal.

So, this is pretty small potatoes compared to...geez, so many thing from the Trump admin. I mean, he has basically appointed his friends (who typically know nothing) to government posts, many of whom stand to profit nicely from slashing the budgets of the departments they've been placed a the head of.

If you want scandal, Biden is small potatoes.

Malcolm wrote:

Peanuts, not even potatoes, no matter how small.

Author: Malcolm

Date: Saturday, March 21st, 2020 at 5:23 AM

Title: Re: Jobless claims

Content:

Queequeg said:

How does an employer pay employees when all revenue stops in a matter of hours? The entire world economy is seizing. Laws like that are worth the paper they're written on. Symbolic at best.

Grigoris said:

How? Because the government also froze all loan, insurance and tax payments for companies.

And, let's get serious for a second: most companies (with employees) generally have a stock of money large enough to keep them afloat for a couple of weeks.

You also have to remember that in Greece; except for food and drink outlets, gas stations and tech firms, everything else is closed. There is not really anywhere one can spend their money anyway.

Queequeg said:

Good luck with it.

Malcolm wrote:

There is an easy solution to this: reduce interest rates to minus 2 percent; make loans at this rate to the USG, and those loans won't have to be paid back literally for centuries. Give the money to the people.

Author: Malcolm

Date: Saturday, March 21st, 2020 at 10:07 AM

Title: Re: 2020 Poll

Content:

Nemo said:

Where is the "building a new world on the ashes of the old" poll option?

I'm just not feeling choosing between assholes who will turn the economy back into a casino for the rich after all this is over.

Nicholas Weeks said:

Then pick Not voting or Not voting for President, unless you have a party outside of Dem & Rep on the ticket in your state.

Malcolm wrote:

Nemo is a Canadian. But the Canadians should be given a vote, since what we decide affects them tremendously. But still, he is Canadian.

Author: Malcolm

Date: Saturday, March 21st, 2020 at 10:17 AM

Title: Re: Jobless claims

Content:

Queequeg said:

Good luck with it.

Malcolm wrote:

There is an easy solution to this: reduce interest rates to minus 2 percent; make loans at this rate to the USG, and those loans won't have to be paid back literally for centuries. Give the money to the people.

Queequeg said:

That would need to be paired with robust public's works, no? That's what seemed the correct answer the last go round. Instead we got nothing but Tarp and QE.

And with this I mean... To get out of this without just inflating the asset bubble again.

Malcolm wrote:

In an ideal world.

This isn't that.

This, right now, is a complete shit show.

Author: Malcolm

Date: Saturday, March 21st, 2020 at 11:11 AM

Title: Re: 2020 Poll

Content:

Nicholas Weeks said:

Then pick Not voting or Not voting for President, unless you have a party outside of Dem & Rep on the ticket in your state.

Malcolm wrote:

Nemo is a Canadian. But the Canadians should be given a vote, since what we decide affects them tremendously. But still, he is Canadian.

Queequeg said:

They should have joined in the revolution.

Malcolm wrote:

They still can, as PeterC points out. Not sure they want to though. Our health care system is a cluster\$&*# of major proportions.

Author: Malcolm

Date: Sunday, March 22nd, 2020 at 12:46 AM

Title: Re: What are you doing about the coronavirus?

Content:

Sādhaka said:

Then why are they, including Trump, trying to shut down people's livelihood so aggressively?

Malcolm wrote:

People are dying, and going to die, in large numbers.

Author: Malcolm

Date: Sunday, March 22nd, 2020 at 2:48 AM

Title: Re: Victims of Communism

Content:

Grigoris said:

In recent years, the newspaper has also been noted for favorable coverage of the Trump

administration, the German far right and the French far right.

Malcolm wrote:

As I said elsewhere, American "conservatives" under Trump = National Front. AdF, etc.

Author: Malcolm

Date: Sunday, March 22nd, 2020 at 10:08 PM

Title: Re: The limit of compounded phenomena

Content:

Malcolm wrote:

There is a limit to how far you can decompose a particle. The point is that Madhyamaka and Yogacara reject the limit proposed by Sautrantika, i.e. partless particles. The point which I mentioned holds true: when the particle one is decomposing ceases to be perceived through analysis, that perceived absence is the emptiness of that particle.

Grigoris said:

Which is like saying that the atmosphere around us is empty of phenomena, because we cannot perceive them, which technically is not correct.

But emptiness ultimately refers to the fact that phenomena arise on the basis of causes and conditions. If we posit that there is a limit to their existence, then you have something arising from (absolutely) nothing. That contradicts Nagarjuna's teachings.

It is one thing to say that we cannot PERCEIVE the causes and conditions beyond a certain point and another to say that there ARE no causes and conditions beyond a certain point.

Malcolm wrote:

"Arising from conditions" is simply a convention. The whole first chapter of the MMK is a proof that "arising from conditions" is not real, that it is merely a convention.

Author: Malcolm

Date: Sunday, March 22nd, 2020 at 10:10 PM

Title: Re: Political Compass - International

Content:

Kim O'Hara said:

I suggested in "The Crisis of Capitalism" that an international political compass of some kind could be useful in our political discussions and - avoiding other work, tbh - I've drafted one myself because no-one else did.

It's very much a first draft, relying almost entirely on my own general knowledge and (unavoidably) prejudices. It will be far better when you have all laughed a bit (or screamed in outrage, as the case may be) and reposted it with suggested changes. Print it, scribble on it and scan it, or just say "Japan should be lower down" etc.

political-compass-version-1-0.jpg

Note that the horizontal axis is purely about ownership of property - it has nothing to do with political organisations. Also that a few blue boxes are reference points with no real-world equivalents.

Have fun with it - but please keep it pleasant and respectful.

Kim

Malcolm wrote:

Your chart is wrong when it comes to Trump and the Tea Party. Trump is the Tea Party president.

Author: Malcolm

Date: Sunday, March 22nd, 2020 at 10:11 PM

Title: Re: Political Compass - International

Content:

Grigoris said:

Authoritarian to Darwinian as an axis??? What does that even mean? Darwin was a biologist.

Kim O'Hara said:

Sorry - my shorthand for the "nature red in tooth and claw" trope, the brutal, amoral battle for survival. I do know Darwin didn't think like that but radical libertarians have appropriated the notion and blamed it on him.

Have you got a better word for what I want to say?

Kim

Malcolm wrote:

The theory of natural selection and Spencer's Social Darwinism are entirely different animals.

Author: Malcolm

Date: Sunday, March 22nd, 2020 at 10:54 PM

Title: Re: Victims of Communism

Content:

Dan74 said:

https://reut.rs/2xZmhsw?fbclid=IwAR0aJZncqWrzOukt3XEbPO1uyhmc9qknCA7-pMI3MjHf_X9LJS85SFqTXGQ

Malcolm wrote:

Obviously, covid-19 is a communist plot to take over the world. Everyone who is infected will be strong advocates for socialized medicine, UBI, and a lot of free stuff.

Meanwhile in America, citizens are buying up all the guns and ammos they can, in order to defend themselves against the corona zombies.

Author: Malcolm

Date: Monday, March 23rd, 2020 at 2:21 AM

Title: Re: Political Compass - International

Content:

Grigoris said:

A number of examples come to mind: The Sandinistas of El Salvador, The EZLN of Chiapas. The Kurds of Rojava, etc...

Malcolm wrote:

Sandinistas are in Nicaragua, and Ortega is just as corrupt as any right wing dictator.

<https://www.nytimes.com/2018/04/26/world/americas/nicaragua-uprising-protesters.html>

Author: Malcolm

Date: Monday, March 23rd, 2020 at 2:39 AM

Title: Re: Political Compass - International

Content:

Grigoris said:

As for Ortega... Well, actually, he was democratically elected to the position of president in 2016.

Malcolm wrote:

So? Trump was democratically elected, as as Duterte, Erdogan, etc. Just because one has been democratically elected does not mean one is immune from corruption and nepotism. Ortega is just as corrupt and nepotistic as Trump.

Author: Malcolm

Date: Monday, March 23rd, 2020 at 2:41 AM

Title: Re: Political Compass - International

Content:

Grigoris said:

I am talking about the FSLN when it was actually a Liberation movement (in it's early

phase). Either way, compared to the Somozas and the Contras, the FSLN are rank amateurs on the authoritarian scale...

Malcolm wrote:

Hello to the new boss, same as the old boss:

Author: Malcolm

Date: Monday, March 23rd, 2020 at 2:43 AM

Title: Re: What are you doing about the coronavirus?

Content:

DNS said:

Senator Rand Paul (KY) tests positive for Covid-19.

Malcolm wrote:

I don't like the fellow, but I hope he does not have any comorbidity which can cause complications, etc.

Author: Malcolm

Date: Monday, March 23rd, 2020 at 2:49 AM

Title: Re: What are you doing about the coronavirus?

Content:

DNS said:

Senator Rand Paul (KY) tests positive for Covid-19.

Malcolm wrote:

I don't like the fellow, but I hope he does not have any comorbidity which can cause complications, etc.

Nemo said:

Our reaction to the virus was slow until the wife of our PM contracted it while in England. It helps a lot when rich assholes realize they have skin in the game.

Malcolm wrote:

However, they have one line, and we have another. Trump even said as much on Wed, unapologetically, when asked why the rich and famous were getting tested and others were not.

If this does not convince the American people that we need a better health care system, nothing will.

Author: Malcolm

Date: Monday, March 23rd, 2020 at 3:17 AM

Title: Re: Political Compass - International

Content:

Grigoris said:

As for Ortega... Well, actually, he was democratically elected to the position of president in 2016.

Malcolm wrote:

So? Trump was democratically elected, as as Duterte, Erdogan, etc. Just because one has been democratically elected does not mean one is immune from corruption and nepotism. Ortega is just as corrupt and nepotistic as Trump.

Grigoris said:

I didn't say that he wasn't. But the scale has do do with authoritarianism, not corruption.

We could add a third axis: Corrupt-Honest.

I think you will find that most systems will cluster around one end of that scale!

Malcolm wrote:

I think you will find that all authoritarian states, right and left, are rife with corruption. It's the main reason for going authoritarian in the first place, so that one can practice corruption without impediment or consequences.

Author: Malcolm

Date: Monday, March 23rd, 2020 at 4:13 AM

Title: Re: What are you doing about the coronavirus?

Content:

Virgo said:

How far is the US behind Italy, two weeks?

Virgo

Malcolm wrote:

two or three. it is going to be really bad.

Author: Malcolm

Date: Tuesday, March 24th, 2020 at 12:28 AM

Title: Re: Corona conspiracy theories

Content:

PeterC said:

Nemo, that's absurd. How could something like that be possible in our well-regulated economy? It's about as likely as, say, companies demanding money from the government in return for not firing workers, then handing that money to their shareholders and firing the workers anyway. Things like this simply can't happen in our entrepreneurial democracy.

Nemo said:

This article by Ron Paul did not age well now that he is infected.

http://ronpaulinstitute.org/archives/featured-articles/2020/march/16/the-coronavirus-hoax/?fbclid=IwAR3AwyFTvuHvz21yhxw7FB8vm2qPvcuwiM5d_n95-BtuvpEYlaRMDlHtcRY

PeterC said:

Is it him or his son that has it?

He should be ashamed citing nonsense numbers like that. The morality numbers in the US are meaningless. You are only classified as dead from this is you were diagnosed premortem.

From the perspective of risk to any individual life - he is right, other things kill more people. But as a doctor he should understand the implications of the healthcare system simply being overwhelmed by cases of a highly contagious disease.

Malcolm wrote:

His son, but Ron Paul is an asshole of major proportions.

Author: Malcolm

Date: Tuesday, March 24th, 2020 at 2:24 AM

Title: Re: "Mahayana Buddhism is based on a lie"

Content:

Könchok Thrinley said:

I have so many problems with this article... it has some interesting points, but still. What are your takes?

https://thetattooedbuddha.com/2017/04/23/wanna-be-a-buddhist-put-down-the-books-go-live-buddhism/?fbclid=IwAR3LijO2bDNCqR_zktt9dUCHyIBX9zhlx31AYyc02brwx0TkbbqisoYjy8Q

Malcolm wrote:

Know nothing Buddhism for know nothings.

Author: Malcolm

Date: Tuesday, March 24th, 2020 at 2:37 AM

Title: Re: Corona conspiracy theories

Content:

PeterC said:

Is it him or his son that has it?

He should be ashamed citing nonsense numbers like that. The morality numbers in the US are meaningless. You are only classified as dead from this is you were diagnosed premortem.

From the perspective of risk to any individual life - he is right, other things kill more people. But as a doctor he should understand the implications of the healthcare system simply being overwhelmed by cases of a highly contagious disease.

Malcolm wrote:

His son, but Ron Paul is an asshole of major proportions.

Nemo said:

That's actually worse. His negligence helped to sicken his own son.

Malcolm wrote:

Yeah, it just keeps getting better.

Author: Malcolm

Date: Wednesday, March 25th, 2020 at 12:39 AM

Title: Re: What are you doing about the coronavirus?

Content:

Johnny Dangerous said:

I usually balk at comparing average right wingers to Nazis, but now we have people saying that essentially we should kill off a percentage of the population for the economy...absolutely disgusting.

Malcolm wrote:

Talk about "picking winner and losers."

Author: Malcolm

Date: Wednesday, March 25th, 2020 at 3:13 AM

Title: Re: Practices for epidemics and pandemics

Content:

Toenail said:

When we want to accumulate the Nubchen Sangye Yeshe Degyed Serkyem, is there a special way to do it? I remember if in hurry there was an instruction to just do the last stanza. Would it be appropriate to do the whole text one time and then accumulate the last paragraph many times?

Malcolm wrote:

yes.

Author: Malcolm

Date: Wednesday, March 25th, 2020 at 9:59 PM

Title: Re: What are you doing about the coronavirus?

Content:

PeterC said:

But we still have a problem explaining Italy.

Malcolm wrote:

Mexico is the next major disaster area. They are totally unprepared, and they also have a complete douche as a leader.

Author: Malcolm

Date: Wednesday, March 25th, 2020 at 11:02 PM

Title: Re: What are you doing about the coronavirus?

Content:

PeterC said:

But we still have a problem explaining Italy.

Malcolm wrote:

Mexico is the next major disaster area. They are totally unprepared, and they also have a complete douche as a leader.

PeterC said:

Russia may not have got the memo either

Malcolm wrote:

They got it, but are ignoring it, and worse, are actively spreading disinformation about it.

<https://www.businessinsider.com/coronavirus-russia-doctors-say-government-is-covering-up-cases-2020-3>

Author: Malcolm

Date: Thursday, March 26th, 2020 at 3:29 AM

Title: Re: Practices for epidemics and pandemics

Content:

pemachophel said:

The Covid-19 pandemic may have started in China, but it is clear that this is not just a Chinese problem. If, in fact, the Mamo are upset, they are upset with all of us. Certainly here in the U.S., we are far from exempt from culpability.

Malcolm wrote:

Indeed, we live on one planet. We destroy it at our own peril.

Author: Malcolm

Date: Thursday, March 26th, 2020 at 4:50 AM

Title: Re: The Great Abortion Debate

Content:

Presto Kensho said:

The Buddha's teachings for both monastics and laypeople forbid abortion as the taking of an innocent human life:

+++++

So now we have the Buddha's clear instructions on this and how serious of an offense it is.

<https://essenceofbuddhism.wordpress.com/2017/02/23/what-the-buddha-said-about-abortion/>

Having said this, why should someone who believes in traditional Buddhist teachings be forced to pay for an abortion through their tax dollars?

Malcolm wrote:

It is not so clear. While it is true that if a monk causes an abortion after the 19th week, it is a parajika, prior to the 19th week it is not.

As far as paying for abortions. It is interesting you mention abortion, but not war.

The fact is, that your belief that abortion is wrong is only a belief, and it is not shared by others.

We do not pay taxes based on what personally believe. I don't like the fact that Christians get massive federal subsidies for their charter schools, but our taxes get spent on that too.

Basically, you are entitled to believe in whatever you like, but you are not entitled to force your religious beliefs on others. It is a violation of the establishment clause of the first amendment to do so.

Author: Malcolm

Date: Friday, March 27th, 2020 at 12:10 AM

Title: Re: The Great Abortion Debate

Content:

Minobu said:

again laws are man made.. laws were made at one time that as long as you planted a flag on some heathen's land all the resource are yours because you will teach them the bible and they shall be saved by Christ and should be grateful.

Malcolm wrote:

Right, and we don't want your religious opinions being forced on women's bodies. That's all.

No one here is arguing for abortion. We are arguing that is just as wrong to impose Buddhist beliefs on non-buddhists as it is to impose Christian beliefs on non-christians.

Those who support a woman's right to choose are not imposing beliefs on anyone, since any woman who believes abortion is wrong is free to choose not to have an abortion should they do not want one.

It's pretty simple and has nothing with what the Buddha may or may not have said on the issue.

Author: Malcolm

Date: Friday, March 27th, 2020 at 12:44 AM

Title: Re: The Great Abortion Debate

Content:

Minobu said:

you look to Buddhism as some religion.

Malcolm wrote:

I recognize that to those who are not Buddhists, Buddhism is just another religion. Unlike you, I do not want to force my beliefs on others who do not share those same beliefs.

Have some humility, and recognize that you are not omniscient and do not know what is best for everyone.

Author: Malcolm

Date: Friday, March 27th, 2020 at 1:27 AM

Title: Re: What are you doing about the coronavirus?

Content:

Lucas Oliveira said:

A Coronavirus Explosion Was Expected in Japan. Where Is It?

Malcolm wrote:

Here it is:

<https://www.cbsnews.com/news/coronavirus-in-japan-could-spike-as-tokyo-cases-jump-today-2020-03-26/>

Lucas Oliveira said:

Tokyo — The Japanese capital registered 47 new coronavirus cases Thursday, its biggest single-day rise, as the metropolis of 13.9 million people prepares for a weekend indoors. The worrying jump in infections prompted Tokyo Governor Yuriko Koike to hold a video conference with her counterparts in neighboring prefectures, asking them to help the greater Tokyo region to isolate itself.

.....

But the spiraling stats are so troubling an expert government panel released its most dire analysis ever today, saying it is "highly likely" Japan will see "rampant" infections.

Author: Malcolm

Date: Friday, March 27th, 2020 at 1:30 AM

Title: Re: Leaving Buddhism

Content:

monkishlife said:

Listen, I am done going on about this.

Malcolm wrote:

That's a relief.

Author: Malcolm

Date: Friday, March 27th, 2020 at 1:31 AM

Title: Re: The Great Abortion Debate

Content:

Grigoris said:

pro choice.jpg

Author: Malcolm

Date: Friday, March 27th, 2020 at 2:24 AM

Title: Re: Leaving Buddhism

Content:

Malcolm wrote:

That's a relief

monkishlife said:

What role does sarcasm have in the Holy Dharma?

Malcolm wrote:

I wasn't being sarcastic. I would very much prefer it if you were "done going on about this." But apparently, you are not.

Author: Malcolm

Date: Friday, March 27th, 2020 at 4:13 AM

Title: Re: What are you doing about the coronavirus?

Content:

Queequeg said:

<https://nypost.com/2020/03/25/woman-coughs-on-35k-of-goods-at-pennsylvania-grocery-store-in-very-twisted-prank/>

I just don't get it. If this is true, I'm at a loss.

We haven't had a real serious gut punch in a while to remind us that life is not a joke.

Boo! Reality is coming for a visit!

Malcolm wrote:

It is completely true. Then there was the white terrorist who was killed in Missouri Tuesday after the FBI tried to arrest him for procuring an IDE. He was on nazi chat groups, accelerating his plans to bomb hospitals, because Jews.

<https://thehill.com/policy/national-security/489603-suspect-killed-by-fbi-during-investigation-into-plot-to-bomb-medical>

Author: Malcolm

Date: Friday, March 27th, 2020 at 4:48 AM

Title: Re: The Great Abortion Debate

Content:

madhusudan said:

"Is the fetus in your uterus?" deliberately frames the debate in language taking a particular side while ignoring that this is the entire crux of the issue.

It's as sincere as asking, "Are you the mother blessed with this child?"

Is the entity merely a collection of cells or a human life? When exactly does life begin?

Since it is FACT that this is in contention, and the consequences are of the utmost importance, it makes sense to act in an overabundance of caution.

This is my reasoning for opposing abortion.

Malcolm wrote:

You can oppose abortion, and since I assume you are male, your opposition to it on religious principles really does not matter one iota to anyone but you. You just don't

have a say in the matter, even if the women you impregnated is your wife or partner.

And if you perchance are female, and oppose abortion, then you also can choose to carry a pregnancy full term; but you still do not have the right to tell any other women what choices they should make with their body.

Author: Malcolm

Date: Friday, March 27th, 2020 at 4:52 AM

Title: Re: What are you doing about the coronavirus?

Content:

Queequeg said:

Been on American football chat boards... the delusion of these people thinking there will be a season... Its an interesting mix because politics generally takes a back seat. I know who the MAGA-heads on the board are, but its glaringly obvious what lens they're looking through when they insist "Oh, the virus will be gone in like 60 days. Preseason might be short, but we'll have a season. We can't just live in fear. I mean, this isn't how we won world war 2!" My face hurts from palming it so hard.

Nemo said:

Even a broken clock is right twice a day. If the fatality rate drops to 0.4% more will be killed by financial dislocation at 2008 levels of economic damage in OECD countries. Financial dislocation is incredibly deadly. The spike in cancer deaths alone in the OECD after '08 was 500,000 dead in 2 years. It needs to be discussed.

Malcolm wrote:

Yes, sure, but we cannot discuss it until we have facts. And we don't have facts and stats right now. But the flu never fills up hospital beds with thousands of people of all ages all at the same time, who require ventilators to survive this illness. You may have read about malignant entities who steal the breath in various ritual manuals and so on. This is that.

As long as the gvts. respond with the proper Keynesian spending, we will all be fine financially. If they don't, we will be looking a world depression that makes 1929 look easy peasy.

Author: Malcolm

Date: Friday, March 27th, 2020 at 5:41 AM

Title: Re: What are you doing about the coronavirus?

Content:

Nemo said:

In Canada this will peak at an unemployment rate of 20 to 25%. In my military training 20% is where civil order inevitably breaks down.

Malcolm wrote:

Mnuchin already has predicted 20% unemployment before this is over:

<https://www.theguardian.com/us-news/2020/mar/18/steven-mnuchin-coronavirus-unemployment-treasury-secretary>

Author: Malcolm

Date: Friday, March 27th, 2020 at 11:40 AM

Title: Re: The Great Abortion Debate

Content:

madhusudan said:

"Is the fetus in your uterus?" deliberately frames the debate in language taking a particular side while ignoring that this is the entire crux of the issue.

It's as sincere as asking, "Are you the mother blessed with this child?"

Is the entity merely a collection of cells or a human life? When exactly does life begin?

Since it is FACT that this is in contention. and the consequences are of the utmost importance, it makes sense to act in an overabundance of caution.

This is my reasoning for opposing abortion.

PeterC said:

No, not at all. Nobody disagrees about the definition of a fetus. That is neutral language. Also nobody disagrees that a fetus is, in a sense, alive, and I hope nobody disagrees about the definition of uterus (leaving aside ectopic pregnancies). This is neutral language, not taking a side. When someone starts to call this a person, a life, etc and in other ways starts to equate it with someone who has already been born, there is an understandable difference of opinion.

Minobu said:

So is the group of cells containing all human DNA also the vessel for some sentient that has been human before?

or maybe this is their first rodeo. or is this some intellectual game where we say nothing really exists anyway...

unreal...who would argue the point that at the moment of conceptual like malcolm used to say, is a human being.

Malcolm wrote:

Conception is not restricted to human beings. For example, do you oppose aborting the fetuses of cats or dogs? Do you oppose all intervention in all gestational processes of living beings, or only humans? In any case, If one accepts rebirth, abortion is just not that big a deal.

Author: Malcolm

Date: Friday, March 27th, 2020 at 11:45 AM

Title: Re: What are you doing about the coronavirus?

Content:

tkp67 said:

Wife is a ER nurse on LI NY and yesterday she had to put another ER nurse to ICU. 44 and no prior health problems and on the brink of death. She said it is starting to get overwhelming and the next 3 weeks will be very rough. I have been doing my best to stay away.

Malcolm wrote:

Your wife is a hero.

Author: Malcolm

Date: Friday, March 27th, 2020 at 8:30 PM

Title: Re: The Great Abortion Debate

Content:

Minobu said:

So is the group of cells containing all human DNA also the vessel for some sentient that has been human before?

ot maybe this is their first rodeo. or is this some intellectual game where we say nothing really exists anyway...

unreal...who would argue the point that at the moment of conceptual like malcolm used to say, is a human being.

Malcolm wrote:

Conception is not restricted to human beings. For example, do you oppose aborting the fetuses of cats or dogs? Do you oppose all intervention in all gestational processes of living beings, or only humans? In any case, If one accepts rebirth, abortion is just not that big a deal.

Minobu said:

why do you ignore the fact that i keep explaining that i'm not opposed to abortion. One would think your deflecting from your lack of belief in actual Buddhism and want to change it to a religion and something along your own narrative , that changes with your political whims .

or it's just trolling.

Malcolm wrote:

Sorry, minobu, but what you said is just dumb. You are not the arbiter of “actual Buddhism.” You subscribe to certain beliefs which are found in some kinds of Buddhism and ignore others.

Author: Malcolm

Date: Friday, March 27th, 2020 at 9:43 PM

Title: Re: The Great Abortion Debate

Content:

Minobu said:

why do you ignore the fact that i keep explaining that i'm not opposed to abortion. One would think your deflecting from your lack of belief in actual Buddhism and want to change it to a religion and something along your own narrative , that changes with your political whims .

or it's just trolling.

Malcolm wrote:

Sorry, minobu, but what you said is just dumb. You are not the arbiter of “actual Buddhism.” You subscribe to certain beliefs which are found in some kinds of Buddhism and ignore others.

Minobu said:

Malcom there is a thing called polite conversation.

As far as your assessment of me as a Buddhist...i don't make it up as i go to suit some agenda.

You have been very duplicitous, in this thread.

Like a politician you weave a narrative about the person and avoid the actual content.

I'm tired of your deflection , you don't take kindly to criticism for some reason. And never admit when you are trolling.

Malcolm wrote:

Polite? You've been everything but polite in this exchange.

Author: Malcolm

Date: Friday, March 27th, 2020 at 10:58 PM

Title: Re: The Great Abortion Debate

Content:

Malcolm wrote:

In any case, If one accepts rebirth, abortion is just not that big a deal.

Minobu said:

this sounds monstrous from someone who teaches Buddhism.

Malcolm wrote:

Well, you have to take into account that the whole debate about abortion comes from Christians who believe they only have one life, this one, after which the soul goes to heaven or hell.

They also believe in original sin; so, from their religious point of view, abortion is extremely serious.

Now, from our point of view, we believe in rebirth. If a being in the intermediate existence is conceived and aborted, this does not ruin that beings's chance at a human rebirth.

Also, as long as the abortion is performed prior to 19 weeks, the fetus will suffer no pain because, in Buddhist texts, it is stated that a fetus will only have operational sense organs from 19th week onward.

Stating that something is or is not permissible by a strict rule is not the Mahāyāna way. In Mahāyāna, motivation is more important than the action.

Author: Malcolm

Date: Friday, March 27th, 2020 at 11:28 PM

Title: Re: The Great Abortion Debate

Content:

tkp67 said:

isn't championing women's rights in opposition to the right to respect life even on a cellular level the same as the converse?

Malcolm wrote:

First of all, here in "the right to respect life even on a cellular level," I think you mean "obligation."

If this were true, Buddhists would need to stop using antibiotics, antivirals, and and antiamebic drugs.

Thus, we don't have an obligation to respect life on a cellular level. Cells have no independent consciousness, and thus they do not suffer pain. As far as anyone knows, bacteria, viruses, and amoeba also are not sentient life.

Further, a monk developed the clairvoyance to see small creatures in the water, finer than the water filter monks are provided with to strain their drinking water. The monk had a problem because now he felt he could not drink water at all because he could perceive these lifeforms in his water, invisible to the naked eye. When he presented this problem to the Buddha, the Buddha advised him to stop looking so deeply.

So, this objection is quite irrelevant to the discussion of abortion.

As far as the right for a woman to choose, this is public health issue. A modern society needs to provide access to safe abortions. These are the stats:

Between 2010–2014, on average, 56 million induced (safe and unsafe) abortions occurred worldwide each year.

There were 35 induced abortions per 1000 women aged between 15–44 years.

25% of all pregnancies ended in an induced abortion.

The rate of abortions was higher in developing regions than in developed regions.

Around 25 million unsafe abortions were estimated to have taken place worldwide each year, almost all in developing countries (1).

Among these, 8 million were carried out in the least- safe or dangerous conditions.

Over half of all estimated unsafe abortions globally were in Asia.

3 out of 4 abortions that occurred in Africa and Latin America were unsafe.

The risk of dying from an unsafe abortion was the highest in Africa.

Each year between 4.7% – 13.2% of maternal deaths can be attributed to unsafe abortion (2).

Around 7 million women are admitted to hospitals every year in developing countries, as a result of unsafe abortion (3).

The annual cost of treating major complications from unsafe abortion is estimated at US\$ 553 million (4).

Safe abortion must be provided or supported by a trained person using WHO recommended methods appropriate for the pregnancy duration.

Almost every abortion death and disability could be prevented through sexuality education, use of effective contraception, provision of safe, legal induced abortion, and timely care for complications

<https://www.who.int/news-room/fact-sheets/detail/preventing-unsafe-abortion>

In short, restricting women's access to safe abortions is both short-sighted and lacking in compassion.

Author: Malcolm

Date: Friday, March 27th, 2020 at 11:55 PM

Title: Re: The Great Abortion Debate

Content:

tkp67 said:

isn't championing women's rights in opposition to the right to respect life even on a cellular level the same as the converse?

Malcolm wrote:

First of all, here in "the right to respect life even on a cellular level," I think you mean "obligation."

tkp67 said:

No and the statement was contextually unpacked.

Malcolm wrote:

It was unclear, despite your attempt to unpack it because failed to include the antecedent "champion."

In any case, one cannot advocate for the rights of cellular life. Cells are property and have no rights of their own.

Had you written "isn't championing women's rights in opposition to championing the right to respect life even on a cellular level the same as the converse?"

My answer would have been the same in all respects. You can champion the right to respect cellular life, but it is a meaningless cause. What are you going to do, go out and hold up posters in front of drug companies and demand that they respect cellular life?

In short, restricting women's access to safe abortions is both short-sighted and lacking in compassion.

And as usual, a bunch of men are arguing over women's health issues. I think women pretty much have made up their respective minds in this score.

Author: Malcolm

Date: Saturday, March 28th, 2020 at 12:54 AM

Title: Re: The Great Abortion Debate

Content:

Malcolm wrote:

In short, restricting women's access to safe abortions is both short-sighted and lacking in compassion.

tkp67 said:

No where did I discuss the rights themselves as being valid or invalid (because they are simply conceptual) but rather questioned treating conceptual proliferation as a set of policies and those making proliferation as policy makers.

Malcolm wrote:

You might be making sense to you, but you are not making sense to me.

tkp67 said:

Your last statement is made from the perspective of a man arguing over women's health issues.

Malcolm wrote:

Correct, it was an observation grounded in the irony of the situation.

tkp67 said:

Down throttling the potential of human birth as represented by a group of cells in the womb because science and policy add to the complexity of the issue doesn't seem to honor the potential for precious human birth.

Malcolm wrote:

In Indo-Tibetan Buddhism, a human birth is not termed "precious" unless it has the eighteen freedoms and endowments that permit the practice of Dharma.

tkp67 said:

I don't see why this needs to come at the expense of the other. Why can't they coexist since that is our experiential reality as some choose abortion as best choice and some choose life as best choice, and both decision can be regrettable and sometimes they are not.

Malcolm wrote:

The sentiment which opposes abortion is perfectly fine. But it has nothing to do with the reality that millions of women die every year around the world from botched, illegal abortions .

tkp67 said:

I don't see any of this setting policy either but it is reasonably disingenuous to frame arguments like this with a definitive right or wrong.

Malcolm wrote:

I think it is morally wrong to restrict women's access to safe abortions.

You and others may have different opinions on this issue.

I think that people who want to restrict women's access to safe abortions are morally wrong, and suffer from a lack of vision and compassion.

Author: Malcolm

Date: Saturday, March 28th, 2020 at 1:41 AM

Title: Re: The Great Abortion Debate

Content:

Malcolm wrote:

In Indo-Tibetan Buddhism, a human birth is not termed "precious" unless it has the eighteen freedoms and endowments that permit the practice of Dharma.

tkp67 said:

I would be indebted to you to read a citation that says the precursor to precious human birth is absolutely meaningless. Putting the carrier of those cells ahead of the cells themselves is one thing. Treating that collection of cells as something other than the precursor to precious human birth is a denial of reality. I don't believe that is a feature of Indo-Tibetan Buddhism but perhaps you will enlighten me here.

Malcolm wrote:

That collection of cells is only a precursor to a precious human birth if it was conceived in a situation where all eighteen conditions for a precious human birth have been met.

Otherwise, it is just a precursor of an ordinary human birth, such as birth as a Christian, Muslim, Jew, Hindu, Atheist, etc., since those eighteen conditions are missing.

Author: Malcolm

Date: Saturday, March 28th, 2020 at 2:22 AM

Title: Re: The Great Abortion Debate

Content:

Malcolm wrote:

Otherwise, it is just a precursor of an ordinary human birth, such as birth as a Christian, Muslim, Jew, Hindu, Atheist, etc., since those eighteen conditions are missing.

PadmaVonSamba said:

Nobody is born as a follower of any religion

Malcolm wrote:

People are born into families. Those families live in countries. Those countries tend to have dominant religions.

In any case, my point still stands, if someone is born lacking the eighteen freedoms and endowments, they do not have a precious human birth. In case anyone does not know the eight lack of freedoms, they are described by Nāgārjuna:

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.

The ten endowments are divided into five personal endowments, and five external endowments. The personal endowments are:

A human born in the central country, complete sense organs,
not engaging in wrong livelihood, faith in the object.

The external endowments are:

The Buddha has arrived, he has taught the Dharma,
the doctrine exists, there are followers of that,
and there is kindheartedness towards others.

Author: Malcolm

Date: Saturday, March 28th, 2020 at 3:05 AM

Title: Re: What are you doing about the coronavirus?

Content:

Malcolm wrote:

Well, we know what the orange-haired dipshit with a bad comb over and a spray-on tan has been doing:

Author: Malcolm

Date: Saturday, March 28th, 2020 at 4:06 AM

Title: Re: What are you doing about the coronavirus?

Content:

Author: Malcolm

Date: Saturday, March 28th, 2020 at 4:07 AM

Title: Re: The Great Abortion Debate

Content:

tkp67 said:

Down throttling the potential of human birth as represented by a group of cells in the womb because science and policy add to the complexity of the issue doesn't seem to honor the potential for precious human birth.

Grigoris said:

How far down do we want to reduce this apparent potential?

tkp67 said:

Respecting women's rights and respecting the conditions that contribute to human life need not be in contest with one another.

Making this a binary absolute seems a samsaric endeavor and denies the complexity of the issue.

Malcolm wrote:

It is not a binary, women's rights should come first. It's their bodies, after all.

Author: Malcolm

Date: Saturday, March 28th, 2020 at 12:54 PM

Title: Re: The Great Abortion Debate

Content:

tkp67 said:

It is not a binary, women's rights should come first. It's their bodies, after all.

Yes but I still the middle way is for women to have the right to choose...

Malcolm wrote:

I am glad you agree.

Author: Malcolm

Date: Saturday, March 28th, 2020 at 10:17 PM

Title: Re: The Great Abortion Debate

Content:

tkp67 said:

In summation does avoiding life really eliminate suffering and facilitation of liberation?

Malcolm wrote:

Generally, speaking, women who have abortions are not that concerned with liberation, in this life or any other. One of the problems here is that we keep framing this issue through Buddhist abstractions such as "liberation," which are completely meaningless to the 93 percent of the world population who are not Buddhists.

Author: Malcolm

Date: Saturday, March 28th, 2020 at 11:40 PM

Title: Re: The Great Abortion Debate

Content:

tkp67 said:

In summation does avoiding life really eliminate suffering and facilitation of liberation?

Malcolm wrote:

Generally, speaking, women who have abortions are not that concerned with liberation, in this life or any other. One of the problems here is that we keep framing this issue through Buddhist abstractions such as "liberation," which are completely meaningless to the 93 percent of the world population who are not Buddhists.

PadmaVonSamba said:

This thread, and as far as I know, this forum isn't about 93% of the world. It's specifically about the Buddhist view of the topic.

Malcolm wrote:

As HH Dalai Lama pointed out, religious ethics are largely incapable of dealing with issues such as this in this time period.

So at this time, secular ethics are more important than what Buddhists might believe, and every Buddhist who has their head squarely on their shoulders should just accept this.

Author: Malcolm

Date: Saturday, March 28th, 2020 at 11:46 PM

Title: Re: The Great Abortion Debate

Content:

Könchok Thrinley said:
their body, their choice.

Author: Malcolm

Date: Sunday, March 29th, 2020 at 1:40 AM

Title: Re: The Great Abortion Debate

Content:

PadmaVonSamba said:

This thread, and as far as I know, this forum isn't about 93% of the world. It's specifically about the Buddhist view of the topic.

Malcolm wrote:

As HH Dalai Lama pointed out, religious ethics are largely incapable of dealing with issues such as this in this time period.

So at this time, secular ethics are more important than what Buddhists might believe, and every Buddhist who has their head squarely on their shoulders should just accept

this.

PadmaVonSamba said:

While that certainly may be true, this is specifically a buddhist forum.

Malcolm wrote:

Thanks for restating the obvious.

PadmaVonSamba said:

You can't really argue that framing things in terms of Buddhist "abstraction" is a problem in a Buddhist forum which itself is probably meaningless to even more than 99.93% of the rest of the world.

Malcolm wrote:

Yes, I can, and I have.

PadmaVonSamba said:

Besides, if you want to talk about liberation in the non-Buddhist context, then I'd argue that most women who want the right to choose a safe abortion are very much interested in liberation, as the term is used generally.

Malcolm wrote:

You mean they have identified and wish to be free of the three afflictions which cause rebirth in samsara? Doubtful.

Author: Malcolm

Date: Sunday, March 29th, 2020 at 9:50 AM

Title: Re: Dzogchen Community Naga Rite

Content:

Grigoris said:

Does the DC practice have a torma?

Malcolm wrote:

No, not a shaped one.

Author: Malcolm

Date: Sunday, March 29th, 2020 at 8:54 PM

Title: Re: Dzogchen Community Naga Rite

Content:

Mantrik said:

If burning incense with animal products such as musk annoys the Nagas, how should we regard butter-lamps?

Butter being an animal product, I wondered.

Burning chemical laden tea lights is probably not too wonderful either.

Malcolm wrote:

It is musk in particular, which nagas find toxic.

Author: Malcolm

Date: Sunday, March 29th, 2020 at 10:07 PM

Title: Re: Causation and emptiness in Madhyamaka

Content:

Aemilius said:

The question is whether consciousness is dependent on the sense organ and the sense object in the same way as form or body is dependent on the elements. Consciousness is not composed of sense organs

Malcolm wrote:

Consciousness (manas, vijñāna, citta) is an indriya, or a sense faculty, one of the twenty-two listed in chapter two of the Abhidharmakośabhaṣyaṃ.

Aemilius said:

and sense objects in the same manner as body or form is composed of the elements.

You cannot have a concept or an image of a snake without there first being an actual material snake. The image or concept of a snake depends on the existence of snakes.

In the Abhidharmakośa-bhaṣyaṃ there are lots of references to dravya or substance.

Malcolm wrote:

For Vasubandhu, consciousness is included among the dravyas. In the Abhidharmakośabhaṣyaṃ model, yes, you must have a real sense object in order to have a sense impression and a sense consciousness.

For Nāgārjuna, however, causation is merely a convention, therefore Richard Hayes' objection does not hold. In other words, Mādhyamikas conventionally accept the notion that a sense consciousness will not arise in absence of the sense organ and sense object, but they do not accept that any of these things are substantially real or exist independently of one another.

Author: Malcolm

Date: Monday, March 30th, 2020 at 10:59 AM

Title: Re: The Great Abortion Debate

Content:

tkp67 said:

The right for a child to be born with equal social protection...

Grigoris said:

No. That is not what it says. Remove the tinted glasses and read it again.

tkp67 said:

Motherhood and childhood are entitled to special care and assistance. All children, whether born in or out of wedlock, shall enjoy the same social protection.

Your reference.

Malcolm wrote:

Antiabortion sentiments are rooted in patriarchal property relations, where women and children are considered chattel property with no rights. We live in a different time.

Author: Malcolm

Date: Monday, March 30th, 2020 at 11:20 AM

Title: Re: The Great Abortion Debate

Content:

smcj said:

As someone who believes in reincarnation, all I can say is that the next time I am a fetus I hope that doesn't happen to me. And since I believe in karma I don't want to create the seeds for it to happen.

Anyone here think it would be okay if it happens to them?

Malcolm wrote:

Considering all the terrors of samsara, there are far worse sufferings.

Author: Malcolm

Date: Monday, March 30th, 2020 at 8:03 PM

Title: Re: The Great Abortion Debate

Content:

smcj said:

As someone who believes in reincarnation, all I can say is that the next time I am a fetus I hope that doesn't happen to me. And since I believe in karma I don't want to create the seeds for it to happen.

Anyone here think it would be okay if it happens to them?

Malcolm wrote:

Considering all the terrors of samsara, there are far worse sufferings.

smcj said:

So you'd be okay with it happening to you?

Malcolm wrote:

Everything has happened to me already, that's the way living the six realms works.

Author: Malcolm

Date: Monday, March 30th, 2020 at 8:05 PM

Title: Re: The Great Abortion Debate

Content:

smcj said:

Again: NOBODY HERE IS ARGUING FOR ABORTION, WE ARE ALL ARGUING FOR THE RIGHT OF A WOMAN TO CHOOSE ABORTION IF THEY FEEL THAT IT IS NECESSARY.

Correct. And that being the case, for entirely selfish reasons, I do not want to create the karma of giving my permission in advance when I may be the fetus in question.

I generally try to not mix my religious beliefs with political ideas. All I am saying here is "Please do not do that to me in any of my future lives." I assume most people that have a belief in literal reincarnation would feel the same way.

Malcolm wrote:

You better wear a little sign in the bardo then.

Author: Malcolm

Date: Monday, March 30th, 2020 at 10:01 PM

Title: Re: What are you doing about the coronavirus?

Content:

Nemo said:

So we needed to do this in a radically different way. We needed to quarantine the entire at risk population(2% to 5%) immediately and give them the available ppe and a 2000\$ a month stipend. Under 50 with no comorbidity back to work and kids in school. Every day between 7am and 9am the at risk can shop, get medical treatments and receive deliveries. Then we take over the city and get infected. Every night we disinfect the entire city and do it again the next day. Sweden is likely doing this correctly.

Malcolm wrote:

This assumes competent leadership—in very short supply during the Trump Administration.

Author: Malcolm

Date: Monday, March 30th, 2020 at 10:03 PM

Title: Re: The Great Abortion Debate

Content:

smcj said:

Remember, unless this is your last lifetime you are totally at risk for having this happen to you.

Malcolm wrote:

Its already happened to all of us countless untold gazillions of times, it's the nature of samsara. Hence, the practice of Buddhadharma. Luckily, if we have a precious human birth, we can do something about remaining in the six realms.

Author: Malcolm

Date: Monday, March 30th, 2020 at 10:08 PM

Title: Re: The Great Abortion Debate

Content:

Queequeg said:

Not every social interaction between a male and female human being is an expression of patriarchy. smh.

Malcolm wrote:

Every social interaction between men and women in our society is conditioned by the fact that men are given preferential treatment over women and children, whether we can observe that conditioning at play in a given, specific interaction or not.

Author: Malcolm

Date: Monday, March 30th, 2020 at 10:57 PM

Title: Re: The Great Abortion Debate

Content:

justsit said:

..., said the man.

Queequeg said:

Is it? If I'm missing something, I'd really like to know.

Humor me. The implication here is that as a man I am blind to patriarchy in some circumstances because the underlying assertion is that it is present in all social interactions.

Seems then what we're talking about is a matter of definitions then.

Malcolm wrote:

Yes, just as there is white privilege, there is male privilege, with white male privilege being the worst, if you are not a white man.

Author: Malcolm

Date: Monday, March 30th, 2020 at 10:58 PM

Title: Re: The Great Abortion Debate

Content:

Malcolm wrote:

Every social interaction between men and women in our society is conditioned by the fact that men are given preferential treatment over women and children, whether we can observe that conditioning at play in a given, specific interaction or not.

Queequeg said:

This society. Might well be.

I'm thinking of a situation where I'm paying my tax bill at the village hall. The clerk is a woman. I say, "Hi," pass the bill and a check across the counter. She stamps the bill, and I'm on my way.

Where is the patriarchy in that interaction?

I'd like to know how others see this interaction as an expression of patriarchy.

Malcolm wrote:

She is paid, on average, 20 percent less than a man who would have taken the bill. The very social situation is patriarchal. Its like living in a polluted city, every breath you take is toxic.

Author: Malcolm

Date: Monday, March 30th, 2020 at 11:00 PM

Title: Re: The Great Abortion Debate

Content:

Malcolm wrote:

<https://pdfs.semanticscholar.org/dbdf/9f05bb77c3325583d172257338d9fa82cc16.pdf>: After 1969 (Ling), the scholarly interest on the Buddhist view of abortion has been steadily growing. This interest is not just historico-philological, but is related to the contemporary debate on legislation about abortion in many countries. In this paper I confine myself to historico-philological matters. My first aim is to present unambiguous evidence showing that at least one ancient school of Indian Buddhism made a clear distinction between abortion and homicide. My second aim is to contextualize this evidence, which unfortunately entails some degree of speculation.

Author: Malcolm

Date: Monday, March 30th, 2020 at 11:50 PM

Title: Re: The Great Abortion Debate

Content:

Queequeg said:

If the determination depends on the premise that our society is a patriarchal society, and therefore every social interaction in the society is conditioned by that, then I have no option but to agree that every interaction is patriarchal, unless I want to argue against the premise that our society is patriarchal, which I won't because that is beyond dispute.

Malcolm wrote:

Yes, that is the real point.

Author: Malcolm

Date: Monday, March 30th, 2020 at 11:55 PM

Title: Re: The Great Abortion Debate

Content:

smcj said:

Luckily, if we have a precious human birth, we can do something about remaining in the six realms.

Correct. That starts with refraining from non virtuous actions of body, speech, and mind. And being dismissive of the karma involved with violently ending a human life is on my personal list of negative actions of speech to be avoided.

If you're ok with being hoisted on your own petard that's on you.

Malcolm wrote:

I am not dismissive of it, I just understand that there is a wider context, and I have equanimity around the issue. I am not saying "Go have an abortion, consequences be damned!" But I am saying that our discussion around abortion needs to included a Mahāyāna understanding that even nonvirtuous deeds can be confessed, purified, etc., even the five so-called heinous deeds which result in immediate rebirth in the hell realms. Not only this, but for nonbuddhists, this is all totally irrelevant, especially atheists, and that religious beliefs should not be enshrined in secular law, because that leads, in this country, to a fundamentalist Christian theocracy, ala The Handmaid's Tale.

Author: Malcolm

Date: Tuesday, March 31st, 2020 at 2:38 AM

Title: Re: Dzogchen Community Naga Rite

Content:

Mantrik said:

Well, we burn substances ritually - incense and other materials for Riwo Sangcho, for

example.

And I was also thinking of burning flesh, such as cremation of corpses.

It's a bit off topic, I know, but came to mind because of the current virus problems and the rituals being performed re. Mamos.

javier.espinoza.t said:

there is a text, divine blue water, in lotsawa house that maybe you'll like. but i think that for offering specific things one must be capable to adress the specific group since some things are liked by some but disliked by others; it's a bit more complicated.

there are general things like medicines (clove, cardamom, etc.), semi precious stones (tuquoise, carnelian, citrine, etc.), metals (copper, iron/steel, bronze, silver, gold) that are more "safe", powdered. and it goes quite well, it helps supporting various offerings, etc.

Mantrik said:

Hi.

Yes, I have seen the practice and the list of substances.

I was just asking about substances which we should NOT burn as it would specifically annoy Mamos.

Malcolm wrote:

Corpses in large numbers, etc.

Author: Malcolm

Date: Tuesday, March 31st, 2020 at 2:56 AM

Title: Re: The Great Abortion Debate

Content:

smcj said:

But I am saying that our discussion around abortion needs to included a Mahāyāna understanding that even nonvirtuous deeds can be confessed, purified, etc.,
Well nice to see you concede that it is negative karma.

Malcolm wrote:

So is driving a car, and much more damaging to a lot more sentient beings.

Author: Malcolm

Date: Tuesday, March 31st, 2020 at 5:07 AM

Title: Re: The Great Abortion Debate

Content:

smcj said:

My understanding is that aborting a human fetus is the negative karma of taking a human life. As such I believe there will be negative experience because of it.

Malcolm wrote:

This is a common understanding, but there are a couple of texts in the bstan 'gyur by Sūnyaśrī (upāsakasaṃvarāṣṭaka and its autocommentary) that do not completely support this. If you look at the paper by David Reugg I posted above, you will see the exceptions mentioned.

In short, some Indian Buddhists commonly accepted that feticide was only a homicide after a certain number of weeks, generally after the stage of six sense organs, and as long as 19 weeks, if one was following the Ayurvedic understanding of the periods of gestation.

YMMV.

Author: Malcolm

Date: Tuesday, March 31st, 2020 at 8:57 PM

Title: Re: The Great Abortion Debate

Content:

smcj said:

Reading above posts, it sounds like killing an ant makes small karma and produces small vipaka, whereas killing an elephant makes huge karma and produces huge vipaka. What a theory of the size!

I don't think it's size. I think it's level of awareness or intelligence.

Karmic consequence increases by awareness.

ant<monkey<human<Bodhisattva<Buddha

Malcolm wrote:

No, it is measured by four things; the object; the affliction; the deed itself; and the resultant satisfaction. If there is no satisfaction in the deed, then the vipaka of the karma is considerably weaker, and may never ripen. See chapter 4 of the Abhidharmakośabhaṣyaṃ for a full detailing of karma and its results.

It is true that killing an animal of any kind is a nonvirtue, but that is not what the first root precept concerns: it only concerns killing human beings. If a lay person kills an ant, they have not broken the first precept, even though they have committed a nonvirtuous deed.

Author: Malcolm

Date: Wednesday, April 1st, 2020 at 2:37 AM

Title: Re: The Great Abortion Debate

Content:

Brunelleschi said:

Question: Can there be a clarification of when a viewpoint is rooted in political/cultural views and when it is rooted in Buddhist scriptures/teachings?

It seems those with a progressive/leftists leaning will argue that abortion is OK. Whilst, those with more conservative/right wing views will argue it's not.

Malcolm wrote:

No, what I am saying is that we cannot take away women's rights under secular law merely because we think something is wrong. In this case, the beginning of human life is debatable, depending on criteria.

Author: Malcolm

Date: Wednesday, April 1st, 2020 at 3:15 AM

Title: Re: The Great Abortion Debate

Content:

Brunelleschi said:

Question: Can there be a clarification of when a viewpoint is rooted in political/cultural views and when it is rooted in Buddhist scriptures/teachings?

It seems those with a progressive/leftists leaning will argue that abortion is OK. Whilst, those with more conservative/right wing views will argue it's not.

Malcolm wrote:

No, what I am saying is that we cannot take away women's rights under secular law merely because we think something is wrong. In this case, the beginning of human life is debatable, depending on criteria.

smcj said:

That is the political/cultural view you were asking about Brunelleschi.

Malcolm wrote:

No, this is not the point. I am not arguing that abortion is "ok." I am arguing that Buddhists have to negotiate a secular culture, 1) where not everyone has the same faith as we do and 2) where we Buddhists should not support legislation which embeds religious doctrines into secular law.

Author: Malcolm

Date: Wednesday, April 1st, 2020 at 4:19 AM

Title: Re: The Great Abortion Debate

Content:

smcj said:

No, this is not the point. I am not arguing that abortion is "ok." I am arguing that Buddhists have to negotiate a secular culture, 1) where not everyone has the same faith as we do and 2) where we Buddhists should not support legislation which embeds religious doctrines into secular law.

For some reason you seem obsessed with law.

I believe in the separation of church and state. I do not want to see Christian law, Sharia

law, Jewish law, Hindu law, Mahayana law, or Vajrayana law. (Can you imagine a court case where a lama claims a “crazy wisdom” defense?)

However this website is not about political, cultural, or legal issues. Although those discussions are allowed the focus is on Buddhism. And as such it is appropriate to address an issue from a buddhist perspective here, and even prioritize the buddhist perspective over how secular affairs are managed.

Malcolm wrote:

Do you want to be able to tell Buddhist women what to do with their bodies or not? Do you respect that they may make choices that you might find "wrong?" I never met a woman in my life who was happy and content with having had an abortion. I am sure there are some out there, but I have never met one.

Author: Malcolm

Date: Wednesday, April 1st, 2020 at 5:44 AM

Title: Re: The Great Abortion Debate

Content:

Grigoris said:

[https://www.routledge.com/Birth-in-Buddhism-The-Suffering-Fetus-and-Female-Freedom-1st-](https://www.routledge.com/Birth-in-Buddhism-The-Suffering-Fetus-and-Female-Freedom-1st-Edition/Langenberg/p/book/9781138201231?fbclid=IwAR26hKADpCaDcDah12OL3__zZqKFUClbCfikYgd2kjdEMf38R3Bfc1l4FJc)

[Edition/Langenberg/p/book/9781138201231?fbclid=IwAR26hKADpCaDcDah12OL3__zZqKFUClbCfikYgd2kjdEMf38R3Bfc1l4FJc](https://www.routledge.com/Birth-in-Buddhism-The-Suffering-Fetus-and-Female-Freedom-1st-Edition/Langenberg/p/book/9781138201231?fbclid=IwAR26hKADpCaDcDah12OL3__zZqKFUClbCfikYgd2kjdEMf38R3Bfc1l4FJc)

Birth in Buddhism - The Suffering Fetus and Female Freedom

Recent decades have seen a groundswell in the Buddhist world, a transnational agitation for better opportunities for Buddhist women. Many of the main players in the transnational nuns movement self-identify as feminists but other participants in this movement may not know or use the language of feminism. In fact, many ordained Buddhist women say they seek higher ordination so that they might be better Buddhist practitioners, not for the sake of gender equality.

Eschewing the backward projection of secular liberal feminist categories, this book describes the basic features of the Buddhist discourse of the female body, held more or less in common across sectarian lines, and still pertinent to ordained Buddhist women today. The textual focus of the study is an early-first-millennium Sanskrit Buddhist work, "Descent into the Womb scripture" or Garbhāvakraṇti-sūtra. Drawing out the implications of this text, the author offers innovative arguments about the significance of childbirth and fertility in Buddhism, namely that birth is a master metaphor in Indian Buddhism; that Buddhist gender constructions are centrally shaped by Buddhist birth discourse; and that, by undermining the religious importance of female fertility, the Buddhist construction of an inauspicious, chronically impure, and disgusting femininity constituted a portal to a new, liberated, feminine life for Buddhist monastic women. Thus, this study of the Buddhist discourse of birth is also a genealogy of gender in middle period Indian Buddhism.

Offering a new critical perspective on the issues of gender, bodies and suffering, this book will be of interest to an interdisciplinary audience, including researchers in the field of Buddhism, South Asian history and religion, gender and religion, theory and method in the study of religion, and Buddhist medicine.

A sample of the content can be viewed here: https://www.amazon.com/Birth-Buddhism-Suffering-Routledge-Critical-ebook/dp/B0723CSG1F/ref=sr_1_1?dchild=1&keywords=amy%20langenberg&qid=1585686924&sr=8-1&fbclid=IwAR22pAA9B9_HpB2L8tNyfXX5oYfuNG2CfbuOBLndQ6LR793pl_jeb7LCcGk

A bit of an eye-opener maybe for people that believe that Buddhism is somehow free of political and social influence?

Malcolm wrote:

I thought Buddhism was conceived in a vacuum, free of any cultural influence.
Hmmmmm...

Author: Malcolm

Date: Wednesday, April 1st, 2020 at 5:45 AM

Title: Re: ཁོང་ང་རང་གི་གྲོགས་པོ་ཞིང་པོ་རེད། meaning

Content:

climb-up said:

"They and I are your old friends?"

Malcolm wrote:

Simply put, "He/she is an old friend of mine."

Author: Malcolm

Date: Wednesday, April 1st, 2020 at 9:57 AM

Title: Re: The Great Abortion Debate

Content:

smcj said:

Saying abortion is acceptable undercuts that message.

Malcolm wrote:

No, it does not. This is an instance where Buddhists ought to put aside what they imagine they read in books and look at facts and data.

Author: Malcolm

Date: Wednesday, April 1st, 2020 at 11:43 AM

Title: Re: The Great Abortion Debate

Content:

smcj said:

Saying abortion is acceptable undercuts that message.

Malcolm wrote:

No, it does not. This is an instance where Buddhists ought to put aside what they imagine they read in books and look at facts and data.

smcj said:

The fewer unwanted pregnancies there are the fewer abortions there will be.

That's a fact.

Malcolm wrote:

And the facts show that where women have access to safe abortions, the fewer unwanted pregnancies there are, by definition. Public health concerns override religious beliefs.

Author: Malcolm

Date: Wednesday, April 1st, 2020 at 11:57 AM

Title: Re: You can't wipe out this virus

Content:

PeterC said:

Of all the absurdities about this episode, panic buying of toilet paper is probably the silliest.

Malcolm wrote:

It's contagious.

Author: Malcolm

Date: Wednesday, April 1st, 2020 at 11:59 AM

Title: Re: The Great Abortion Debate

Content:

smcj said:

The fewer unwanted pregnancies there are the fewer abortions there will be.

That's a fact.

Malcolm wrote:

And the facts show that where women have access to safe abortions, the fewer unwanted pregnancies there are, by definition.

smcj said:

If I am reading your post correctly that is an insane statement.

Maybe your spellcheck was too aggressive. Want to try again?

Malcolm wrote:

An abortion, by definition, is the ending of an unwanted pregnancy.

Author: Malcolm

Date: Wednesday, April 1st, 2020 at 11:26 PM

Title: Re: The Great Abortion Debate

Content:

smcj said:

If I am reading your post correctly that is an insane statement.

Maybe your spellcheck was too aggressive. Want to try again?

Malcolm wrote:

An abortion, by definition, is the ending of an unwanted pregnancy.

smcj said:

Yes, that is the way I was reading it.

I think that's an insane take on unwanted pregnancies. Sort of like, "The more people Covid 19 kills the less sick people we will have."

Malcolm wrote:

These are both statistical facts; but they are unrelated to one another, completely.

Author: Malcolm

Date: Friday, April 3rd, 2020 at 4:58 AM

Title: Re: Karling shitro complete sadhana english trans

Content:

bhava said:

Does anyone know of an english translation of the full, complete sadhana of Karling shitro? Eventually Guhyagarba tantra sadhana?

Malcolm wrote:

Yes, the late Gyurme Dorje's Complete Tibetan Book of the Dead.

The Guhyagarbha does not have just one sadhana.

Author: Malcolm

Date: Friday, April 3rd, 2020 at 5:03 AM

Title: Re: The Great Abortion Debate

Content:

justsit said:

I was told that reincarnation continues with the same mindstream, and rebirth does not.

Malcolm wrote:

Whoever told you that is mistaken. In Sanskrit, there is only one word for both: punarbhāva (yang srid).

justsit said:

But there is no conscious awareness while in the womb, correct?

Malcolm wrote:

It depends on whether you are a sentient being, a bodhisattva on the impure stages, or a bodhisattva on the pure stages, or in the last existence.

The first is unconscious at death, aware during the bardo, and unconscious after conception.

The second is aware at death, aware during the bardo, but unconscious after conception.

The third is aware at death, in the bardo, and after conception.

Author: Malcolm

Date: Friday, April 3rd, 2020 at 11:19 PM

Title: Re: Karling shidro complete sadhana english trans

Content:

bhava said:

Thanks for your answers. Yes, zab chos zhi khro dgongs pa rang grol, Dr.Gyurme Dorjes complete translation is fine, however it does not seem to contain the liturgy or kyerim. Perhaps I m wrong, but I have been expecting that in kyerim there is a standard meditation procedure of 3 samadhis, invoking deities, offerings, praises, mantras of deities etc etc. Instead there seem to be only shagpa or extended confession entitled "bag chags rang grol" in terms of kyerim.

In terms of dzogrim in the complete cycle of karling zhitro there are so many things which are not included in Gyurme Dorjes complete translation..

Malcolm wrote:

Tsgog chen duspa is Anuyoga.

The daily sadhana begins on page 58. It is complete in every respect.

Generally, when this teaching is given, there is a very short sadhana which is handed out.

There are many teachings associated with this. The long sadhana is generally used for giving the empowerment. He did not include any of the empowerments, nor did he include the long sadhana. But other than that, his presentation is complete in terms of the standard texts which are used liturgically.

Author: Malcolm

Date: Saturday, April 4th, 2020 at 12:22 AM

Title: Re: 'Life-bearing Orbs'

Content:

Aemilius said:

In the Acchariya abbhuta dhamma Sutta, the Buddha spoke of `the black, gloomy regions of darkness, between the world systems, where the light of our moon and sun, powerful and majestic though they are, cannot reach' or what we would call intergalactic space. Then he said that there are beings there (M.III,123-4)..."

Malcolm wrote:

This actually refers to the oceans.

Author: Malcolm

Date: Saturday, April 4th, 2020 at 2:39 AM

Title: Re: What are you doing about the coronavirus?

Content:

tkp67 said:

This virus is a cause for humanity to see its own collective behavior and take real ownership of it both on an individual and collective level.

Malcolm wrote:

Yes, but since this pandemic is being driven by nonhuman beings (specifically a class of malevolent entities called "matrikas") who have been disturbed by our collective actions, these epidemics and pandemics will not stop until we reverse course and change our behavior toward each other and the environment world-wide.

Author: Malcolm

Date: Saturday, April 4th, 2020 at 4:25 AM

Title: Re: What are you doing about the coronavirus?

Content:

tkp67 said:

This virus is a cause for humanity to see its own collective behavior and take real ownership of it both on an individual and collective level.

Malcolm wrote:

Yes, but since this pandemic is being driven by nonhuman beings (specifically a class of malevolent entities called "matrikas") who have been disturbed by our collective actions, these epidemics and pandemics will not stop until we reverse course and change our behavior toward each other and the environment world-wide.

well wisher said:

Interesting take.

Malcolm wrote:

It is not my take. This is discussed in the tantras and also in Ayurveda and Tibetan Medicine. While epidemics are discussed in sūtra, their causes are not discussed. The basic point is that the nonvirtuous behavior of human beings in general, and Dharma practitioners in particular, disturbs these classes of entities, causing them to become enraged, and then strike out at humanity as a whole.

Author: Malcolm

Date: Saturday, April 4th, 2020 at 4:27 AM

Title: Re: What are you doing about the coronavirus?

Content:

tkp67 said:

My wife did make a particular comment which was part of a group observation (her peers) that it seemed the people exhibiting emotional distress went downhill fast while those who remained calm and reserved seemed to fare much better.

Seems pandemonium and pandemic don't do so well together.

Malcolm wrote:

This is because emotional distress is connected with the vata dosha, and all fevers are driven by vata. So it is not surprising the slightest.

Author: Malcolm

Date: Saturday, April 4th, 2020 at 6:03 AM

Title: Re: Justin Trudeau

Content:

Malcolm wrote:

Corporate shill.

Author: Malcolm

Date: Monday, April 6th, 2020 at 11:07 AM

Title: Re: What are you doing about the coronavirus?

Content:

Lucas Oliveira said:

Over 250,000 patients recover from coronavirus globally

China has highest number of recovered people

<https://www.aa.com.tr/en/latest-on-coronavirus-outbreak/over-250-000-patients-recover-from-coronavirus-globally-/1793133>

Italy reports fewest coronavirus deaths in weeks

<https://thehill.com/policy/international/europe/491243-italy-reports-fewest-coronavirus-deaths-in-weeks>

Italy, France record lower coronavirus deaths: Live updates

France records 357 deaths, lowest daily increase in a week; Italy reports 525 deaths, the lowest in over two weeks.

<https://www.aljazeera.com/news/2020/04/trump-warns-lot-death-covid-19-battle-live-updates-200404232003006.html>

Spain Daily Coronavirus Deaths Fall for Third Day to 674

<https://www.bloomberg.com/news/articles/2020-04-05/spain-daily-coronavirus-deaths-fall-for-third-day-to-674>

Malcolm wrote:

These numbers are not real. It is much worse than this:

<https://www.nytimes.com/2020/04/05/us/coronavirus-deaths-undercount.html?action=click&module=Spotlight&pgtype=Homepage>

<https://www.nytimes.com/2020/04/02/us/politics/cia-coronavirus-china.html>

Lucas Oliveira said:

But American intelligence agencies have concluded that the Chinese government itself does not know the extent of the virus and is as blind as the rest of the world. Midlevel bureaucrats in the city of Wuhan, where the virus originated, and elsewhere in China have been lying about infection rates, testing and death counts, fearful that if they report numbers that are too high they will be punished, lose their position or worse, current and former intelligence officials said.

Author: Malcolm

Date: Monday, April 6th, 2020 at 12:18 PM

Title: Re: Practical difference between Bön and Nyingma Dzogchen

Content:

pawel said:

It stopped to be considered when Namkhai Norbu discovered the text which lists 13 ancient Dzogchen teachers, and one of them is also Tonpa Shenrab.

Malcolm wrote:

There is no traditional text which includes Tonpa Shenrab as one of the buddhas, beginning with Nangwa Dampa, that taught Dzogchen in this great eon.

Further, the Bonpos do not share this tradition of 12 teachers.

According to ChNN Tonpa Shenrab lived between Ngondzog Gyalpo and Śakyamuni, but it is solely ChNN's idea to include Tonpa Shenrab in this list, which comes originally from the Nyingthig teachings. No one else does this.

Author: Malcolm

Date: Monday, April 6th, 2020 at 12:20 PM

Title: Re: Practical difference between Bön and Nyingma Dzogchen

Content:

tatpurlusa said:

Also the identification of Zhang Zhung Garab and Garab Dorje does exist within Bon...

Malcolm wrote:

No, this is just ChNN's early speculation, which he raised in Necklace of Zi, but dropped later on.

Author: Malcolm

Date: Monday, April 6th, 2020 at 12:32 PM

Title: Re: Practical difference between Bön and Nyingma Dzogchen

Content:

lelopa said:

Not what I've heard/read!

Your source?

pawel said:

Tenzin Wangyal Rinpoche, Yongdzin Rinpoche, Khenpo Tenpa Yungdrung - their oral teachings and the published materials, numerous times and John Myrdhin Reynolds' books on Zhang Zhung Nyen Gyud, and Samten Karmey's. On Drenpa Namkha from Nyima Dakpa Rinpoche.

Namkhai Norbu Rinpoche also once gave teachings from text belonging to the Zhang Zhung Nyen Gyud cycle and mentioned the lifestory of Tapihrtsa.

lelopa said:

thank you very much....

but now i can't find my source anymore.

I thought it was ChNN but cannot find it...

it was like:" Tapihritsa was from the early 6th century and manifested later as a teacher of the 7th, or 8th century N.L."
something like that.
I'll keep on searching!

I've heard about the 3 Drenpa Namkhas

Malcolm wrote:

Gyerphung is considered in the Derge edition of the ZZ, in the Rje ta pi hri tsa'i lung bstan, to be a contemporary of Trisong Deutsan. This places Tapihritsa and Gyerphung in the 8th century, "When the Ligmincha, the kind of the land of Zhangzhung lived, and when Trisong Deutsan, the king of Tibet lived, at that time, the teaching of Eternal Bon was in decline. The way it declined can be understood from the line of chronicles like the index. At that time, Gyerphung Chenpo Nangsher Lodpo...etc."

There is a problem with this text however, as it places Ligmincha as a contemporary of Trisong Deutsan, but this, as ChNN and other scholars have shown, is historically wrong. Ligmincha was in fact a contemporary of and assassinated by Srongtsan Gampo.

Author: Malcolm

Date: Monday, April 6th, 2020 at 9:13 PM

Title: Re: What are you doing about the coronavirus?

Content:

Lucas Oliveira said:

Over 250,000 patients recover from coronavirus globally

China has highest number of recovered people

<https://www.aa.com.tr/en/latest-on-coronavirus-outbreak/over-250-000-patients-recover-from-coronavirus-globally-/1793133>

Italy reports fewest coronavirus deaths in weeks

<https://thehill.com/policy/international/europe/491243-italy-reports-fewest-coronavirus-deaths-in-weeks>

Italy, France record lower coronavirus deaths: Live updates

France records 357 deaths, lowest daily increase in a week; Italy reports 525 deaths, the lowest in over two weeks.

<https://www.aljazeera.com/news/2020/04/trump-warns-lot-death-covid-19-battle-live-updates-200404232003006.html>

Spain Daily Coronavirus Deaths Fall for Third Day to 674

<https://www.bloomberg.com/news/articles/2020-04-05/spain-daily-coronavirus-deaths-fall-for-third-day-to-674>

Malcolm wrote:

These numbers are not real. It is much worse than this:

<https://www.nytimes.com/2020/04/05/us/coronavirus-deaths-undercount.html?action=click&module=Spotlight&pgtype=Homepage>

<https://www.nytimes.com/2020/04/02/us/politics/cia-coronavirus-china.html>

Lucas Oliveira said:

But American intelligence agencies have concluded that the Chinese government itself does not know the extent of the virus and is as blind as the rest of the world. Midlevel bureaucrats in the city of Wuhan, where the virus originated, and elsewhere in China have been lying about infection rates, testing and death counts, fearful that if they report numbers that are too high they will be punished, lose their position or worse, current and former intelligence officials said.

More than 250 thousand people recovered ... they took the test, proved that they had the new type of virus and after 15 days they took the test again and proved that they no longer had the new virus .. This is a Fact!

Malcolm wrote:

It is a fact that number of people were tested, but the number and manner of testing is inadequate to state anything about the scale of the pandemic. And that is also a fact. And it is a fact that these numbers you provide are not real numbers for all the reasons listed in these articles.

Lucas Oliveira said:

The numbers from Italy, Spain and France show that the number of deaths is falling and the number of infected people has also decreased a lot ... that's another Fact!

Malcolm wrote:

No, this is not a fact. We have no idea of how many people are infected, since as many as 50% of the infected population shows no symptoms. That's a fact.

Lucas Oliveira said:

if some authorities think that these numbers are not real and that the number can be much worse ... this is a theory ... it is not a fact!

Malcolm wrote:

It's a fact, since we cannot test universally, and no one is testing systematically, and that's a fact.

1 million people are currently with the new virus.

Lucas Oliveira said:

The fact is that in 15 days:

80% (800 thousand) will have mild symptoms ..

20% (200 thousand) will have severe symptoms.

3% (30 thousand) will die

Malcolm wrote:

Your numbers are off. 1.5 percent of infected people die. This means that in 15 days, 150,000+ people will die.

Author: Malcolm

Date: Monday, April 6th, 2020 at 10:40 PM

Title: Re: What are you doing about the coronavirus?

Content:

Nemo said:

USA is getting it's shit together with serological testing.

Malcolm wrote:

Barely. And this does not account for reinfections, which are on the rise, apparently.

<https://www.caixinglobal.com/2020-02-26/14-of-recovered-covid-19-patients-in-guangdong-tested-positive-again-101520415.html>

In other news:

New Delhi (CNN)One of Asia's biggest slums has confirmed its first coronavirus death as top Indian doctors warn that the country must prepare to face an "onslaught" of cases that could cripple the health system to levels far beyond what Europe and the United States are experiencing.

<https://www.cnn.com/2020/04/03/asia/india-doctors-coronavirus-intl-hnk/index.html>

Author: Malcolm

Date: Tuesday, April 7th, 2020 at 12:32 AM

Title: Re: What are you doing about the coronavirus?

Content:

smcj said:

1 million people are currently with the new virus. The fact is that in 15 days:

80% (800 thousand) will have mild symptoms ..

20% (200 thousand) will have severe symptoms.

3% (30 thousand) will die

Your numbers are off. 1.5 percent of infected people die. This means that in 15 days, 150,000+ people will die.

$1,000,000 \times .03 = 30,000$ (Greg's percentage)

$1,000,000 \times .015 = 15,000$ (Malcolm's)

I used the calculator on my phone to make sure.

Malcolm wrote:

My numbers are 1.5, not .015. This is a rough average of fatalities against known cases. Right now, in US, there are 333,000 cases, and 10,000 fatalities, i.e., 3%.

The fatality rate of known infections world wide is 5% (72k out of 1.3 million). But as I said, the reported cases are not reliable, since there has been no uniform testing, not even in S.Korea, outside of Iceland.

Author: Malcolm

Date: Tuesday, April 7th, 2020 at 12:40 AM

Title: Re: Justin Trudeau

Content:

Malcolm wrote:

Corporate shill.

Minobu said:

You could be seeing yourself in him,

Malcolm wrote:

He is in the pocket of big oil:

<https://www.reuters.com/article/us-canada-election-energy/trudeaus-oil-pipeline-tarnishes-his-climate-credentials-ahead-of-canadian-election-idUSKCN1VR0E1>

Author: Malcolm

Date: Tuesday, April 7th, 2020 at 2:33 AM

Title: Re: What are you doing about the coronavirus?

Content:

smcj said:

$1,000,000 \times .03 = 30,000$ (Greg's percentage)

$1,000,000 \times .015 = 15,000$ (Malcolm's)

I used the calculator on my phone to make sure.

Malcolm wrote:

My numbers are 1.5, not .015. This is a rough average of fatalities against known cases. Right now, in US, there are 333,000 cases, and 10,000 fatalities, i.e., 3%.

The fatality rate of known infections world wide is 5% (72k out of 1.3 million). But as I said, the reported cases are not reliable, since there has been no uniform testing, not even in S.Korea, outside of Iceland.

Nemo said:

NJ pop is 8.9 million. Positive randomized serology 42% deaths 917 so 0.02% fatality rate so far.

NY pop 19.5 million, positive randomized IgG/IgM 36% deaths 4758 so 0.067% fatality rate.

This is much less deadly than originally thought. 0.04% is still a reasonable estimation.

Malcolm wrote:

Yes, I understand that when we account for unknown cases, it seems much lower.

Author: Malcolm

Date: Tuesday, April 7th, 2020 at 11:26 PM

Title: Re: 2020 Poll

Content:

tingdzin said:

No matter who is running WHO, it is undeniable that under pressure from Communist China (whose desire to keep face far outweighs their concern over the spread of the disease), they deliberately excluded Taiwan from important consultations on the pandemic.

Malcolm wrote:

The WHO is completely feckless when it comes to confronting China.

<https://www.thenation.com/article/world/taiwan-who-coronavirus-china/>

Author: Malcolm

Date: Tuesday, April 7th, 2020 at 11:51 PM

Title: Re: What are you doing about the coronavirus?

Content:

smcj said:

The question is about how close we are to herd immunity...

Malcolm wrote:

Nowhere near close.

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

Author: Malcolm

Date: Wednesday, April 8th, 2020 at 1:24 AM

Title: Re: Does karma "infest" inanimate objects?

Content:

KiwiNFLFan said:

Is it possible for karma to "infest" or "adhere" to inanimate objects? For example, someone buys a computer that he is told is stolen property,

Malcolm wrote:

Then he is participating in the theft. But if he does not know, then not. The karma does not adhere to the object, it is a function of intention and knowledge.

Author: Malcolm

Date: Wednesday, April 8th, 2020 at 1:29 AM

Title: Re: Approaching the ultimate

Content:

kausalya said:

For me, as a result of 10 years of faithful service to my guru, I've discovered that the Diamond Cutter sutra completely reconciled my doubts concerning the "red thread" connecting prasamghika madhyamika and advaita vedanta as one unified theory of life, & how to preserve & prepare us for the future as

Malcolm wrote:

Oh dear. There is no thread connecting Prasangika Madhyamaka, or any kind of Madhyamaka, to Advaita Vedanta. They cannot be reconciled, not matter how hard one tries.

Sakya Pandita would be very unhappy with this idea.

Author: Malcolm

Date: Wednesday, April 8th, 2020 at 1:30 AM

Title: Re: Quieting mind-chatter

Content:

kausalya said:

In various ways, I've been confounded by my inability to escape suffering on my own, and I have found it next-to-impossible to rely on the real Arya Sangha, which are all of you, to help resolve my ground-level doubts about the nature of dukkha.

Malcolm wrote:

No one here, to my knowledge is a first stage bodhisattva, certainly not me. So, no one here is part of the Ārya Sangha at all.

Author: Malcolm

Date: Wednesday, April 8th, 2020 at 1:52 AM

Title: Re: What are you doing about the coronavirus?

Content:

Queequeg said:

might find yourself in a car with a skull, soaked in urine and crawling with bed bugs.

Malcolm wrote:

That's a dehumanizing word, no? And since it is slang local to NYC, not sure many people understand it is a reference to chronically homeless people.

Author: Malcolm

Date: Wednesday, April 8th, 2020 at 2:00 AM

Title: Re: Approaching the ultimate

Content:

kausalya said:

For me, as a result of 10 years of faithful service to my guru, I've discovered that the Diamond Cutter sutra completely reconciled my doubts concerning the "red thread" connecting prasamghika madhyamika and advaita vedanta as one unified theory of life, & how to preserve & prepare us for the future as

Malcolm wrote:

Oh dear. There is no thread connecting Prasangika Madhyamaka, or any kind of Madhyamaka, to Advaita Vedanta. They cannot be reconciled, not matter how hard one tries.

Sakya Pandita would be very unhappy with this idea.

kausalya said:

A pandit's life and a yogin's life are qualitatively different, yet they sleep beneath the same field of stars.

Malcolm wrote:

A yogi of advaita will never realize the meaning of Madhyamaka for a million years, even if they sleep under the same stars as a buddhist pandita.

Author: Malcolm

Date: Wednesday, April 8th, 2020 at 2:02 AM

Title: Re: Approaching the ultimate

Content:

Malcolm wrote:

Oh dear. There is no thread connecting Prasangika Madhyamaka, or any kind of Madhyamaka, to Advaita Vedanta. They cannot be reconciled, not matter how hard one tries.

Sakya Pandita would be very unhappy with this idea.

kausalya said:

A pandit's life and a yogin's life are qualitatively different, yet they sleep beneath the same field of stars.

Grigoris said:

Advaita Vedanta posits an ultimate (unified) existent, Prasangika Madyamaka considers this position as one of the four extremes.

Malcolm wrote:

Indeed.

Author: Malcolm

Date: Wednesday, April 8th, 2020 at 2:02 AM

Title: Re: Approaching the ultimate

Content:

kausalya said:

A pandit's life and a yogin's life are qualitatively different, yet they sleep beneath the same field of stars.

Grigoris said:

Advaita Vedanta posits and ultimate existent, Prasngika Madyamaka considers this position as one of the four extremes.

kausalya said:

Yes, but we must let people try to find samadhi within their own mandala palace, regardless of the words they appear to state to describe the dukkha they feel. It's all the same dukkha, but the greater dukkha is a burden we all bear for love of ourselves & each other.

Malcolm wrote:

Samadhi is just not the point. Samadhi without insight does not lead one to freedom from samsara. Insight does not share the same weakness.

Author: Malcolm

Date: Wednesday, April 8th, 2020 at 2:22 AM

Title: Re: What are you doing about the coronavirus?

Content:

Malcolm wrote:

That's a dehumanizing word, no? And since it is slang local to NYC, not sure many people understand it is a reference to chronically homeless people.

Queequeg said:

It is. I shouldn't have used it.

But to clarify - its more than just chronically homeless. Its a particular type of chronically homeless person. Its someone who for whatever reason has ceased all self care and hygiene except staying alive. Skell, I've been told, is short for skeleton.

Malcolm wrote:

It is likely from scelus, latin for wicked.

Author: Malcolm

Date: Wednesday, April 8th, 2020 at 2:27 AM

Title: Re: What are you doing about the coronavirus?

Content:

tkp67 said:

<https://www.urbandictionary.com/define.php?term=SKELL>

Possible origins for the word include:

The 17th century English slang word skelder, a noun and verb which referred to a professional beggar, especially one who falsely pretended to be a wounded former soldier to gain sympathy; more generally, it could be used for a swindler or cheat. An early recorded use is by Ben Jonson, from his play Poetaster, written in 1601: 'An honest decayed commander, cannot skelder, cheat, nor be seene in a bawdie house.' In an older military connection, the term skelder seems to have been used in early Medieval England to mean 'shield-maker' (Old Norse 'skjoldur'), the supposed derivation of the streetname Skeldergate in the city of York.

The Dutch schelm, a word meaning a villain or rogue.

The Latin scelus, meaning a wicked deed or wickedness.

Malcolm wrote:

<https://en.wikipedia.org/wiki/Skell>

Author: Malcolm

Date: Wednesday, April 8th, 2020 at 2:30 AM

Title: Re: What are you doing about the coronavirus?

Content:

Queequeg said:

"Overreact" depends on what one considers an acceptable outcome. This virus is really contagious. That is a fact. There are some who think it is more important to keep the economy humming and so were willing to let the disease run its course without regard to the human toll. That would have been a disaster and would have been anything but normalcy, and that consequence still looms if we lift the stay-home orders and try to go back to "normalcy".

Nemo said:

Imagine 30% unemployment in some states. Look at prison populations, the average life of the poor and the long term effects of tripling the number of poor children in America. The economic dislocation on a global level is near where food supply chains are disrupted and inflation spirals up. Ignoring the murderous and life destroying effects of poverty is normal, but it shouldn't be. They are always the easiest to sacrifice as they are deliberately kept invisible. They are the ones who will pay the price.

Malcolm wrote:

in Massachusetts, people are going around in Hazmat suits claiming to be from the health departments, ripping people off in their homes while the crooks take false vitals and so on:

Author: Malcolm

Date: Wednesday, April 8th, 2020 at 4:45 AM

Title: Re: What are you doing about the coronavirus?

Content:

Malcolm wrote:

in Massachusetts, people are going around in Hazmat suits claiming to be from the health departments, ripping people off in their homes while the crooks take false vitals and so on:

Queequeg said:

May be true. May just be an urban legend. No official reports as far as the MA State Police can actually confirm.

We looked into it and determined that at least one such incident may have occurred in central Mass.

Malcolm wrote:

???

Author: Malcolm

Date: Wednesday, April 8th, 2020 at 4:49 AM

Title: Re: Quieting mind-chatter

Content:

kausalya said:

In various ways, I've been confounded by my inability to escape suffering on my own, and I have found it next-to-impossible to rely on the real Ārya Sangha, which are all of you, to help resolve my ground-level doubts about the nature of dukkha.

Malcolm wrote:

No one here, to my knowledge is a first stage bodhisattva, certainly not me. So, no one here is part of the Ārya Sangha at all.

kusulu said:

Nonetheless it is highly possible to quiet mind-chatter, and in this case judgements that have no basis in anything at all. If your retreat has unearthed some skeletons of buried and hidden unskillfulness, as sometimes happens, they will wither and die as your awareness grows around them. The Path itself does not increase suffering. You yourself point to the way out of your own dilemma.

Malcolm wrote:

The point was to correct a usage of a term. The Ārya Sangha in Mahāyāna is strictly bodhisattvas in the stages, and specifically, the eight great sons, Mañjuśrī, etc.

Author: Malcolm

Date: Wednesday, April 8th, 2020 at 9:28 AM

Title: Re: What are you doing about the coronavirus?

Content:

Queequeg said:

No official reports as far as the MA State Police can actually confirm.
may have occurred in central Mass.
Exactly.

Malcolm wrote:

It's good enough for me.

Author: Malcolm

Date: Thursday, April 9th, 2020 at 12:23 AM

Title: Re: What are you doing about the coronavirus?

Content:

Lucas Oliveira said:

More than 300,000 people have recovered from coronavirus worldwide
<https://www.nydailynews.com/coronavirus/ny-coronavirus-more-300000-people-have-recovered-worldwide-20200408-b6dywybnkjvhvzpazzgov4axlcu-story.html>

More than 300,000 have recovered from coronavirus worldwide

<https://abc11.com/health/300000-have-recovered-from-covid-19-worldwide/6086781/>

Over 300,000 people have recovered from coronavirus across world, according to Johns Hopkins

<https://www.fox13news.com/news/over-300000-people-have-recovered-from-coronavirus-across-world-according-to-johns-hopkins>

Malcolm wrote:

Yes, and 83,000 people have died so far (and a lot more not accounted for in the stats). And at this point, there are nearly 80,000 newly reported cases just today alone, and have been for the past 5 days or so, though there is a slight dip for the past couple of days.

Author: Malcolm

Date: Thursday, April 9th, 2020 at 12:54 AM

Title: Re: What are you doing about the coronavirus?

Content:

Queequeg said:

I guess we're starting to see the "See, it was all overblown after all" crowd after the social distancing has done what it was intended. There's no arguing with that level of willful ignorance.

Malcolm wrote:

Nope.

Author: Malcolm

Date: Thursday, April 9th, 2020 at 1:39 AM

Title: Re: What are you doing about the coronavirus?

Content:

Malcolm wrote:

https://wwwnc.cdc.gov/eid/article/26/7/20-0282_article?fbclid=IwAR13tZkYM_a8tE5FMq15E0h9bHFnQYo4o4HOt-WcmCbv2Q6ozq29Nm_KaF0

Unknown said:

Severe acute respiratory syndrome coronavirus 2 is the causative agent of the 2019 novel coronavirus disease pandemic. Initial estimates of the early dynamics of the outbreak in Wuhan, China, suggested a doubling time of the number of infected persons of 6–7 days and a basic reproductive number (R_0) of 2.2–2.7. We collected extensive individual case reports across China and estimated key epidemiologic parameters, including the incubation period. We then designed 2 mathematical modeling approaches to infer the outbreak dynamics in Wuhan by using high-resolution domestic travel and infection data. Results show that the doubling time early in the

epidemic in Wuhan was 2.3–3.3 days. Assuming a serial interval of 6–9 days, we calculated a median R_0 value of 5.7 (95% CI 3.8–8.9). We further show that active surveillance, contact tracing, quarantine, and early strong social distancing efforts are needed to stop transmission of the virus.

Malcolm wrote:
 R_0 of 5.7 in Wuhan!

Unknown said:
We found R_0 is likely to be 5.7 given our current state of knowledge, with a broad 95% CI (3.8–8.9). Among many factors, the lack of awareness of this new pathogen and the Lunar New Year travel and gathering in early and mid-January 2020 might or might not play a role in the high R_0 . A recent study based on structural analysis of the virus particles suggests SARS-CoV-2 has a much higher affinity to the receptor needed for cell entry than the 2003 SARS virus (21), providing a molecular basis for the high infectiousness of SARS-CoV-2.

Author: Malcolm
Date: Thursday, April 9th, 2020 at 2:05 AM
Title: Re: What are you doing about the coronavirus?
Content:

Vasana said:
Yep. And there's Sweden.

Has Sweden Found the Right Solution to the Coronavirus?
<https://tinyurl.com/wgefk5o>

Malcolm wrote:
Right, but you know the clowns who wrote this are Republicans, right? Because after all, money is more important than people...

Author: Malcolm
Date: Thursday, April 9th, 2020 at 10:43 PM
Title: Re: What are you doing about the coronavirus?
Content:

Grigoris said:
Okay, they treat the symptoms of the infection, not the infection itself.

Malcolm wrote:
The effectiveness of chloroquine and hydroxychloroquine has not been proven. Thus far there is only anecdotal evidence they have any impact on outcomes.

There are proper trial studies underway in the US to see if this is the case. Until the data is in, don't believe the hype.

Author: Malcolm

Date: Thursday, April 9th, 2020 at 10:46 PM

Title: Re: What are you doing about the coronavirus?

Content:

Nemo said:

We have 435 for the entire country.

Malcolm wrote:

That's because lockdowns work. With a disease that has an R_0 of 5.7, it's necessary until there are vaccines.

Author: Malcolm

Date: Thursday, April 9th, 2020 at 10:49 PM

Title: Re: What does Madhyamaka say about birth and death?

Content:

nichiren-123 said:

How does it explain the apparent appearance and disappearance of each human life?

Malcolm wrote:

Dependent origination.

Author: Malcolm

Date: Thursday, April 9th, 2020 at 11:31 PM

Title: Re: What are you doing about the coronavirus?

Content:

Nemo said:

We have 435 for the entire country.

Malcolm wrote:

That's because lockdowns work. With a disease that has an R_0 of 5.7, it's necessary until there are vaccines.

Nemo said:

We can't lock down for 2 years. It kills significantly more. We are on the green line of this never ending. There is no painless option. You are actually sacrificing the poor and elderly who need medical treatments that are now suspended in a very cavalier fashion. Good luck with Corona virus vaccines. They have all done more harm than good so far. We've been making them and utterly failing since 2005.

Malcolm wrote:

That is not true. There is a tested vaccine for SARS 1, but it never rolled out because

public health measures proved sufficient to contain it. It is in the US national stockpile.
Dr. Fauci, 2017:

Author: Malcolm

Date: Thursday, April 9th, 2020 at 11:45 PM

Title: Re: Sleeping sitting up

Content:

Mirror said:

I'm really interested in this:

https://www.youtube.com/watch?v=ETbsfcTcj68&feature=youtu.be&t=3090&fbclid=IwAR2HL_5OB_dhiqCZEbtUAC1Q-4-3dbChIfM8NrRxSUBjnSkOyoTzfGK12fg

Please do you know any details about it? I know that during some retreats one is not supposed to sleep lying down. Do you have any experience with it? Is it important to have a back support? What should be the position of your legs?

I'll be very grateful for any information.

Namo Amitabha Buddha

Malcolm wrote:

Its is not a universal practice in Tibetan Buddhism.

Author: Malcolm

Date: Thursday, April 9th, 2020 at 11:47 PM

Title: Re: Bernie 2020

Content:

Könchok Thrinley said:

I am not an american, but Bernie stepping down feels like a personal loss. It just sucks. This whole election just exposed the democratic party...

Malcolm wrote:

What happened is that Americans, particularly older African-Americans, decided they don't want Bernie. It is not a conspiracy, it's just a fact.

Author: Malcolm

Date: Thursday, April 9th, 2020 at 11:52 PM

Title: Re: What are you doing about the coronavirus?

Content:

Nemo said:

<https://www.scmp.com/news/china/science/article/3051853/there-was-no-vaccine->

sars-or-mers-will-there-be-one-new

Of the 33 vaccine candidates for Sars, only two reached clinical trials on humans, the rest stopped at the preclinical stage. For Mers, just three of the 48 vaccine candidates went to clinical trials on humans while the others only made it to the preclinical stage.

Malcolm wrote:

From the article you posted.

Author: Malcolm

Date: Friday, April 10th, 2020 at 12:24 AM

Title: Re: Does karma "infest" inanimate objects?

Content:

n8pee said:

Then he is participating in the theft. But if he does not know, then not. The karma does not adhere to the object, it is a function of intention and knowledge.

I've read stories of masters who receive offerings that may have been obtained through less-than-honest means and their practice is negatively affected. Would this not be in conflict with your statement?

Malcolm wrote:

No, not in the slightest. Karma is not something that attaches to material objects.

Stories are stories. One hears all kinds of stories.

Author: Malcolm

Date: Friday, April 10th, 2020 at 12:53 AM

Title: Re: What are you doing about the coronavirus?

Content:

Nemo said:

<https://www.scmp.com/news/china/science/article/3051853/there-was-no-vaccine-sars-or-mers-will-there-be-one-new>

Of the 33 vaccine candidates for Sars, only two reached clinical trials on humans, the rest stopped at the preclinical stage. For Mers, just three of the 48 vaccine candidates went to clinical trials on humans while the others only made it to the preclinical stage.

Malcolm wrote:

From the article you posted.

Nemo said:

That's a really long way from a finished vaccine. There are no numbers on efficacy versus side effects in humans. So no finished vaccines in 17 years. A couple of candidates in the freezer.

Malcolm wrote:

Not sure. Fauci says there is a SARS vaccine. But this isn't SARS. Can't see how speculating about a covid-19 vaccine is useful, other than that we know several have already gone to human trials and we should know by June/July which if any are effective. Otherwise, it is all just FUD.

Author: Malcolm

Date: Friday, April 10th, 2020 at 12:56 AM

Title: Re: What are you doing about the coronavirus?

Content:

Nemo said:

Chloroquine is very dangerous. If you get nightmares the night after taking it stop immediately. If you don't your brain may never recover.

Grigoris said:

I can't base my decision on that symptom, I have nightmares every night...

Malcolm wrote:

You should base your decision on the fact that there is no proof chloroquine has any effect on covid-19. There are only anecdotes. Taking it prophylactically is incredibly stupid, IMO. Nemo is correct, this shit is dangerous. And now this:

<https://www.dailymail.co.uk/news/article-8199477/Swedish-hospitals-stop-prescribing-chloroquine-coronavirus-patients-adverse-effects.html>

Grigoris said:

Swedish hospitals abandon trial of promising malaria drug chloroquine for coronavirus patients after it caused them blinding headaches, vision loss and agonising cramps:

Malcolm wrote:

<https://www.wsj.com/articles/chinese-doctors-at-coronavirus-hub-cast-doubt-on-chloroquine-as-cure-11586448660>

Grigoris said:

WUHAN, China—Chinese doctors who have for months treated coronavirus patients with chloroquine say there is no clear evidence the anti-malarial drug is effective against the deadly pathogen, raising questions about a remedy President Trump has touted as a potential cure.

Malcolm wrote:

<https://www.reuters.com/article/us-health-coronavirus-usa-cdcguidance/cdc-removes-unusual-guidance-to-doctors-about-drug-favored-by-trump-idUSKBN21P39R>

Grigoris said:

WASHINGTON (Reuters) - The U.S. Centers for Disease Control and Prevention has removed from its website highly unusual guidance informing doctors on how to

prescribe hydroxychloroquine and chloroquine, drugs recommended by President Donald Trump to treat the coronavirus.

Author: Malcolm

Date: Friday, April 10th, 2020 at 1:10 AM

Title: Re: What does Madhyamaka say about birth and death?

Content:

nichiren-123 said:

Principally I'm confused about the statement "no birth no death"

Malcolm wrote:

What statement?

In the MMK there is a passage that says, "Not ceasing, not arising," etc. This framed in terms of dependent origination being "the pacification of proliferation."

Author: Malcolm

Date: Friday, April 10th, 2020 at 1:47 AM

Title: Re: What does Madhyamaka say about birth and death?

Content:

nichiren-123 said:

Nagarjunas eight negations.

Malcolm wrote:

Yes, this from the mangalam. That which arises in dependence does not cease, arise, etc.

Author: Malcolm

Date: Friday, April 10th, 2020 at 2:14 AM

Title: Re: What are you doing about the coronavirus?

Content:

Grigoris said:

The best way to get quinine into your system is with a gin and tonic.

Malcolm wrote:

But you don't drink...

Author: Malcolm

Date: Friday, April 10th, 2020 at 3:05 AM

Title: Re: PTSD and Mahayana Buddhism

Content:

monkishlife said:

But they don't believe in this " *oneness* of emptiness"

Malcolm wrote:

Emptiness is free from diversity and unity, because of dependent origination's not ceasing, not arising, not annihilated, not permanent, not going, not coming, not different, not the same...

Author: Malcolm

Date: Friday, April 10th, 2020 at 9:11 AM

Title: Re: What are you doing about the coronavirus?

Content:

Grigoris said:

The best way to get quinine into your system is with a gin and tonic.

Malcolm wrote:

But you don't drink...

Grigoris said:

I can make an exception for medical purposes!

Author: Malcolm

Date: Friday, April 10th, 2020 at 7:11 PM

Title: Re: What does Madhyamaka say about birth and death?

Content:

smcj said:

"Conventional" or "relative" reality is not separate to "ultimate" reality.

In the 3 Natures paradigm the Ultimate Nature is free of the Dependent Nature. I believe that's true in both in Mind Only as well as Empty of Other interpretations.

Malcolm wrote:

No, that is only true in the gzhan strong interpretation. The original teaching is that the absence of the imagined in the dependent is the perfected.

Author: Malcolm

Date: Friday, April 10th, 2020 at 8:08 PM

Title: Re: What does Madhyamaka say about birth and death?

Content:

smcj said:

In the 3 Natures paradigm the Ultimate Nature is free of the Dependent Nature. I believe that's true in both in Mind Only as well as Empty of Other interpretations.

Malcolm wrote:

No, that is only true in the gzhan strong interpretation. The original teaching is that the absence of the imagined in the dependent is the perfected.

smcj said:

Sometimes you are too much.

Malcolm wrote:

Facts are facts. Even Karl B. agrees this is the case.

Author: Malcolm

Date: Friday, April 10th, 2020 at 8:32 PM

Title: Re: What does Madhyamaka say about birth and death?

Content:

smcj said:

Sometimes you are too much.

Malcolm wrote:

Facts are facts. Even Karl B. agrees this is the case.

smcj said:

"Original teaching"? I'm sure you've got some outlier reference to back it up. Not even going to ask.

"In Praise of Dharmadhatu" is attributed to Nagarjuna. Apparently Atisha and others believed there was only one Nagarjuna. I'm not going to push that point because it's such an outlier.

Malcolm wrote:

No need for outlier references, just read Mahayanasamgraha, etc., by Asanga.

Author: Malcolm

Date: Friday, April 10th, 2020 at 10:02 PM

Title: Re: Bernie 2020

Content:

Queequeg said:

And on the other hand, the people Sanders' policies would have helped the most, just didn't show up to vote.

Malcolm wrote:

Yes, and they didn't even have the excuse of GOP voter suppression in their states, CA, for example.

Author: Malcolm

Date: Friday, April 10th, 2020 at 10:07 PM

Title: Re: What does Madhyamaka say about birth and death?

Content:

Grigoris said:

I am just pointing out that the Three Natures is not exclusive to Shentong and I provided an in depth explanation from Sutra.

Malcolm wrote:

SMCJ is generally a good-nature person, but has trouble understanding why the Tibetan innovation called gzhan stong has prompted so much criticism from Nyingmapas, Kagyus (like Karmapa 8), Sakyas, and Geluks alike. Further, he has trouble understanding why similar understandings of Yogacāra doctrine did not flourish in India, China, Japan, etc. But its ok, he/she'll keep bringing it up, and some of us will keep shooting it down.

Author: Malcolm

Date: Friday, April 10th, 2020 at 10:17 PM

Title: Re: Does karma "infest" inanimate objects?

Content:

KiwiNFLFan said:

Ok then, so what is the case with so-called lucky charms? Is there a difference between a 'lucky charm' and Buddhist amulets/pendants, etc?

Can wearing an item blessed by a monk or that contains an image of the Buddha bring good karma that can protect you from harm or cause things to work out in your favour?

I have some Thai amulets - I bought one in Chiang Mai and was given others. The Thais believe that these amulets will protect them - some so much so that they do not wear a helmet when riding a motorcycle, believing the amulet will protect them.

Malcolm wrote:

I thnk you if asked an emergency room physician in Bangkok, they would shake their heads at that kind if stupidity.

Tibetans used to carry gaus filled with sacred things in order to protect them from bullets and so on. It still didn't stop Chinese machine guns from mowing them down in large numbers in 1959, when the Khampas tried to repel the Chinese invasion of Lhasa.

These kinds of things have a place, but one cannot rely on them at the expense of common sense. For example, during this corona virus many amulets are being distributed on line like this one:

D0FC4DC8-9608-4282-BAA6-F997669DC99B.jpeg (159.17 KiB) Viewed 4257 times

But if you walk into a covid ward without PPE, you are likely to become infected.

Author: Malcolm

Date: Friday, April 10th, 2020 at 10:27 PM

Title: Re: Bernie 2020

Content:

Minobu said:

so yeah we got racists.

Malcolm wrote:

Oh definitely. For example, there was the recent demonstrations of the Wet'suwet'en really brought it out online. I was quite shocked at some of things I saw white Canadians saying about these people.

Minobu said:

"Rise in anti-Indigenous racism and violence seen in wake of Wet'suwet'en protests:

.....

So in the last two weeks or so, with the Wet'suwet'en crisis and with the solidarity demonstrations happening across Canada, we've seen a marked uptick in far-right activity," said Balgord.

He's tracked multiple social media posts calling for the murder or assault of demonstrators, with the primary targets both Indigenous people and their allies.

Malcolm wrote:

<https://www.cbc.ca/news/canada/british-columbia/rise-in-anti-indigenous-racism-violence-requires-allyship-accountability-say-victims-advocates-1.5477383>

Minobu said:

Online and on social media, racist comments have become even more rampant. On globalnews.ca and its Facebook pages, social media journalists have had to delete hundreds of racist comments since the blockades began.

Malcolm wrote:

<https://www.msn.com/en-ca/news/canada/indigenous-people-in-canada-facing->

racism-over-wetsuweten-solidarity-blockade-action/ar-BB10I7Q1

Author: Malcolm

Date: Friday, April 10th, 2020 at 10:51 PM

Title: Re: What does Madhyamaka say about birth and death?

Content:

smcj said:

However I do take exception to the idea that Karma 8 and the Chinese were not similarly heretical.

Malcolm wrote:

Karmapa 8 wrote serious and detailed refutations of gzhan stong.

smcj said:

They were sufficiently removed from classical India by time and geography

Malcolm wrote:

Hsuan Tsang (602-664), the main importer of Yogacara into China, just gives straight Indian Yogacāra according to the Yogacāra masters. He never interpreted Yogacāra material the way Tibetans did. He stuck to the Indian script very faithfully, since he was expert in Sanskrit. Hsuan Tsang, lived in the 7th century, and studied Yogacāra and other subjects at Nalanda for at least two years during his 17 year pilgrimage to India. So you cannot really claim that he was removed by time and geography. Even today, Hsuan Tsang remains the dominant figure in Chinese Yogacara.

Author: Malcolm

Date: Friday, April 10th, 2020 at 11:36 PM

Title: Re: What does Madhyamaka say about birth and death?

Content:

smcj said:

However I do take exception to the idea that Karma 8 and the Chinese were not similarly heretical.

Malcolm wrote:

Karmapa 8 wrote serious and detailed refutations of gzhan stong.

smcj said:

And Mipham R. wrote texts from a Shentong perspective.

Malcolm wrote:

He wrote one when he was quite young, the Lion's Roar of Extrinsic Emptiness.

The more mature texts he wrote concerning Yogacāra materials were an attempt to reconcile Yogacāra with standard Madhyamaka, in which he resorts to interpretations of phrases in such yogacāra texts as the Dharmadharmatāvibhaṅga in ways that are impossible in Sanskrit, such as substituting snang ba for rig pa in the term rnam par rig (vijñāpti). There is no Sanskrit equivalent for rnam par snang ba. Someone working with Sanskrit texts would never try this kind of linguistic sleight of hand. So Mipham's interpretation only works in Tibetan, not Sanskrit. Therefore, we can understand it is removed from the original source texts.

Khenpo Shenga's approach is more sound and conservative (though not as fun nor inventive) which is why he is the dominant influence in setting the curriculum for the Nyingma school in the early 20th century, and remains so up to this day.

Author: Malcolm

Date: Saturday, April 11th, 2020 at 12:22 AM

Title: Re: Bernie 2020

Content:

Minobu said:

Hopefully you realize Canada is not a racist country , we admit our mistakes and correct them...Government is spending billions on reconciliation .

Malcolm wrote:

I don't think Canada is a fundamentally racist country, but your gvt. treats the First Nations poorly. And there are racists in Canada, and Wet'suwet'en demonstrations brought them all out in droves.

Minobu said:

the point is that this one Chief decided for some reason to hold out on an oil pipeline that most indigenous peoples are happy to be a part of...Big money for them ...something they never would have gotten in the past...now they become partners in projects.

Malcolm wrote:

<https://www.aljazeera.com/news/2020/03/understanding-wet-struggle-canada-200301200921070.html>

Not just one chief. Eight chiefs out of nine:

The Wet'suwet'en Nation comprises five clans, under which there are the 13 house groups, each with a hereditary head chief position (four are currently vacant). Earlier this month, Herb Naziel became the first house chief to support the pipeline project,

breaking ranks with eight men from other house groups who oppose it.
<https://www.theglobeandmail.com/canada/british-columbia/article-wetsuweten-hereditary-chiefs-postpone-all-clans-meeting/>

The Canadian gvt. is breaking their own laws to force this pipeline through:
The B.C. government and corporate lobbyists representing major resource industries sought the “surrender” of First Nations land rights immediately following the Delgamuukw decision, a precedent-setting legal ruling that established Aboriginal title to unceded land, according to Freedom of Information (FOI) documents obtained by The Narwhal.

<https://thenarwhal.ca/industry-government-pushed-to-abolish-aboriginal-title-at-issue-in-wetsuweten-stand-off-docs-reveal/>

People can decide for themselves about the Wet’suwet’en:

<https://unistoten.camp/category/blog/>

For myself, I am a Stand with Standing Rock kind of guy. So, I support the Wet’suwet’en chiefs, you know, the eight, some of whom were arrested, and have not sold out for \$\$\$, unlike the one who did.

Author: Malcolm

Date: Saturday, April 11th, 2020 at 2:24 AM

Title: Re: Bernie 2020

Content:

Minobu said:

Hopefully you realize Canada is not a racist country , we admit our mistakes and correct them...Government is spending billions on reconciliation .

Malcolm wrote:

I don't think Canada is a fundamentally racist country, but your gvt. treats the First Nations poorly. And there are racists in Canada, and Wet’suwet’en demonstrations brought them all out in droves.

Minobu said:

the point is that this one Chief decided for some reason to hold out on an oil pipeline that most indigenous peoples are happy to be a part of...Big money for them ...something they never would have gotten in the past...now they become partners in projects.

Malcolm wrote:

<https://www.aljazeera.com/news/2020/03/understanding-wet-struggle-canada-200301200921070.html>

Not just one chief. Eight chiefs out of nine:

Minobu said:

Well you are using Al je zeera news ...which is false ..totally...

Malcolm wrote:

No, it isn't.

Minobu said:

here

<https://www.cbc.ca/news/canada/british-columbia/wetsuweten-whos-who-guide-1.5471898>

Malcolm wrote:

Councils are not chiefs. From your article:

Currently, four of the house hereditary chief positions are vacant, leaving nine hereditary chiefs. Eight of the hereditary chiefs have clearly opposed the pipeline and this group signed an eviction letter to CGL in early January ordering workers off unceded Wet'suwet'en territory.

The chiefs who signed the letter are:

Knedebeas (Warner William), Yex T'sa Wilk'us (Dark House)
Woos (Frank Alec), Cassyex (Grizzly House)
Madeek (Jeff Brown), Anaskaski (Where It Lies Blocking the Trail)
Gisday'wa (Fred Tom), Kaiyexweniits (House in the Middle of Many)
Hagwilnegh (Ron Mitchell), G'en Egh La Yex (House of Many Eyes)
Na'Moks (John Ridsdale), Tsa K'en Yex (Rafters on Beaver House)
Smogelgem (Warner Naziel), Tsaiyex (Sun House)
Kloum Khun (Alphonse Gagnon), Medzeyez (Owl House)

Minobu said:

here

<https://www.theglobeandmail.com/canada/article-second-wetsuweten-hereditary-wing-chief-voices-concerns-about/>

Malcolm wrote:

"Subchiefs" are not chiefs.

Minobu said:

<https://www.canadalandshow.com/reporting-gap-in-the-wetsuweten-crisis/>

Malcolm wrote:

" The sixth declined to offer their support as they, in agreement with the hereditary chiefs, state that as an Indian Act band council, they do not have authority off reserve, and that only the hereditary chiefs can determine what happens to unceded, non-reserve lands like those through which TC Energy seeks to build."

So, you see, I am not incorrect, and neither is Al Jazeera.

Author: Malcolm

Date: Saturday, April 11th, 2020 at 2:30 AM

Title: Re: Bernie 2020

Content:

Minobu said:

further reading Malcolm and it's like sheer propaganda...

Malcolm wrote:

You need to read more carefully.

Author: Malcolm

Date: Saturday, April 11th, 2020 at 3:01 AM

Title: Re: Bernie 2020

Content:

Minobu said:

Malcolm you are using a propaganda narrative that does not exist ...

Malcolm wrote:

There is a legal dispute at the basis of this conflict which goes back your supreme court's decision 25 years ago, the

<https://www.thecanadianencyclopedia.ca/en/article/delgamuukw-case>. The eight hereditary chiefs mentioned before maintain that the councils do not have the authority to give access to the Wet'suwet'en land, based upon the Delgamuukw Case:

Hoping to avert a repeat of last year's much-criticized police action, Chief Hagwilnegh (Ron Mitchell) of the Wet'suwet'en's Small Frog clan offered the deputy commissioner a piece of advice: consult the Delgamuukw decision.

"Read that, before you give out your orders," he recalled telling her.

Canada's position towards Wet'suwet'en and other first nations, like that of the US and its first nations, is racist:

Mohawk policy analyst Russell Diabo, who was working with interior B.C. First Nations when the Delgamuukw decision came down, said the "continuities are clear" over the

decades.

“The governments have shown their main aim remains keeping powerful business interests happy and containing the power of Aboriginal rights and title, rather than moving toward a respectful relationship.”

United Nations bodies have repeatedly criticized the Canadian government for trying to dress up old policies that have been rejected by First Nations.

The UN Committee on Economic, Social and Cultural Rights noted in 2006 it “remains concerned that the new approaches, namely the ‘modified rights model’ and the ‘non-assertion model,’ do not differ much from the extinguishment and surrender approach.”
<https://thenarwhal.ca/industry-government-pushed-to-abolish-aboriginal-title-at-issue-in-wetsuweten-stand-off-docs-reveal/>

And Trudeau is a corporate shill:

<https://www.theguardian.com/commentisfree/2018/may/29/justin-trudeau-world-newest-oil-executive-kinder-morgan>

Minobu said:

Justin Trudeau’s government announced on Tuesday that it would nationalize the Kinder Morgan pipeline running from the tar sands of Alberta to the tidewater of British Columbia. It will fork over at least \$4.5bn in Canadian taxpayers’ money for the right to own a 60-year-old pipe that springs leaks regularly, and for the right to push through a second pipeline on the same route – a proposal that has provoked strong opposition.

.....

Now it’s Trudeau who owns the razor wire, Trudeau who has to battle his own people. All in the name of pouring more carbon into the air, so he can make the oil companies back at the Alberta end of his pipe a little more money. We know now how history will remember Justin Trudeau: not as a dreamy progressive, but as one more pathetic employee of the richest, most reckless industry in the planet’s history.

Author: Malcolm

Date: Saturday, April 11th, 2020 at 3:36 AM

Title: Re: What does Madhyamaka say about birth and death?

Content:

nichiren-123 said:

My interpretation is that truth is reality as it is. seeing reality as it is, is enlightenment. That is why I assume it's called 'enLIGHTenment'. Because you SEE clearly you don't make ignorant actions.

Malcolm wrote:

The word "enlightenment" does not exist in any Buddhist scripture or text. The term is bodhi, awakening.

There are two truths, of course: the one ordinary deluded people operate from, and the one which is seeing how things really are.

Author: Malcolm

Date: Saturday, April 11th, 2020 at 3:42 AM

Title: Re: naivety and nihilism

Content:

Mirror said:

Hello dharma friends,

Contemplating impermanence and emptiness makes my attitude nihilistic and that destroys my love and compassion. For example why should we help others, when pain and suffering are impermanent? It's only a question of time until we become enlightened.

On the other hand when I contemplate my mother's kindness and do tonglen, then I'm more attached to others and naive. Just acting like a kind person without any wisdom. Maybe that's because my love and compassion aren't all-embracing yet. Please can you give me any advice? Is the right path balance between these two? Or is my understanding just incorrect?

Thank you so much

Malcolm wrote:

When you contemplate emptiness and impermanence, you have to recall that other sentient beings do not understand this and therefore they experience endless suffering in birth after birth—this is a much better basis for developing compassion than thinking about how nice your mom is to you.

Author: Malcolm

Date: Saturday, April 11th, 2020 at 4:08 AM

Title: Re: naivety and nihilism

Content:

Malcolm wrote:

When you contemplate emptiness and impermanence, you have to recall that other sentient beings do not understand this and therefore they experience endless suffering in birth after birth—this is a much better basis for developing compassion than thinking about how nice your mom is to you.

Mirror said:

I don't have the experiential understanding of impermanence and emptiness, only the theoretical one. But I think even by having the experiential understanding, one isn't free from suffering. They suffer because of self-grasping.

Malcolm wrote:

Even though you have only a theoretical grasp of emptiness and impermanence, you are in a far better position than other sentient beings. Self-grasping is only eradicated through understanding, and then realizing emptiness. If one has experiential understanding of emptiness, your personal suffering is over since you will no longer be deluded by the notion of a self to experience suffering.

Author: Malcolm

Date: Saturday, April 11th, 2020 at 4:28 AM

Title: Re: How important is sheel (Śīla) ?

Content:

madhusudan said:

Ethics is the foundation of spiritual practice. Without it you're just a bad joke.

Malcolm wrote:

However, Āryadeva notes that if one must choose between discipline and emptiness, choose emptiness. Discipline will not lead to liberation without wisdom.

Author: Malcolm

Date: Saturday, April 11th, 2020 at 6:04 AM

Title: Re: How important is sheel (Śīla) ?

Content:

madhusudan said:

Malcolm, between the two the primacy of emptiness makes sense, but in what situation would a choice between discipline and wisdom ever come to pass?

Not being argumentative, just curious.

Malcolm wrote:

When one has to choose between pratimokṣa and benefitting others, for example.

Author: Malcolm

Date: Saturday, April 11th, 2020 at 11:31 PM

Title: Re: Order of teachings, five periods and the superiority of the Lotus - discussion

Content:

nichiren-123 said:

So, I was brought up a Nichiren Buddhist by my parents.

Hence, when people talk about the teachings of the Lotus Sutra, a lot of the time, I'm like 'well duh!!' For instance that everyone can attain Buddhahood, That we all possess Buddha Nature and that life is eternal.

This means I don't really appreciate the Lotus teachings and how the pre-lotus teachings prepare us for the revelation of the Lotus.

So, in order to grasp the value of the Lotus I'd like to discuss how the earlier teachings prepare us for the Lotus. I'd suggest we frame this conversation within Tient'ai's five periods doctrine.

how does each period progresses from the previous. What is learned from each period, and finally, why the Lotus Sutra is ultimately superior to all the other sutra's.

These list of the five periods are:

Flower garland/avatamsaka Period

Agama Period

Correct and Equal/Vaipulya Period

Wisdom/Prajna Period

The Lotus and Nirvana sutra Period

If anyone can suggest a better way of classing the sutra's then let's consider that.

I'd like it if we could discuss this in-depth, if you guys are willing to?

Malcolm wrote:

Mahāyāna Sūtras, in Indian Buddhism, were grouped by subject matter, rather than by presumed time of teaching. There are three major groupings: Prajñāpāramita, Tathāgatagarbha, and Yogacāra. Then there are miscellaneous sūtras that do not clearly fall into this or that category such as the Bodhisattvapitika, the Samādhirāja, the Lotus, the Ratnakuta sūtras, and so on.

Zhiyi's historical grouping has no precedent in Indian literature, and certainly is not how Tibetan Buddhists divide the teachings: which are generally divided into the three turnings: the first (Hinayāna), second (Provisional Mahāyāna), and third (Definitive Mahāyāna), based on a single passage from the Yogacāra Saṃdhinirmocana Sūtra. Depending upon school, the second and third are considered definitive, and there is much debate around which sūtras are included in which turning. Then of course there are the tantras, which have no place at all in Zhiyi's scheme.

So, frankly, it is hard to have a conversation about this because the historical assumptions which are common in Indo-Tibetan Buddhism are not shared with the Sino-Japanese Buddhism and vice versa.

For example, as far as I am concerned, the Prajñāpāramita sūtras are the most important Mahāyāna sūtras. Others in the Indo-Tibetan Buddhism tradition feel the Tathāgatagarbha and Yogacāra sūtras are the most important, and while they certainly agree the Prajñāpāramita sūtras are important, they feel their full import cannot be understood in absence of the Tathāgatagarbha and Yogacāra sūtras. I on the other hand, being a Mādhyamika, regard Yogacāra sūtras as provisional, and Tathāgatagarbha sūtras as conditionally definitive, providing they are correctly interpreted, since their incorrect interpretation is nothing more than atmavāda.

No one really reads the Lotus Sūtra in Tibetan Buddhism, it is just not that important in

our tradition because it does not contain any doctrines that cannot be found in other sūtras as well. In fact, because of the heterogeneous nature of sūtras in general, these three main streams of sūtras were codified into the five treatises of Maitreya, which alongside the study of Nagārjuna's collection of reasonings, became the dominant focus of scholastic studies from the 6th century onward in India and then in Tibet.

We see a recent reengagement with the sūtra tradition in the teachings of Dzongsar Khyentse and Khenpo Sodar and so on, but this is a sort of a modern rediscovery of sūtra literature by Tibetans, it is not the focus of the Tibetan Buddhist system, which focuses more attention on the exegesis of tantric scriptures such as the Guhyasamāja, and so on. Sūtras are there mainly to be ritually recited once or so a year for merit. They are not generally studied. Part of the reason for this is that the language sūtras are translated into tends to be archaic Tibetan, since most of the sūtras were translated during the imperial period (prior to 840 CE), whereas the treatises that form the basis of the study of scholastic Buddhism in Tibet were constantly revised and updated through the 14th century and the final compilation of the Tibetan canon by Buton Rinchen Drup.

So, this will be a hard to discussion to have, simply because the historical assumptions which are common in Indo-Tibetan Buddhism are not shared with the Sino-Japanese Buddhism and vice versa.

Author: Malcolm

Date: Sunday, April 12th, 2020 at 12:14 AM

Title: Re: Bernie 2020

Content:

Queequeg said:

NEWS FLASH

OMG Human beings are shitty!

Malcolm wrote:

Yeah, especially to Indigenous People.

Author: Malcolm

Date: Sunday, April 12th, 2020 at 12:23 AM

Title: Re: Order of teachings, five periods and the superiority of the Lotus - discussion

Content:

Malcolm wrote:

So, this will be a hard to discussion to have, simply because the historical assumptions which are common in Indo-Tibetan Buddhism are not shared with the Sino-Japanese Buddhism and vice versa.

tkp67 said:

Juxtapose scholarly views may not line up the same but there seems to be a parallel in their nature from end to end.

Malcolm wrote:

Well, its all Buddhism, apart from those crazy bastards who think Nicherin is the real buddha.

Author: Malcolm

Date: Sunday, April 12th, 2020 at 12:27 AM

Title: Re: Mahayana Sutra references to 4 stages of Hinayana

Content:

DharmaSean said:

Hello,

I am very interested what Sutras have references (preferably more detailed explanations) regarding the 4 stages of enlightenment of the Hinayana. Meaning the stages of stream entry, once returner, non returner, and arhat. I am aware of a brief reference in the Diamond Sutra and the Lotus Sutra.

Thank you very much.

Malcolm wrote:

This is a concealed topic of the Prajñāpāramitā sūtras in general, explicated by Maitreya-nātha in the Abhisamaya-alaṃkāra and its commentaries.

Author: Malcolm

Date: Sunday, April 12th, 2020 at 12:58 AM

Title: Re: Order of teachings, five periods and the superiority of the Lotus - discussion

Content:

tkp67 said:

Juxtapose scholarly views may not line up the same but there seems to be a parallel in their nature from end to end.

Malcolm wrote:

Well, its all Buddhism, apart from those crazy bastards who think Nicherin is the real buddha.

tkp67 said:

All Buddhism isn't nature from end to end.

Malcolm wrote:

In that case, I have no idea what you mean by "nature."

Author: Malcolm

Date: Sunday, April 12th, 2020 at 1:14 AM

Title: Re: Order of teachings, five periods and the superiority of the Lotus - discussion

Content:

tkp67 said:

And curiously Malcolm what is your definition of "real"

Malcolm wrote:

In this case, I mean there is an aberrant sect of Nichiren Buddhists, who've decided to substitute Nichiren for Śakyamuni Buddha, the "real" or historical Buddha.

Author: Malcolm

Date: Sunday, April 12th, 2020 at 1:17 AM

Title: Re: Order of teachings, five periods and the superiority of the Lotus - discussion

Content:

tkp67 said:

All Buddhism isn't nature from end to end.

Malcolm wrote:

In that case, I have no idea what you mean by "nature."

tkp67 said:

The nature of the teachings, point to point, over the term. i.e. As they attenuate from the World Honored One, to the sentient mind processing this text.

Malcolm wrote:

I still do not understand what you are trying to say.

Author: Malcolm

Date: Sunday, April 12th, 2020 at 1:17 AM

Title: Re: Order of teachings, five periods and the superiority of the Lotus - discussion

Content:

tkp67 said:

A similar topic had been created from the Nichiren perspective. Notice superiority is not in terms of practitioner but facilitating most effective liberation across a given demographic. This reflects the Lotus Sutra and the desire of the buddha to open the doors of liberation to all sentient beings.

Malcolm wrote:

Well, there are a lot of sūtras that assert that all sentient beings will eventually become

buddhas, not merely one.

Author: Malcolm

Date: Sunday, April 12th, 2020 at 1:44 AM

Title: Re: Order of teachings, five periods and the superiority of the Lotus - discussion

Content:

tkp67 said:

So superiority isn't in regards to the weight of the teachings alone but rather how well the teachings suits the recipient according to specific factors.

Malcolm wrote:

Well, then the discussion is already over, since the Vajrayāna tradition maintains that in this degenerate age, only the practice of Vajrayāna leads to full buddhahood because of its superior methods: because a) people are very defiled and b) more intelligent, as contradictory as that may sound.

But fruitful discussion of this kind cannot be predicated on the superiority of this or that since there will never be any agreement on such points, ever.

Author: Malcolm

Date: Sunday, April 12th, 2020 at 1:45 AM

Title: Re: Bernie 2020

Content:

Queequeg said:

One of the best human beings who has run for President.

Malcolm wrote:

Yup.

Author: Malcolm

Date: Sunday, April 12th, 2020 at 2:18 AM

Title: Re: What are you doing about the coronavirus?

Content:

Malcolm wrote:

The latest on Trump's Pandumbic:

<https://www.nytimes.com/2020/04/11/us/politics/coronavirus-trump-response.html>

Unknown said:

WASHINGTON — “Any way you cut it, this is going to be bad,” a senior medical adviser at the Department of Veterans Affairs, Dr. Carter Mecher, wrote on the night of Jan. 28, in an email to a group of public health experts scattered around the government and

universities. “The projected size of the outbreak already seems hard to believe.”

A week after the first coronavirus case had been identified in the United States, and six long weeks before President Trump finally took aggressive action to confront the danger the nation was facing — a pandemic that is now forecast to take tens of thousands of American lives — Dr. Mecher was urging the upper ranks of the nation’s public health bureaucracy to wake up and prepare for the possibility of far more drastic action.

Author: Malcolm

Date: Sunday, April 12th, 2020 at 2:55 AM

Title: Re: naivety and nihilism

Content:

Malcolm wrote:

When you contemplate emptiness and impermanence, you have to recall that other sentient beings do not understand this and therefore they experience endless suffering in birth after birth—this is a much better basis for developing compassion than thinking about how nice your mom is to you.

Mirror said:

The reason you can even think about impermanence and emptiness is that your mother was unselfishly taking care of you.

Malcolm wrote:

Indeed, but you want to develop compassion based on emptiness, correct? The instructions below are how.

Even though you have only a theoretical grasp of emptiness and impermanence, you are in a far better position than other sentient beings. Self-grasping is only eradicated through understanding, and then realizing emptiness. If one has experiential understanding of emptiness, your personal suffering is over since you will no longer be deluded by the notion of a self to experience suffering.

Maybe we’re speaking about different types of emptiness. I’m speaking about emptiness of things, that things are compounded. Maybe you’re speaking about emptiness of mind as it’s true nature. Based on what I read and heard, this kind of emptiness is realized by generating bodhicitta or other practices such as Mahamudra and Dzogchen. Maybe I’m just mixing up things.

Still you’re right, knowing that others don’t understand impermanence and emptiness makes me more compassionate towards others.

The best way to generate bodhicitta is to understand that the reason sentient beings suffer is that they do not realize emptiness. Emptiness is emptiness. The emptiness of the mind is the same as the emptiness of things. The main point is that you said, “Contemplating impermanence and emptiness makes my attitude nihilistic and that destroys my love and compassion.” Therefore, I have given you a way to think about these things in a way that will enhance your compassion.

Author: Malcolm

Date: Sunday, April 12th, 2020 at 2:57 AM

Title: Re: Sleeping sitting up

Content:

Malcolm wrote:

Its is not a universal practice in Tibetan Buddhism.

Könchok Thrinley said:

Just curious, is there any significance/benefits to the 'sleeping lion posture' used in some dream yogas?

Malcolm wrote:

Dream yoga is a preliminary practice for the bardo. The Buddha passed away in lion posture.

Author: Malcolm

Date: Sunday, April 12th, 2020 at 8:23 AM

Title: Re: Order of teachings, five periods and the superiority of the Lotus - discussion

Content:

tkp67 said:

So superiority isn't in regards to the weight of the teachings alone but rather how well the teachings suits the recipient according to specific factors.

Malcolm wrote:

Well, then the discussion is already over, since the Vajrayāna tradition maintains that in this degenerate age, only the practice of Vajrayāna leads to full buddhahood because of its superior methods: because a) people are very defiled and b) more intelligent, as contradictory as that may sound.

But fruitful discussion of this kind cannot be predicated on the superiority of this or that since there will never be any agreement on such points, ever.

tkp67 said:

Nichiren teaches that in the degenerate age it is the superior method.

Now we can look at them as conflicting OR we can take a look at how the same origin expressed itself over the term and across different populations to a similar end.

Are the teachings really that different or are they simply relative?

Malcolm wrote:

They are quite different.

Author: Malcolm

Date: Sunday, April 12th, 2020 at 10:31 AM

Title: Re: Order of teachings, five periods and the superiority of the Lotus - discussion

Content:

haha said:

Here is a presentation. It also explains how this five time periods are associated with Sakyamuni's whole lifetime teachings.

Malcolm wrote:

that's one scheme, but as I pointed out, it has nothing to do with the historical traditions followed in Indo-Tibetan Buddhism.

Author: Malcolm

Date: Sunday, April 12th, 2020 at 8:43 PM

Title: Re: Soul Integration

Content:

Malcolm wrote:

This is not a Buddhist idea at all.

ShantiM said:

Hello all, I have a question regarding a teaching by Master Hsuan Hua mentioning that animals are stupid because their souls are only a fraction or so of a human's and that in order to reborn as a human, multiple of these animal souls needed to be re-integrated. There was also the idea of an individual having multiple souls and that if souls were kidnapped the person becomes retarded. Can anyone help to interpret the meaning behind this teaching?

<http://www.dharmasite.net/BuddhaRootFarm/>

The Venerable Master Hua replied: "On the body of one single animal are a hundred thousand, in fact, several million little organisms. These organisms are fragments of what was once an animal. The soul of a human being at death may split up to become many animals. One person can become about ten animals. That's why animals are so stupid. The soul of an animal can split up and become, in its smallest division, an organism or plant. The feelings which plants have, then, are what separated from the animal's soul when it split up at death. Although the life force of a large number of plants may appear sizable, it is not as great as that of a single animal or a single mouthful of meat. Take, for example, rice: tens of billions of grains of rice do not contain as much life force as a single piece of meat. If you open your Five Eyes you can know this at a glance. If you haven't opened your eyes, no matter how one tries to explain it to you, you won't understand. No matter how it's explained, you won't believe it, because you haven't been a plant!

"Another example is the mosquitoes. The millions of mosquitoes on this mountain may

be simply the soul of one person who has been transformed into all those bugs. It is not the case that a single human soul turns into a single mosquito. One person can turn into countless numbers of mosquitoes.

http://www.drbachinese.org/online_reading/dharma_talks/kaishrlu-10/volume10-ce-06.htm

This shadow is also called “ghost soul” (people have three souls and seven spiritual faculties). For instance, if someone was a horse in his previous life, there will be the shadow of a horse following him.

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What’s so bad about being divided into pieces? If the soul becomes fragmented like that, it’s very difficult to make it whole again. Probably those people won’t regain a human body again for billions of eons. When their nature is split and their souls are incomplete, they become dull and insentient, like plants. When their inherent nature is scattered, it’s hard to become a sentient being again. Even if they became a sentient being, they might be a mosquito. But one human body can transform into 84,000 mosquitoes, and it’s not easy to get all those mosquitoes back into one being. Most of the time, mosquitoes are reborn as mosquitoes. So they bob up and down in the cycle of birth and death, not understanding how to turn away from the dust and unite with enlightenment, or how to renounce confusion and return to the proper. It’s said, “Once the human body is lost, it cannot be regained in ten thousand eons.” If you truly understand this principle, how could you not be afraid?

一九八一年二月五日開示

A talk given on February 5, 1981

http://www.chinabuddhismencyclopedia.com/en/index.php/The_Shurangama_Sutra_With_Commentary_by_the_Tripitaka_Master_Hsuan_Hua:_Volume_8

Venerable Master: Our three souls and seven spirits are like children. But they each have only one sense faculty, not many. Because they control our bodies, we are able to speak and perform actions. They are gathered together, and when your cultivation is accomplished, they become what is known as a Buddha in Buddhism or an immortal in Taoism. Some have only eyes and some have only ears, so they help each other. The child who has ears and can hear will help the one who can see. They are interconnected.

So when you achieve the interchangeable functioning of the six sense faculties, your ears will be able to eat and talk. There are many states such as these that you cannot even conceive of.

Disciple: Venerable Master, you mentioned that you had a young disciple who went to the heavens to play and was captured by a demon king. He cried, "What can I do? I can't come back!" Did some of his souls and spirits go there?

Venerable Master: Among his three souls and seven spirits, maybe only one went, or maybe two went, or maybe three or four went. It's not for sure. Once they got there, they aggregated together. They were not seven or three separate entities. Once they go out, they unite into one. That's how wonderful and mysterious it is. It's a mass of efficacious energy!

Disciple: Is it because of different levels of cultivation that some people can send out more spirits than others?

Venerable Master: It's better not to send spirits out. If they always go out to play, they risk being caught by the demons. When the souls and spirits are captured, one becomes dumb. Retarded people and people who are that way because their souls and spirits have been seized by demons. Souls are ghosts, but with some cultivation, they can become spirits, which are yang in nature. With more cultivation, they can become immortals. Cultivated to the ultimate, they become Buddhas. All these states of cultivation are achieved by the same individual soul.

Disciple: If a person is in a "vegetable," or comatose, state or has lost some of his three souls and seven spirits, although his physical body is still intact, will the spirits and souls which have left him become another person?

Venerable Master: They don't become another person; they simply go with the demons. That's why the person is sometimes lucid, but sometimes very muddled.

Disciple: What if a cultivator who has sent out some of his three souls and seven spirits encounters Buddhas or Bodhisattvas?

Venerable Master: If a person is truly cultivating, there will be dharma protectors invisibly surrounding him. I have met a lot of strange people who can send spirits out of their bodies. Since you haven't encountered such states, you wouldn't recognize or understand them. For instance, the experience of those who act as mediums in Taiwan is described in the fifty skandha-demon states.

Thanks,

SM

Author: Malcolm

Date: Sunday, April 12th, 2020 at 11:04 PM

Title: Re: Soul Integration

Content:

Malcolm wrote:

This is not a Buddhist idea at all.

tingdzin said:

This is not an Indian Buddhist idea at all. However, since Buddhism in China (and Tibet) has from its beginnings in those countries incorporated cultural themes and practices from those respective cultures, we should perhaps be wary of claiming that such ideas are "Buddhist" or "non-Buddhist".

Malcolm wrote:

It is just not a Buddhist idea at all. Period. End of story. Done. Nothing more to add. It completely contradicts core Buddhist principles.

Author: Malcolm

Date: Sunday, April 12th, 2020 at 11:23 PM

Title: Re: Soul Integration

Content:

tingdzin said:

If you would have bothered to read and think about my reply, you would not jump to such a dogmatic conclusion. Anyway, I was writing for the OP, not for you.

Malcolm wrote:

I read your reply. It does not matter. This kind of cultural relativism is just not valid when it comes to distinguishing Dharma from adharma.

This, "The soul of a human being at death may split up to become many animals" is just stupid. It makes no sense whatever. It is not defensible as Buddhadharma in anyway at all.

Author: Malcolm

Date: Sunday, April 12th, 2020 at 11:33 PM

Title: Re: What does Madhyamaka say about birth and death?

Content:

Queequeg said:

Taking your definition of dharmas as "elements of experience"...

Malcolm wrote:

Among the ten definitions of dharma, the definition of a dharma as a discrete entity is "that which bears (dhr̥) characteristics."

Not all "dharmas" are elements of experience, for example, space and the two kinds of cessation.

What Nāgārjuna does, in the MMK, is show that characteristics cannot be separated

from the characterized, rendering these distinctions moot upon analysis, mere conventional artifices, as indeed, are all dharmas.

Author: Malcolm

Date: Sunday, April 12th, 2020 at 11:52 PM

Title: Re: What does Madhyamaka say about birth and death?

Content:

Astus said:

On the subject of dharmas, a highly recommended article:

http://www.abhidhamma.com/Dhamma_Theory_clear.pdf

Malcolm wrote:

This article is kind of irrelevant to Mahāyāna Buddhism, which is grounded in the Sarvāstivādin Abhidharma. When people use Theravadin Abhidhamma as a basis for trying to understand what Mahāyāna authors like Nagārjuna were getting at, a lot of unforced errors ensue.

Author: Malcolm

Date: Monday, April 13th, 2020 at 12:07 AM

Title: Re: Can you tell me what does it mean

Content:

Almanji said:

Can someone translate it to English for me please?!

It is written on the back of the thanka I have seen and I am curious what is it.

I don't know how to rotate the picture, sorry.

Thank you for your help.

Aleksander

Malcolm wrote:

Oṃ

Whose speech fulfills the hopes of limitless migrating beings;

Āḥ

Whose mind sees all objects of knowledge just as they are;

Hūṃ

I prostrate with devotion to the chief of the Śākyas (Śākyamuni).

Author: Malcolm

Date: Monday, April 13th, 2020 at 12:27 AM

Title: Re: Soul Integration

Content:

DNS said:

The idea of multiple souls, especially in animals and/or plants is found in Hinduism and

perhaps Jainism, but not Buddhism.

Malcolm wrote:

Yes, no matter how revered a master someone might be considered to be, this kind of teaching is total rubbish, from the perspective of Buddhadharma.

Author: Malcolm

Date: Monday, April 13th, 2020 at 12:38 AM

Title: Re: Soul Integration

Content:

Aemilius said:

Nevertheless, in Indian Buddhism there is the supernormal power of multiplying one's body, "having been one, one becomes many".

Malcolm wrote:

Manomayakāya or emanations do not mean that one has split one's soul (which does not exist anyway) into multiples. Nor does the human "soul" split up into parts upon death for any reason at all. The point is that this assertion is a ridiculous assertion which has no place in Buddhadharma.

All conditioned phenomena are impermanent.

All contaminated phenomena are suffering.

All phenomena lack self.

Author: Malcolm

Date: Monday, April 13th, 2020 at 12:41 AM

Title: Re: What does Madhyamaka say about birth and death?

Content:

Malcolm wrote:

This article is kind of irrelevant to Mahāyāna Buddhism, which is grounded in the Sarvāstivādin Abhidharma.

Astus said:

It touches on some differences between Sarvastivada and Theravada (mostly pages 8 & 15).

Malcolm wrote:

But we are discussing Madhyamaka, which barely references ideas which originate in Theravada circles at all. For example, the first chapter of the MMK systematically dismantles the six causes and four conditions taught in Sarvāstivāda, rather than the 24 conditions taught in Abhidhamma.

Author: Malcolm

Date: Monday, April 13th, 2020 at 1:10 AM

Title: Re: Soul Integration

Content:

Aemilius said:

It is unwise to latch on the word "soul" as a banned word, because there anyway is rebirth, and some words will be used for the entity that transmigrates.

Malcolm wrote:

There is no entity that transmigrates from this life to the next. This is an incorrect understanding of rebirth which Nāgārjuna addresses in the Verses on Dependent Origination.

Though the aggregates are serially connected,
the wise know that nothing transmigrates.
However, one who imputs annihilation
even to very subtle entities,
such unwise ones
never see the meaning of arising from conditions.

Aemilius said:

Nagarjuna uses the word Mahatma (Great soul) probably for this very reason, that we should not fear this word irrationally. Reason Sixty, verse Four: "Great souls are liberated by fully understanding being and nothing".

Malcolm wrote:

Candrakīrti clarifies what the term mahātma means in this text, "Since they abide in the objectless gnosis that is totally beyond such childish beings, they are called "mahātmas."

Author: Malcolm

Date: Monday, April 13th, 2020 at 2:00 AM

Title: Re: What does Madhyamaka say about birth and death?

Content:

Queequeg said:

Its probably too big a question for this thread, but what would be the consequence of developing an understanding derived by haphazardly mixing Theravada and Mahayana? Are there any significant areas where confusion might arise and lead to wrong view?

Malcolm wrote:

A person reading Nāgārjuna or Mahāyāna sūtras, or the tantras, who was ignorant of the Abhidharma (rather than Abhidhamma), might not understand the context of what they were reading. The six causes and four conditions are regularly invoked in Indian Buddhist scholastic literature.

Author: Malcolm

Date: Monday, April 13th, 2020 at 2:03 AM

Title: Re: Soul Integration

Content:

Aemilius said:

It is a subtle point, in this life you call yourself every day by the same name and the same identification number, it will not suddenly stop in the in-between state. People who have left their bodies, temporarily for some reason, still feel that they are themselves, even or especially when they are out of their body of this present life.

Malcolm wrote:

Nevertheless, you have no memory of your past life, let alone the name you were called by then, presuming you were even an human being or something similar in your immediate past life.

Author: Malcolm

Date: Monday, April 13th, 2020 at 2:52 AM

Title: Re: Soul Integration

Content:

Ayu said:

So, the use of the mere word soul literally is misleading.

Therefore it is a good measure simply not to use it in order to minimize confusion.

tingdzin said:

Exactly my point. The Chinese words hun and po do NOT refer to EITHER a "soul" or a "self" in the Western sense, and there is an extensive academic literature discussing this matter; until one has familiarized oneself with this, it is unwise to comment on things that are outside one's ken. The same is true of the Tibetan word La (bla), which has been discussed before here.

Malcolm wrote:

Then you should criticize the translation, rather than my objection to such ideas being represented as valid doctrines within Buddhadharma.

These ideas have nothing to do with Buddhadharma, they are foreign to it. The point is not making allowances for Chinese, Tibetan, etc., cultural ideas. The point is to clearly distinguish cultural ideas from core Buddhadharma.

Distinguishing Buddhadharma from Daoism, Confucism, etc. does not denigrate the latter. Pointing out that there is no holy ghost in Buddhadharma does not denigrate Trinitarian Christianity. Pointing out that there is no Allah in Buddhadharma does not denigrate Islam.

The hun is something that in Daoism, etc., was considered to leave the body at death. Whether one calls this a spirit or a soul does not matter much, since this idea is foreign in every way to Buddhadharma.

The Tibetan concept of bla (pronounced "la") is irrelevant here, which in any case receives very limited treatment in Tibetan Buddhism, apart from Tibetan Medicine, elemental calculation, and some Nyingmapa rites (bla 'gugs, bla bslu), which presumably have some Bon antecedents. Even so, the pre-Buddhist concept of bla is quite attenuated in Tibetan Buddhism, and is basically considered to be a support for srog, lifeforce, and a synonym of tshe, longevity.

Author: Malcolm

Date: Monday, April 13th, 2020 at 3:00 AM

Title: Re: Tsoknyi Rinpoche Question

Content:

swordfishontour said:

I hope everyone is safe and well.

Could I respectfully ask has anyone any experience of being on retreat with Tsoknyi Rinpoche in the USA? There doesn't seem to be much information online other than the topic.

I have many years Dharma experience but haven't been on a retreat in more than a decade. Due to family commitments going on a weeks retreat is a big deal so I want to choose carefully.

Any info or advice greatly appreciated.

Thanks,

Michael

Malcolm wrote:

Tsonknyi Rinpoche is a good teacher. You should go. You will not be disappointed.

Author: Malcolm

Date: Monday, April 13th, 2020 at 3:59 AM

Title: Re: Soul Integration

Content:

Malcolm wrote:

Then you should criticize the translation,

tingdzin said:

These sutras include teachings on so-called "souls" (though, as has been discussed before on this website, "soul" is a sloppy word that can not really be usefully applied outside the Western context, and other words should be chosen to translate the

Chinese terms), which seem to contradict the fundamental Buddhist teaching of anatman/annatta.

I did. You should read and absorb before you criticize.

Malcolm wrote:

I did, so should you. And this idea, as presented in the passage, does contradict anātman, completely.

Author: Malcolm

Date: Monday, April 13th, 2020 at 4:02 AM

Title: Re: What does Madhyamaka say about birth and death?

Content:

Queequeg said:

In general, we closely associate life and death with our material body. In Buddhist terms, to keep this short, its because we abide in the realm of desire. Our perception of reality is tinted by this. So, when the material body is born from our mother's body, we take that as the start of our being, and when we die, we take that as the end of our being. But, actually, this is a limited view, circumscribed by the gross sensibilities limited by material substance they are composed of. We abide as a continuum that is more than the material, and is more fundamentally a sort of momentum of karma. This is called "mind stream".

nichiren-123 said:

I'd like to riff a bit on this topic. What follows is my own conjecture:

I could imagine a viewpoint where the material aspect is connected to the spiritual aspect. In other words, our mental form is completely reliant on our physical form, but to take inter-connectedness further, maybe the physical aspect relies on the spiritual aspect as well in some way. In which case when the physical form ceases and disperses then possibly there is still a subtle consciousnesses, which continues to exist - albeit in a less highly organized, more dispersed manner. But which can re manifest in some way as a higher order being again in the future???

Malcolm wrote:

Nāgārjuna's Verses on Dependent Origination state:

Though the aggregates are serially connected,
the wise know that nothing transmigrates.
However, one who imputs annihilation
even to very subtle entities,
such unwise ones
never see the meaning of arising from conditions.

As your idea that consciousness depends on the material aggregate, this is completely wrong, it is the other way around. Without consciousness, the body begins to decay immediately.

Author: Malcolm

Date: Monday, April 13th, 2020 at 4:19 AM

Title: Re: What does Madhyamaka say about birth and death?

Content:

nichiren-123 said:

I'm saying that they depend on each other mutually.

They affect each other.

Malcolm wrote:

Yes, this relationship is described as *nāma-rūpa*.

nichiren-123 said:

But I'm saying that the main attribute of consciousness, (which is to act and make decisions) may survive the physical death of the body and exist as some sort of subtle force which acts differently to posited 'pure material mechanics'.

Malcolm wrote:

No, this is an error. When one dies, the next moment of consciousness appropriates an apparitional birth as a so-called *gandharva* in the intermediate state. This being in the intermediate state has all five aggregates complete, including a so-called "subtle body" made of fine matter. It is completely capable of seeing, hearing, smelling and so on. The nature of this phase of the life cycle of sentient beings is described in detail in the beginning of the third chapter of the *Abhidharmakośabhaṣya*.

Author: Malcolm

Date: Monday, April 13th, 2020 at 4:21 AM

Title: Re: Soul Integration

Content:

Grigoris said:

Can we get a scriptural source for this concept of "soul splitting"?

Malcolm wrote:

Nope, you can't, since none exists.

Author: Malcolm

Date: Monday, April 13th, 2020 at 10:09 PM

Title: Re: What does Madhyamaka say about birth and death?

Content:

nichiren-123 said:

Can you link me to that text so I can read it? By the way, I know little to nothing about Tibetan Buddhism so I can't really engage in an informed discussion on those doctrines or how they relate to other traditions...

Would be helpful for me if you could tell me the best resources so I can expand my understanding of that part of Buddhism?

Malcolm wrote:

Abhidharmakośabhasyaṃ is by Vasubandhu, an Indian.

<https://books.google.com/books?id=83tdAwAAQBAJ&lpg=PP1&pg=PP1#v=onepage&q&f=false>

<https://books.google.com/books?id=zYddAwAAQBAJ&lpg=PP1&pg=PP1#v=onepage&q&f=false>

Edited to substitute copyright compliant links

These are the two most important volumes. Chapter three is in volume two.

nichiren-123 said:

OK, so this is my understanding of what has been said so far:

Everything is empty with no real distinction
but consciousness gives the illusion of separateness and distinction.
Consciousness exists as a mindstream of karmic momentum
which is perpetuated by the habit of grasping.

The last two statements are where I have trouble of comprehension...

Malcolm wrote:

At the ultimate level, all things are empty in the same (Think heart sūtra). At the conventional level, all entities appear as distinct and conventionally designated as such (tables, chairs, etc.)

Consciousness is a mindstream, and it has a mental factor associated with it called volition. All volitions are themselves karma. In its afflicted state, the mind also appropriates a body for itself constantly.

Author: Malcolm

Date: Monday, April 13th, 2020 at 10:13 PM

Title: Re: What does Madhyamaka say about birth and death?

Content:

nichiren-123 said:

Yes but doesn't the existence of a phenomena depend on the combination of ALL causes and conditions? If even one cause or condition ceases then that would surely lead to the death of that phenomena?

Malcolm wrote:

Yes, correct.

nichiren-123 said:

But I'm arguing that the existence of form or the body is a VERY important condition for the existence of consciousness.

Malcolm wrote:

No, if this were the case, there could not be a formless realm where there are only consciousnesses and no bodies.

Author: Malcolm

Date: Tuesday, April 14th, 2020 at 12:08 AM

Title: Re: What does Madhyamaka say about birth and death?

Content:

Queequeg said:

emptiness is another way to view what is dependently originated. Emptiness just means nothing is discrete.

Malcolm wrote:

No, emptiness does not mean "nothing is discrete." Emptiness means that nothing arises inherently.

Author: Malcolm

Date: Tuesday, April 14th, 2020 at 12:10 AM

Title: Re: What does Madhyamaka say about birth and death?

Content:

nichiren-123 said:

That seems to me to disagree with emptiness...

Malcolm wrote:

In this case, the ocean is emptiness, as a metaphor. Since all phenomena are empty, empty phenomena arise from empty phenomena.

Author: Malcolm

Date: Tuesday, April 14th, 2020 at 12:12 AM

Title: Re: What does Madhyamaka say about birth and death?

Content:

Queequeg said:

emptiness is another way to view what is dependently originated. Emptiness just means nothing is discrete.

Malcolm wrote:

No, emptiness does not mean "nothing is discrete." Emptiness means that nothing arises inherently.

Queequeg said:

six of one, half dozen of the other, as far as I'm concerned.

Malcolm wrote:

Well, everything that arises, arises conventionally and discretely, since things do not arise from themselves, from other than themselves, or causelessly.

If you say emptiness means nothing is discrete, this means that conventionally, everything is the same. But everything is not the same.

Author: Malcolm

Date: Tuesday, April 14th, 2020 at 12:28 AM

Title: Re: What does Madhyamaka say about birth and death?

Content:

nichiren-123 said:

Just the idea of mindstreams and separate existence seems to directly oppose emptiness...

Grigoris said:

Why? Mindstreams and separate existences are dependent on causes and conditions and lack an essential nature. What is so difficult to understand about that?

nichiren-123 said:

That they can be perpetuated based on 1 cause.

Malcolm wrote:

No, nothing arises from a single cause. But if a single cause is missing, a given entity will not arise.

Author: Malcolm

Date: Tuesday, April 14th, 2020 at 12:29 AM

Title: Re: What does Madhyamaka say about birth and death?

Content:

nichiren-123 said:

Yes but doesn't the existence of a phenomena depend on the combination of ALL causes and conditions? If even one cause or condition ceases then that would surely lead to the death of that phenomena?

Malcolm wrote:

Yes, correct.

Grigoris said:

There are different types of causal and conditional relationships explained in the Abhidharma, but I have never read something that says ALL causes and conditions have to be present for something to happen.

Malcolm wrote:

If something happens, all its causes and conditions were present, by definition.

Author: Malcolm

Date: Tuesday, April 14th, 2020 at 12:33 AM

Title: Re: What does Madhyamaka say about birth and death?

Content:

Queequeg said:

six of one, half dozen of the other, as far as I'm concerned.

Malcolm wrote:

Well, everything that arises, arises conventionally and discretely, since things do not arise from themselves, from other than themselves, or causelessly.

If you say emptiness means nothing is discrete, this means that conventionally, everything is the same. But everything is not the same.

Queequeg said:

OK - from the naive perspective, discrete things arise. If we know about dependent origination, though, then we know no thing is really discrete, but rather a function of causes and conditions. This is what I mean by not being discrete.

Malcolm wrote:

Causes and conditions are either discrete or they are meaningless. For example, taking a seed as the cause of a sprout, that sprout's conditions will be fertile soil, sun, water.

Trying to understand these things from advanced Buddhist philosophical perspectives before one has understood and internalized abhidharma is sort of like trying to understand calculus before having mastered algebra.

Author: Malcolm

Date: Tuesday, April 14th, 2020 at 12:36 AM

Title: Re: What does Madhyamaka say about birth and death?

Content:

nichiren-123 said:

That they can be perpetuated based on 1 cause.

Malcolm wrote:

No, nothing arises from a single cause. But if a single cause is missing, a given entity will not arise.

nichiren-123 said:

So the conclusion of that would be that if that one condition ceases then that being ceases - at least in its current form.

So if body ceases then mind must cease (again, in its current form)

Malcolm wrote:

No, this is not the case, the body is only a condition for this life's sensations and cognitions; but the mind does not decay and perish like physical matter. It is momentary, and its principle causes and conditions are mental factors, etc. A body is necessary for sense cognitions, but is not necessary for the continuity of consciousness.

You should study Abhidharma, Yogacāra, and Madhyamaka systematically, one after the other. Then you will understand perfectly.

Author: Malcolm

Date: Tuesday, April 14th, 2020 at 12:38 AM

Title: Re: What does Madhyamaka say about birth and death?

Content:

Malcolm wrote:

If something happens, all its causes and conditions were present, by definition.

Grigoris said:

Yes, of course. I can agree with this. But nichiren-123 said "ALL", which is why I asked what he meant by that.

nichiren-123 said:

What I meant was that every phenomena relies on every other phenomena in existence, for it's own existence.

For instance we would not exist on planet Earth in our form without the planet, the sun, the past nebula that caused the sun, the first stars of the universe which produced the elements in our body - in short, we wouldn't exist without everything else.

Malcolm wrote:

This is only one kind of cause, called karana-hetu, where everything is the cause of everything else but itself. This is also called the dominant condition. But you still have three conditions and five more causes to account for. Chapter II of the Kosha covers this.

Author: Malcolm

Date: Tuesday, April 14th, 2020 at 2:28 AM

Title: Re: What does Madhyamaka say about birth and death?

Content:

Malcolm wrote:

Causes and conditions are either discrete or they are meaningless. For example, taking a seed as the cause of a sprout, that sprout's conditions will be fertile soil, sun, water.

Queequeg said:

No, you're just insisting on a deliberate analysis.

Each of those causes and conditions you describe as discrete, as you well know are also composed of causes and conditions. They are discrete as matters of convenience. We're using the word discrete differently.

Malcolm wrote:

They are discrete because they appear to us discretely, and then we give them labels.

Author: Malcolm

Date: Tuesday, April 14th, 2020 at 5:25 AM

Title: Re: Soul Integration

Content:

tingdzin said:

This is for the OP and those who are seriously interested in the question of how the apparent contradiction between anatman and the Chinese passage quoted arose, who have the wit not to get hung up on semantic issues based on bad translations, and who don't think they already know all there is to know: read Jungnok Park's book referenced above. No sense arguing with a stump.

Malcolm wrote:

It's an interesting book, but it does not really address the qualm the OP expressed. The fact is that a genuine, rather than an apparent, contradiction arose. That's the point.

Author: Malcolm

Date: Tuesday, April 14th, 2020 at 8:42 PM

Title: Re: Soul Integration

Content:

PeterC said:

Have you got a reference to a sutra in the Chinese canon that talks about the process master Hsuan Hua talks about in the original post?

tingdzin said:

Sorry, I'm away from my library for the foreseeable future, but I'll check and see if I can find something relevant on my computer. I believe that many of the early translator (e.g. Dharmaraksa?) used Chinese hun and po terminology in their translations. The book I cited has some examples. More on this later today, I hope.

Malcolm wrote:

This mismatching of Daoist terms with Indian Buddhist terms in early Chinese translations is well known. It is also well known to have led to a lot of problems in Chinese understandings of Buddhist texts.

Author: Malcolm

Date: Tuesday, April 14th, 2020 at 9:50 PM

Title: Re: What does Madhyamaka say about birth and death?

Content:

SteRo said:

You should really drop your view that "every phenomena relies on every other phenomena in existence, for its own existence." or at least modify it to make it consistent in terms of conventional truth.

Malcolm wrote:

Conventionally, this is the case. It is called *karana-hetu*, creative cause; and the *adhipati pratyaya*, the dominant condition.

Author: Malcolm

Date: Tuesday, April 14th, 2020 at 11:42 PM

Title: Re: What does Madhyamaka say about birth and death?

Content:

Grigoris said:

I think that this is a bit of a stretch though, to say we are getting mad at ourselves.

it would be tantamount to saying it is not fire that elicits the feeling of pain and mental anguish when it burns us, we are just feeling pain and mental anguish at ourselves. Doesn't really make sense.

Malcolm wrote:

The material aggregate includes all ten of our physical sense organs and sense objects. Any physical sense object you perceive belongs to your material aggregate. Ergo, if you get mad when you see and hear the object, Donald Trump, you are in effect just getting mad at your own material aggregate.

From the point of view of the material aggregate, the physical senses and sense objects belong to it. This is the main reason the material aggregate is not a self and does not belong to a self.

Author: Malcolm

Date: Wednesday, April 15th, 2020 at 1:07 AM

Title: Re: What does Madhyamaka say about birth and death?

Content:

Grigoris said:

It could be a puppy instead that elicits the same feeling, as it is all just a construction of my mind.

Malcolm wrote:

It is not exactly a construction of your mind. It's a reaction of an afflicted mind to an afflicted object.

Grigoris said:

So the object must play some role.

Malcolm wrote:

Of course, but it is still part of your material aggregate for as long as it is within the range of any of your five physical senses.

Author: Malcolm

Date: Wednesday, April 15th, 2020 at 1:53 AM

Title: Re: What does Madhyamaka say about birth and death?

Content:

Malcolm wrote:

It is not exactly a construction of your mind. It's a reaction of an afflicted mind to an

afflicted object.

Grigoris said:

I think you would be hard pressed currently to find a more afflicted object than Trump.

shankara said:

It doesn't seem possible from any ordinary perspective but even Trump is only under "adventitious obscurations", ultimately there's nothing actually wrong with him. Hard as that is to believe.

Malcolm wrote:

Yes, we are acquainted with the basics of tathāgatagarbha theory. Doesn't make him any less harmful however.

Author: Malcolm

Date: Wednesday, April 15th, 2020 at 9:24 PM

Title: Re: What does Madhyamaka say about birth and death?

Content:

shankara said:

It doesn't seem possible from any ordinary perspective but even Trump is only under "adventitious obscurations", ultimately there's nothing actually wrong with him. Hard as that is to believe.

Malcolm wrote:

Yes, we are acquainted with the basics of tathāgatagarbha theory. Doesn't make him any less harmful however.

shankara said:

Interestingly the US Congress recently passed the "Tibetan Human Rights Bill", as you may already know. I was quite shocked about any country, never mind the self-interested Yankee empire, doing anything with the welfare of the Tibetan people in mind. Perhaps it's just games against China, like the support for guerillas and CIA payments to the Dalai Lama back in the day, nonetheless perhaps it could actually be helpful to the Tibetans.

Malcolm wrote:

This bill was a sponsored by Democrats. It was convenient for Trump, as part of his anti-China platform.

shankara said:

As even the most destructive phenomena (Trump) are dualistic (e.g. is a nut, but hates China) so in a certain sense it's not possible to say that they are actually destructive (to

try to keep this vaguely on topic, just like we cannot say we are either born or die, each being dependent on the other). It's impossible, except for a Buddha, to comprehend the vast causal network around anything which happens, and it could be that seemingly destructive things in fact have some effect of arresting potentially more destructive processes which could otherwise arise.

Malcolm wrote:
Specious reasoning at best.

Author: Malcolm
Date: Wednesday, April 15th, 2020 at 9:25 PM
Title: Re: What does Madhyamaka say about birth and death?
Content:
SteRo said:
non-conventional perspective?

Malcolm wrote:
No such thing, actually.

Author: Malcolm
Date: Wednesday, April 15th, 2020 at 11:02 PM
Title: Re: Are samays the only vows which have a time limit for restoration?
Content:
TMT said:
Do the refuge vows and bodhicitta vows have a time limit in which case they cannot be restored? I know I've read at least once about the need to restore a transgression of the bodhisattva vows within four hours. Is there any time limit or any instance in which refuge or bodhisattva vows cannot be retaken?

Malcolm wrote:
All vows can be restored at any time. For example, bodhisattva vows are not truly lost unless one absolutely decides that one is not going to attain buddhahood, giving up the aspiration for buddhahood for the benefit of sentient beings.

Vajrayāna vows also can always be restored.

Pratimokṣa vows are never lost, unless one gives them up; monastic defeats only mean one has lost the pratimokṣa of monks and nuns, but it does not mean one has completely lost pratimokṣa vows.

Author: Malcolm
Date: Thursday, April 16th, 2020 at 12:41 AM
Title: Re: What does Madhyamaka say about birth and death?
Content:

SteRo said:
non-conventional perspective?

Malcolm wrote:
No such thing, actually.

smcj said:
How about the enlightened perspective, what you see when looking back from “the other shore”?

Malcolm wrote:
Any and all perspectives will be conventional.

Author: Malcolm
Date: Thursday, April 16th, 2020 at 2:08 AM
Title: Re: What does Madhyamaka say about birth and death?
Content:

smcj said:
How about the enlightened perspective, what you see when looking back from “the other shore”?

Malcolm wrote:
Any and all perspectives will be conventional.

smcj said:
Oh I see, “omniscience” isn’t a perspective per se.

Got it.

Malcolm wrote:
Omniscience cannot be a perspective, by definition, since if it were a perspective, it would be a view, and buddhas don't hold views. They don't need to.

Author: Malcolm
Date: Thursday, April 16th, 2020 at 3:15 AM
Title: Re: What does Madhyamaka say about birth and death?
Content:

LastLegend said:
Buddhas might hold views as Dharma for sentient because of their wisdom?

Malcolm wrote:
No.

Author: Malcolm

Date: Thursday, April 16th, 2020 at 3:15 AM

Title: Re: What does Madhyamaka say about birth and death?

Content:

Grigoris said:

Somehow I don't think we need to either!

Malcolm wrote:

Well, sure we do Greg. Otherwise, no one would have a thing to say.

Author: Malcolm

Date: Thursday, April 16th, 2020 at 3:45 AM

Title: Re: What does Madhyamaka say about birth and death?

Content:

LastLegend said:

Buddhas might hold views as Dharma for sentient because of their wisdom?

Malcolm wrote:

No.

LastLegend said:

How do define Dharma?

Everyday we still have views no?

Malcolm wrote:

Buddhas don't hold views.

Author: Malcolm

Date: Thursday, April 16th, 2020 at 3:47 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

LhakpaT said:

It is still a rigpa'i tsal wang, and one can work with the secondary practices to discover what was transmitted and to work with worldly conditions/obstacles?

Malcolm wrote:

Yes.

Author: Malcolm

Date: Thursday, April 16th, 2020 at 5:02 AM

Title: Re: Soul Integration

Content:

tingdzin said:

As long as there are dogmatic and arrogant Defenders of the Faith who think there is only one way to approach the vast ocean of Buddha's teachings insist on having the last word on any subject, it is useless to attempt any kind of a dialogue.

Malcolm wrote:

Umm, this doctrine is not part of the Buddha's teachings. So, you really don't have a valid point.

Author: Malcolm

Date: Friday, April 17th, 2020 at 9:08 AM

Title: Re: Is a Lung Sufficient?

Content:

PeterC said:

I don't think a Sakya or Gelug lama would be ok with you practising a sarma yidam on that basis.

Of course you could, from a Nyingma perspective, conclude that it's ok; or you could use one of the methods to give yourself permission to read any text or do any practice that are out there. But then you're doing something that the living holders of that lineage would not consider to be right, and to my mind that is reason enough not to do it.

Josef said:

That's why I said nyingmapa.

PeterC said:

In practice, not even. Suppose you had received a RTW from Nyingma lama A. You then go to Nyingma lama B who happens to be a Dudjom Tersar lineage holder and ask if you can practice Troma if someone gives you the lung of the mantra. Guess what the answer would be.

Malcolm wrote:

It depends on the lama. Kunzang Dechen Lingpa wouldn't have hesitated even for a second, if he thought you should practice troma. The guru is the empowerment.

Author: Malcolm

Date: Saturday, April 18th, 2020 at 4:52 AM

Title: Re: Soul Integration

Content:

tkp67 said:

This thing that some people call a soul, some call a spirit, some attribute to consciousness, some say is just the brain, etc all is the same thing.

Malcolm wrote:

No, this is not correct at all.

tkp67 said:

We use different words describe an aspect of the same phenomenon.

Malcolm wrote:

The term "soul" does not describe anything in Buddhadharma. The referent to which "soul" refers is negated in Buddhadharma. It has no existence at all, other than as a name.

Consciousness is described in Buddhadharma, but it is explicitly denied by the Buddha that consciousness can be equated with something called a "soul" (atman).

Now, there are Buddhisms which entertain all sorts of wrong views; much of which falls under the rubric of "Buddhism" is not Buddhadharma.

Author: Malcolm

Date: Saturday, April 18th, 2020 at 4:55 AM

Title: Re: Is a Lung Sufficient?

Content:

Danny said:

Anyway is getting off topic, can someone practice , mother or father tantras or union of both, i.e. Kalachakra after receiving rigpai tsal wang with just the lung from outer, lower or inner, higher yoga tantra?

Regards

Malcolm wrote:

Depends on who your teacher is.

Author: Malcolm

Date: Sunday, April 19th, 2020 at 1:06 AM

Title: Re: Soul Integration

Content:

tkp67 said:

Compassion is selfless regardless of how it is engaged

Malcolm wrote:

Compassion is selfless if it is compassion without reference to an object; but most kinds of compassion have objects as a reference, so they are not selfless at all.

Author: Malcolm

Date: Sunday, April 19th, 2020 at 1:10 AM

Title: Re: Soul Integration

Content:

tkp67 said:

Yet the term soul does not describe something that exists OUTSIDE of Buddhadharma because there is no soul accordingly. So what does it describe?

Malcolm wrote:

Answer: A false belief all people hold until they attain the level of a stream entrant, either in Hinayāna or Mahāyāna.

tkp67 said:

Does that phenomenon that they experience and are describing exist outside of Buddhadharma? Is the self that they are describing different than the self the buddha tries to liberate sentient beings from?

Malcolm wrote:

The false belief that there is a self or a soul is the false belief the Buddha defines as necessary to relinquish first in the process of becoming awakened.

Sometimes it seems you missed the Buddhadharma 101 course.

Author: Malcolm

Date: Sunday, April 19th, 2020 at 1:13 AM

Title: Re: What happened to Jordan Peterson?;

Content:

Grigoris said:

<https://newrepublic.com/article/156829/happened-jordan-peterson>

So it was something of a surprise to learn, in early February, that Peterson had spent eight days in a medically induced coma at an unnamed clinic in Russia. Peterson's daughter Mikhaila, a 28-year-old food blogger, posted a brief but dramatic video claiming that she and her father had traveled to Russia in early January seeking an unorthodox treatment for his physical dependence on the drug clonazepam.

Dependency goes against the core tenets of Peterson's philosophical brand: stoicism, self-reliance, the power of the will over circumstance and environment. "No one gets away with anything, ever, so take responsibility for your own life," he admonished in his bestselling self-help book 12 Rules for Life.

How the mighty have fallen...

Malcolm wrote:

Well, the answer is, to some extent, who cares. But beyond that, he apparently got really

messed up in a Russian hospital trying to get off anti-anxiety meds.

Author: Malcolm

Date: Sunday, April 19th, 2020 at 1:18 AM

Title: Re: What happened to Jordan Peterson?;

Content:

Brunelleschi said:

That's cool I guess, Peterson should stick to what he knows something about which is clinical psychology.

Malcolm wrote:

He is a Jungian, which means he is someone who peddles rehashed myths to his clients and makes good money off of selling them bullshit ideas as the solution to their problems.

Author: Malcolm

Date: Sunday, April 19th, 2020 at 3:51 AM

Title: Re: What happened to Jordan Peterson?;

Content:

tatpurusa said:

This is what I call the all-pervading putridness of the healthcare system.

Malcolm wrote:

But you will go to a hospital, I presume, if you require major acute care, no?

Author: Malcolm

Date: Sunday, April 19th, 2020 at 3:52 AM

Title: Re: Conspiritoriality - the overlap between the New Age and conspiracy beliefs

Content:

Könchok Thrinley said:

Yeah, I have noticed this too. It is really interesting. Seems like it has to do a lot with a dumb distrust towards authorities of any kind. Unwilling to believe anything somebody from the "establishment" says and they have to "discover it for themselves". Which can be a good attitude to a degree, but they often take it to extreme. And this egoism works well in both spiritual and mundane manners.

Malcolm wrote:

Conspiracy theories are the place where new age dipshits and the alt right meet for dates and eventual miscegenation, resulting in Fascist Deadheads.

Author: Malcolm

Date: Sunday, April 19th, 2020 at 3:55 AM

Title: Re: What happened to Jordan Peterson?;

Content:
smcj said:
Being a psychologist is no protection against addiction.

Malcolm wrote:
It's also not an immunity against poor thinking and worse politics.

Author: Malcolm
Date: Sunday, April 19th, 2020 at 12:56 PM
Title: Re: Soul vs Consciousness?
Content:
Malcolm wrote:
Well, because even the subtle consciousness, the mind of clear light in Geluk jargon, is relative and compounded.

PadmaVonSamba said:
Ahh! That makes sense.
Thanks

tobes said:
If the mind of clear light neither arises nor ceases, and is not comprised of parts, then how can it be compounded?

Malcolm wrote:
It's momentary, and relative, in the geluk tradition.

Author: Malcolm
Date: Sunday, April 19th, 2020 at 8:47 PM
Title: Re: Soul Integration
Content:

tkp67 said:
No Malcom. This is an east asian forum and I am Nichiren buddhist. Your commentary projects wrongly interprets my tradition for me and to so is paramount to slander. The lack of compassion regarding other traditions is such that your authority is greatly undermined when inappropriately applied.

Malcolm wrote:
Well then, please carry on with your misconceptions.

Author: Malcolm
Date: Sunday, April 19th, 2020 at 8:58 PM
Title: Re: Conspiritoriality - the overlap between the New Age and conspiracy beliefs

Content:

SonamTashi said:

Connected to this (and the last thing I will mention), is the general connection between New Ageism and Christianity. As the New Age movement is entirely a Western thing, it perhaps should not be surprising that it is strongly influenced by Christianity. What I've noticed is that the New Age movement is essentially just Christianity for people fed up with Christianity.

tatpurlusa said:

I agree very much with this, Christianity is a strong component of New Age etc.

Another well known component is "Tantrism" channelled through Aleister Crowley.

Like this, for example:

<https://nationalfile.com/microsoft-hides-video-featuring-spirit-cooking-guru-marina-abramovic/>

SonamTashi said:

Oof. Don't show that video to the QAnon folks. They're obsessed with Marina Abramovic and her "spirit cooking." They're convinced that pretty much all politicians, religious leaders and celebrities take part in it, and they believe it involves raping and eating children.

Malcolm wrote:

Yes, at a gay-owned pizza parlor basement near you.

Author: Malcolm

Date: Sunday, April 19th, 2020 at 9:03 PM

Title: Re: Soul Integration

Content:

haha said:

It seems that earlier Buddhist literatures were more focused on "how rebirth" but not on "what rebirth". As long as there is ignorance and mental formation, there would be becoming, birth, and death.

However, there are the concepts of transference of consciousness in Hindu literature as well as Daoist literature (in their own way). Not only that they could do multiple emanations from same individual continuum, and they have the theory of different categories of emanation. Even there is transference into another conscious being (i.e. only willingly). But, it does not mean that they have to believe in Transmigration of the Self.

Even in the earlier Buddhist literature, Bodhisattva (i.e. for Sakyamuni) descended from Tusita heaven and entered into his mother womb with full awareness. What was it that descended and what it was that entered? It is up to the individual what theory he/she knows and what he/she believes.

Malcolm wrote:

While it may be up to each person to believe whatever they want, any Buddhism that does not adhere to the three or four seals is not valid buddhadharma. As for the answer to your question, nothing transferred from Tushita to Mayadevi's womb. Serial continuity does not require any kind of transfer.

Author: Malcolm

Date: Sunday, April 19th, 2020 at 10:21 PM

Title: Re: Soul Integration

Content:

Malcolm wrote:

While it may be up to each person to believe whatever they want, any Buddhism that does not adhere to the three or four seals is not valid buddhadharma. As for the answer to your question, nothing transferred from Tushita to Mayadevi's womb. Serial continuity does not require any kind of transfer.

tkp67 said:

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

Please tell us how East Asian teachings can never lead to fulfilling the dharma seals.

You would have to have intimate knowledge of them Malcolm, I would love to hear you teach the lotus.

Malcolm wrote:

I never said that Sino-Japanese Buddhism was devoid of the four seals.

What I said was "any Buddhism that does not adhere to the three or four seals is not valid buddhadharma." For example, the Pudgalavādins, a Buddhist school that existed prior to the fall of the Gupta empire, and perhaps beyond, asserted the existence of an inexpressible self that was different than the aggregates, because they were unable to conceive rebirth in anything other than substantialist terms. They were roundly refuted on all sides. You can read about this in the Refutation of the Self composed by Vasubandhu.

The point is that your contention that what others are calling a "soul" is just what Buddhists call "consciousness" is not a valid assertion.

These kinds of theories exist in many forms, some of them belong to indigenous traditions where Buddhism has spread, such as the Tibetan cultural idea of bla; others are like the Chinese cultural idea of shen, hun, and po; kami in Japan, etc., some of them are a result of philosophical speculation, like the Upanishadic atman, the Christian soul, and so on. These concepts are virtually impossible to reconcile with buddhadharma, end of story, no matter who bitterly complains about my assertion out

of misplaced grudges and resentments.

Author: Malcolm

Date: Sunday, April 19th, 2020 at 10:28 PM

Title: Re: Practicing without possibility of physical contact with teacher

Content:

javier.espinoza.t said:

you don't need a teacher for training yourself in the bodhisattva path. wich is excelent and opens the gate to more specific teachings.

Malcolm wrote:

You always need a teacher, no matter what kind of dharma you want to practice.

Author: Malcolm

Date: Sunday, April 19th, 2020 at 10:48 PM

Title: Re: Practicing without possibility of physical contact with teacher

Content:

javier.espinoza.t said:

you don't need a teacher for training yourself in the bodhisattva path. wich is excelent and opens the gate to more specific teachings.

Malcolm wrote:

You always need a teacher, no matter what kind of dharma you want to practice.

javier.espinoza.t said:

once yes, but not in each lifetime.

Malcolm wrote:

Yes, in every lifetime, until you are a bodhisattva on the pure stages.

Author: Malcolm

Date: Sunday, April 19th, 2020 at 11:40 PM

Title: Re: Do a teacher is needed for practicing Mahayana?

Content:

javier.espinoza.t said:

once yes, but not in each lifetime.

Malcolm wrote:

Yes, in every lifetime, until you are a bodhisattva on the pure stages.

javier.espinoza.t said:

without a teacher wouldn't be possible to engage in generosity according to what the sutras say?

Malcolm wrote:

Below the pure bodhisattva stages, arya bodhisattvas have to regain their realization in every lifetime because they do not remember their last life. Realization does not carry over unconsciously. It is even more problematic for ordinary bodhisattvas.

Author: Malcolm

Date: Monday, April 20th, 2020 at 12:07 AM

Title: Re: Conspirituality - the overlap between the New Age and conspiracy beliefs

Content:

Malcolm wrote:

I still say it's the mamos, and I am being absolutely serious. This is the explanation given in texts in the bka' 'gyur and bstan 'gyur of all genres for these kinds of epidemics.

Author: Malcolm

Date: Monday, April 20th, 2020 at 12:49 AM

Title: Re: Soul Integration

Content:

Grigoris said:

Nobody has furnished something of the sort.

Malcolm wrote:

No, not even when politely asked too. The problem here is an admixture of domains: one domain is that of the anthropology of religion, where one does not seek to validate this or that religious doctrine among a population group, but merely understand how this or that set of beliefs function for a given population. The other domain is specifically Buddhist, which is the prosecution of what is correct Dharma as opposed to adharma.

Author: Malcolm

Date: Monday, April 20th, 2020 at 1:12 AM

Title: Re: What are you doing about the coronavirus?

Content:

tatpurusa said:

BioCubaFarma guarantees production of 22 medications for the treatment of Covid-19

<http://en.granma.cu/cuba/2020-03-17/biocubafarma-guarantees-production-of-22-medications-for-the-treatment-of-covid-19>

Malcolm wrote:

There is no evidence yet that interferon is of use in treating covid-19. It may help in early

stages of infection, but we don't actually know this yet.

<https://www.ncbi.nlm.nih.gov/pmc/articles/PMC7138382/>

Author: Malcolm

Date: Monday, April 20th, 2020 at 1:22 AM

Title: Re: Do a teacher is needed for practicing Mahayana?

Content:

javier.espinoza.t said:

without a teacher wouldn't be possible to engage in generosity according to wht the sutras say?

Malcolm wrote:

Below the pure bodhisattva stages, arya bodhisattvas have to regain their realization in every lifetime because they do not remember their last life. Realization does not carry over unconsciously. It is even more problematic for ordinary bodhisattvas.

javier.espinoza.t said:

I see. Still, such realization doesn't seems to be dependant on a teacher, even on a preceptor.

Malcolm wrote:

Of course it is. You need to read more sūtras.

javier.espinoza.t said:

Having found a speach of the Buddha, would a boddhisatva below the pure boddhisattva stages never engage in -any- boddhisatva practices without a teacher?

Malcolm wrote:

For example, the The Saṃcayagāthā states:

The excellent disciple with devotion to the guru
always relies on learned gurus.

If it is asked for what reason, the qualities of being learned arise from them

.....

The victor, the owner of the best of all qualities, has said:

“Rely on the Buddha, Dharma, and the virtuous mentor.”

The Tattvāvatāra states:

The all-knowing one praises reliance on a guru,
not the independence of a disciple.
A blind person is not independent,
unable to climb a mountain.

The Saṃcaya-gāthā states:

Just as a group of patients relies on medicine to be cured,
one should rely unwaveringly upon a virtuous mentor.

The Sutrālaṃkāra:

Rely on a virtuous mentor who is disciplined, peaceful, pacified,
diligent in the highest qualities, very learned,
understands the truth, eloquent,
has a loving nature, and has abandoned regret.

The Bodhicaryāvatāra states:

The virtuous mentor
skilled in the meaning of Mahāyāna and
possessing the supreme disciplined conduct of a bodhisattva
should never be abandoned, even at the cost of one's life.

The Ratnāvali states:

If you rely on those who
are content, compassionate, and disciplined,
with discerning wisdom that removes afflictions,
through knowing them, give them respect.

The Gaṇḍāvyuha sūtra states:

Young Manibhadra, bodhisattvas who correctly adhere to the virtuous mentor do not fall
into lower realms; they realize the uniformity of all phenomena; they are shown the
paths of bliss and misery; they are instructed in the conduct of Samantabhadra; they
are shown the path to the city of omniscience; they are carried to the place of
omniscience...

The Ratnamegha-sūtra states:

Now then, since virtuous qualities will increase and nonvirtue will decline if one relies
upon the guru, the preceptor [mkhan po, upādhyāyaḥ] will generate the thought of
teaching those with greater or lesser hearing, or those with discipline or corrupted

discipline.

Ārya Śrisambhava teaches in the Gaṇḍāvyuha sūtra:

The virtuous mentor comprehends incorrect actions, correctly turns one away from shameless places, extracts one from the city of samsara...Child of a good family, since one always thinks in that way, serve virtuous mentors.

So you see, also those interested in Mahāyāna must always rely on a teacher.

Author: Malcolm

Date: Monday, April 20th, 2020 at 1:47 AM

Title: Re: Soul Integration

Content:

PadmaVonSamba said:

It might be argued that since it is self-grasping which propels rebirth in the first place, that this alone would make simultaneous multiple rebirths impossibly contradictory.

What do you think?

Malcolm wrote:

Yes, this among the reasons such a phenomena is impossible.

Author: Malcolm

Date: Monday, April 20th, 2020 at 2:23 AM

Title: Re: Do a teacher is needed for practicing Mahayana?

Content:

Könchok Thrinley said:

What are the qualities of a qualified teacher of Mahayana?

Malcolm wrote:

The Sutrālaṃkāra:

Rely on a virtuous mentor who is disciplined, peaceful, pacified, diligent in the highest qualities, very learned, understands the truth, eloquent, has a loving nature, and has abandoned regret.

The Bodhicaryāvatāra states:

The virtuous mentor

skilled in the meaning of Mahāyāna and

possessing the supreme disciplined conduct of a bodhisattva should never be abandoned, even at the cost of one's life.

The Ratnāvali states:

If you rely on those who
are content, compassionate, and disciplined,
with discerning wisdom that removes afflictions,
through knowing them, give them respect.

Könchok Thrinley said:

And how is the relationship between disciple and teacher in mahayana compared to vajrayana?

Malcolm wrote:

Sapan states:

The texts of the Pāramitayāna
state that the guru
is to be seen as resembling a buddha,
but there is no statement that the guru is an actual buddha.
Stating "the guru is an actual buddha"
comes after obtaining empowerment.

Author: Malcolm

Date: Monday, April 20th, 2020 at 2:46 AM

Title: Re: Do a teacher is needed for practicing Mahayana?

Content:

javier.espinoza.t said:

Any conditional sentence that determines whether bodhisattva practice nor
bodhisattva realization depends on a teacher or mentor can be found, but wise advices.

In the Mahayana Sutras, did Buddha ever condemned not-relying on a
teacher/mentor/preceptor/etc.?

Malcolm wrote:

Without a teacher, you will not meet the Dharma; without meeting the Dharma, no
realization is possible.

Author: Malcolm

Date: Monday, April 20th, 2020 at 3:11 AM

Title: Re: Do a teacher is needed for practicing Mahayana?

Content:

javier.espinoza.t said:

Any conditional sentence that determines whether bodddhisatva practice nor bodddhisatva realization depends on a teacher or mentor can be found, but wise advices.

In the Mahayana Sutras, did Buddha ever condemed not-relying on a teacher/mentor/preceptor/etc.?

Malcolm wrote:

Without a teacher, you will not meet the Dharma; without meeting the Dharma, no realization is possible.

javier.espinoza.t said:

Is it a quote from any Buddha's words in a Mahayana Sutra or your own words?

Malcolm wrote:

There is no example in the Buddha's sūtras where someone was without a teacher, since the Buddha is the teacher of all Buddha's sūtras.

Author: Malcolm

Date: Monday, April 20th, 2020 at 4:07 AM

Title: Re: Do a teacher is needed for practicing Mahayana?

Content:

javier.espinoza.t said:

I recall the Buddha talking about this in the Lotus Sutra, essentially saying that the sutra itself would be the teacher.

Malcolm wrote:

No, I don't think so.

Author: Malcolm

Date: Monday, April 20th, 2020 at 4:53 AM

Title: Re: Do a teacher is needed for practicing Mahayana?

Content:

javier.espinoza.t said:

I recall the Buddha talking about this in the Lotus Sutra, essentially saying that the sutra itself would be the teacher.

Malcolm wrote:

No, I don't think so.

javier.espinoza.t said:
it means that the Sutras are the teacher.

Malcolm wrote:
What I mean is that the Lotus Sūtra does not make this statement.

Author: Malcolm
Date: Monday, April 20th, 2020 at 4:53 AM
Title: Re: Conspirituality - the overlap between the New Age and conspiracy beliefs
Content:
Malcolm wrote:
I still say its the mamos, and I am being absolutely serious. This is the explanation given in texts in the bka' 'gyur and bstan 'gyur of all genres for these kinds of epidemics.

Sādhaka said:
Are you framing conspiratorial thinking as an epidemic; or are you talking about literal epidemics?

Malcolm wrote:
Literal epidemics.

Author: Malcolm
Date: Monday, April 20th, 2020 at 6:46 AM
Title: Re: Do a teacher is needed for practicing Mahayana?
Content:
javier.espinoza.t said:
do you remember any any text, quote, any mentioning in the Mahayana Sutras of a mandatory need of another teacher, condemning boddhisatvayana training in solitude, or condemning following another Boddhisatva for receiving training?

Malcolm wrote:
I just quoted you a number of sūtras and masters that indicate the need for a teacher.

If you want to find some commandment, well, that does not exist. But nevertheless, the need for a teacher is well understood in both sūtra and tantra.

Author: Malcolm
Date: Monday, April 20th, 2020 at 7:27 PM
Title: Re: Soul Integration
Content:
Aemilius said:
Why do we need to quarrel concerning such a basic issue? We all know that there are

the Jatakas or birth stories etc in Buddhism.

Grigoris said:

Yes there is a reason to quarrel, because you wrongly assert that this is evidence of transmigration, of some-thing that travels from life to life (an atman) when it is NOT evidence for anything of the sort, when the Buddha taught Anatman.

In other words you are peddling BS, trying to sell it as Buddhadharma.

Aemilius said:

Please desist from using abusive language. If you read the Jataka stories there is always a passage of identifying the persons in that particular previous life, i.e. who were who in that previous life. This applies to many different persons like Shariputra, Maudgalyayana, Maitreya etc, they are all identified as having been such and such persons in a past existence.

The issue seems to be a kind of magical use of the phrase "no-self". As I see it. People in a certain buddhist school are quite happy to say that they are the person who pays the taxes, who posses a passport, who has a personal indentification number, and who was a certain person in a past life. But they also say that they have "no self". And see no contradiction in it. Thus the "no-self" is used in a magical and ritualistic sense. The normal life, that is based on the fact that persons are identifiable as being such and such, is never disturbed by that ritualistic & magical use of language.

Malcolm wrote:

The Buddha also used such language, during such a time, under such a king, I was so an so, and yet he insisted there was no self, other a convenient designation for a group of aggregates, a name, in other words.

Author: Malcolm

Date: Monday, April 20th, 2020 at 9:52 PM

Title: Re: Conspirituality - the overlap between the New Age and conspiracy beliefs

Content:

tatpurlusa said:

Are Tibetans who do not believe Chinese state propaganda regarding their own country and history conspiracy theorists or correct?

Malcolm wrote:

No, since such objections to Chinese propaganda is evidence-based.

tatpurlusa said:

Are Armenians, who claim to be victims of a genocide by the Turks conspiracy theorists?

Malcolm wrote:

No, since Armenian claims are evidence-based.

tatpurusa said:

Are Native Americans who claim they were purposefully exterminated conspiracy theorists?

Malcolm wrote:

No, since Native claims are evidence-based.

tatpurusa said:

Were the Jews claiming persecution by the Germans conspiracy theorists?

Malcolm wrote:

No, since Jewish claims are evidence-based.

Conspiracy theories all lack evidence, hence the construction of a theories of conspiracy in absence of evidence to back up claims: examples, the Anti 5G people possess not even a shred of evidence to back up their claims. The Antivaxxers similarly have no evidence to back up their claims, and on and on it goes.

Author: Malcolm

Date: Monday, April 20th, 2020 at 10:04 PM

Title: Re: Do a teacher is needed for practicing Mahayana?

Content:

tkp67 said:

What do you make of the mention of Pratyekabuddha in the sutras?

Malcolm wrote:

Pratyekabuddhas are those who recall the teaching of dependent origination and attain the samadhi of cessation on that basis. But they all had teachers in a previous life, where they made an aspiration to attain the result of a pratyekabuddha.

tkp67 said:

Or Shakyamuni's own enlightenment as discussed in the lotus sutra?

Malcolm wrote:

Why confine the discussion Śākyamuni Buddha's full awakening to the Lotus Sūtra? It's not like it is the first or even the last word on the subject.

tkp67 said:

He was self enlightened, left the seat of enlightenment to teach. This is in the sutras correct? Who taught him?

Malcolm wrote:

Well, if you follow Hinayāna narratives, this is how it seems. But this is a Mahāyāna forum, and as a result, the Mahāyāna idea is that Śākyamuni Buddha is a nirmanakāya,

who does not actually attain buddhahood in this loka, but rather, in Akaniṣṭha Ghanavyuha. This is stated in several sūtras, such as the Lanka and so on. According to the Lotus, the Buddha's original teacher was Pūrṇa Maitrāyaṇīputra.

tkp67 said:

Is there not a tradition whose teacher infused all aspects of Shakyamuni's enlightenment into an insentient object for the purpose of propagation in the later age?

Malcolm wrote:

Some people might believe this, but I don't. You cannot infuse a rock, stick, or even piece of paper with nice calligraphy with the names of buddhas and bodhisattvas with awakening. However, you can certainly generate merit by venerating pieces of paper that contain the names of buddhas, bodhisattvas, and so on, as a substitute for the Buddha in person, because they contain the names of buddhas and bodhisattvas. But infuse the actual paper with awakening? Not a chance.

Author: Malcolm

Date: Monday, April 20th, 2020 at 10:12 PM

Title: Re: Do a teacher is needed for practicing Mahayana?

Content:

GrapeLover said:

But I do think you can often get your foot in the door to some extent.

Malcolm wrote:

The Lotus Sūtra is useful here:

The noble men or noble women who have planted roots of merit, even though they are born in all the states where they come into existence and die and pass away, they will easily find a kalyāṇamitra, they will be near someone who will act as a teacher, and they will be given a prophecy of the highest, complete enlightenment, be guided toward it and ripened for it.

Section 25.24, <https://read.84000.co/translation/toh113.html>

Author: Malcolm

Date: Monday, April 20th, 2020 at 11:18 PM

Title: Re: Soul Integration

Content:

Aemilius said:

Please desist from using abusive language. If you read the Jataka stories there is always a passage of identifying the persons in that particular previous life, i.e. who were who in that previous life. This applies to many different persons like Shariputra, Maudgalyayana, Maitreya etc, they are all identified as having been such and such persons in a past existence.

The issue seems to be a kind of magical use of the phrase "no-self". As I see it. People in a certain buddhist school are quite happy to say that they are the person who pays the

taxes, who posses a passport, who has a personal indentification number, and who was a certain person in a past life. But they also say that they have "no self". And see no contradiction in it. Thus the "no-self" is used in a magical and ritualistic sense. The normal life, that is based on the fact that persons are identifiable as being such and such, is never disturbed by that ritualistic & magical use of language.

Grigoris said:

You really have no idea what you are talking about.

If you do not develop bodhicitta you will never get over this desperate clinging to the idea of a permanent "self".

Malcolm wrote:

Sati's heresy is pernicious and hard to kill.

Author: Malcolm

Date: Monday, April 20th, 2020 at 11:29 PM

Title: Re: Conspirituality - the overlap between the New Age and conspiracy beliefs

Content:

tatpurusa said:

deleted post....

Malcolm wrote:

To answer the question you quickly deleted, the evidence for Russian meddling is to be found in the Mueller report.

Author: Malcolm

Date: Monday, April 20th, 2020 at 11:31 PM

Title: Re: Greetings from a Zen Pagan

Content:

darumadarling said:

Generally Celtic and Hellenistic influences. There's a small history of Buddhism in Ancient Greece/Alexandrian culture as well

fckw said:

That's not really precise, it was actually the other way round. Maybe there might have been some soldiers coming back from Asia bringing some Buddhist ideas back to ancient Greece (which was a cultural melting pot anyway due to being located on the trade route), but Buddhism never really got a foothold there.

Grigoris said:

Yes it did, but not under the name "Buddhism":

<https://en.wikipedia.org/wiki/Pyrrho>

<https://en.wikipedia.org/wiki/Pyrrhonism>

Most interpretations of the information on Pyrrho's philosophy suggest that he claimed that reality is inherently indeterminate, which, in the view of Pyrrhonism described by Sextus Empiricus, would be considered a negative dogmatic belief.

Malcolm wrote:

This would suggest that Pyrrho was actually influenced by Jains, rather than by Buddhists. Indeterminacy is a key Jain tenet.

Author: Malcolm

Date: Tuesday, April 21st, 2020 at 12:01 AM

Title: Re: Do a teacher is needed for practicing Mahayana?

Content:

Queequeg said:

I've always been taught that it is critical to hear a teaching that has come mouth to ear in an unbroken lineage back to the Buddha. The wisdom of the teacher doesn't matter so much as the conveyance of the teaching accurately. There is even a sense that a teaching could be inert through generations and then find fertile ground in the mind of a worthy student, blossoming beyond the achievements of the intermediate teachers. The echo of the Buddha's Pure and Far Reaching Voice has profound power like that.

Malcolm wrote:

Beyond this, Nāgārjuna points out, that even if the world were devoid of tathāgatas, the nature of reality being what it is, it is possible that someone could discover this. However, this is very rare, like the blossoming of the proverbial udumvara flower.

Author: Malcolm

Date: Tuesday, April 21st, 2020 at 12:29 AM

Title: Re: What are you doing about the coronavirus?

Content:

TharpaChodron said:

I still go to work, but I meet my clients and families now via Zoom or the like and everyone is at their homes except me on the calls usually. They say there is much more child abuse, neglect, domestic violence etc going on unreported, and yes, the phones have been eerily quiet.

Planted a bunch of asparagus in the home garden today, garden stores are considered "essential" like grocery stores. My practice remains unimpressive and I still haven't learned French...

Kim O'Hara said:

Much the same here, actually.

The streets are very quiet but lots of people are getting on their bikes for exercise. A lot of people are working or studying from home, or have lost their jobs, or have had their

hours cut. Garden stores are doing well, as are hardware stores, as people find time for stuff around the house.

Me?

I've repainted the laundry and it now isn't unbearably depressing to walk into.
And I'm riding my bike to make up for the fact that the tennis club has been shut down.
But I haven't learned French either.

Kim

TharpaChodron said:

I was supposed to be landing in Paris this Thursday and then driving down to Turin, Italy. Had tickets to La Scala opera in Milan for next week, too. Fortunately, we were able to get everything refunded and will do the trip later. I bought an Italian pasta machine as a small consolation.

Malcolm wrote:

Bummer. we would have been in retreat with Sangye Khandro and Lama Chonam in NZ.

Author: Malcolm

Date: Tuesday, April 21st, 2020 at 12:36 AM

Title: Re: Question on Well-wishing thoughts

Content:

AznAquaSp1rit said:

Why should you have "well-wishing thoughts for all beings?"

I find it very hard to practice.

I've become very distrustful of people in general because of the way they've treated me.

I don't wish good thoughts for the people that have wronged me. I wish the opposite.

Past friends that have abandoned me have left me hurting deep inside.

I believe a lot of people I've encountered in my life are inherently selfish and only think of themselves.

What do you recommend that I do?

Malcolm wrote:

Well, are you actually any different than any of them?

Author: Malcolm

Date: Tuesday, April 21st, 2020 at 1:02 AM

Title: Re: Greetings from a Zen Pagan

Content:

Grigoris said:

From the fragments I have read (most of his theory comes to us second-hand) it seems that he was more a type of proto-Madhyamaka.

Academics believe he was influenced by the teachings found in the Atthakavagga Sutta

Nipata. This, of course, does not preclude that he may have been influenced by Jains.

Malcolm wrote:

Well, Gymnosophist (Naked philosophers) was a term which sprang from Greek encounters with Digambara Jains, since they went naked.

Author: Malcolm

Date: Tuesday, April 21st, 2020 at 4:48 AM

Title: Re: Mala with Lion-Faced Dakini

Content:

pema tsultrim said:

...

Feel free to PM me an answer if necessary.

Malcolm wrote:

I have never heard this, and I have received several different transmissions of this practice from different Sakya and Nyingma teachers.

Author: Malcolm

Date: Tuesday, April 21st, 2020 at 9:13 AM

Title: Re: Conspirituality - the overlap between the New Age and conspiracy beliefs

Content:

SonamTashi said:

I wouldn't even say they are truly anti-authoritarian. For many of these people it seems they think along the lines of "only my opinion matters." In other words they make themselves the final authority, and are thus extremely authoritarian. It is how some end up Fascists.

PeterC said:

That's a better description. It's the willingness to reject evidence and experience in favor of their own uninformed prejudices that is so dangerous

Malcolm wrote:

John Oliver pointed out something interesting: the right wing media has been preaching for decades that are four sources you cannot trust—the government, the media, scientists, and academics. Doesn't leave much left over, by design.

Author: Malcolm

Date: Tuesday, April 21st, 2020 at 9:34 AM

Title: Re: What are you doing about the coronavirus?

Content:

mikenz66 said:

I'm sure some will say that we're a bunch of sheep, and the protesters in Michigan, etc, are fighting for freedom, but, frankly, I'm pleased that our Prime Minister's motto is "Be

strong, be kind."

Malcolm wrote:

Those people are to be pitied. They are so stupid, it's fatal.

Author: Malcolm

Date: Tuesday, April 21st, 2020 at 11:18 AM

Title: Re: Conspirituality - the overlap between the New Age and conspiracy beliefs

Content:

tobes said:

The answer to this question is AA Bailey: it was she who gave birth to the notion of a new age. In her work, the esoteric, the occult, the fascistic, the anti-Semitic and the epistemic blindfold all co-emerge.

Malcolm wrote:

Yeah, you are right. But she just expanded upon HPB's racist pseudoscience.

Author: Malcolm

Date: Tuesday, April 21st, 2020 at 10:40 PM

Title: Re: Conspirituality - the overlap between the New Age and conspiracy beliefs

Content:

tobes said:

The answer to this question is AA Bailey: it was she who gave birth to the notion of a new age. In her work, the esoteric, the occult, the fascistic, the anti-Semitic and the epistemic blindfold all co-emerge.

Malcolm wrote:

Yeah, you are right. But she just expanded upon HPB's racist pseudoscience.

tobes said:

I've had the great misfortune to look into this terrain, and I think there is a profound shift between the two. Blavatsky at least, reads (bizarrely) a whole bunch of texts, from Plato to Shankara, and claims that there is a universal truth through them all. So, with early Theosophy you could be a Hindu, Buddhist, Jew or anything else, and simply read your existing tradition through that lens. A mistake, yes, but one that has reference points in history/reality.

Bailey "channels" all of her material from some entity calling himself "the Tibetan" - and thereby invents an entirely new tradition which replaces all existing traditions, and which has no reference points outside of itself. It is epistemologically, far more dangerous.

Malcolm wrote:

You forget, HPB was in contact with "mahatmas," Masters Koot Humi and Morya, and their disciple Dwaj Khul, supposedly a Tibetan disciple of the former, who make their

first appearance in the Mahatma Letters.

Recall, the Secret Doctrine was supposedly written by Koot Humi and Morya. The Mahatma letters were sent to Sinnet, who wrote "Esoteric Buddhism."

Dwaj Khul is Bailey's "Tibetan."

Interestingly enough, I dug up an article on Bailey written by our very own Nicholas Weeks, who it turns out was a follower of Bailey and Leadbeater from 1970-1985, by his own account.

http://blavatskyarchives.com/In_Theosophys_Shadow_Vanity_Whispers.pdf.

However, you are right, there is a shift into genuine racism in Bailey that is largely absent in Blavatsky, apart from the general 19th century attitudes one might expect in books from that era.

Author: Malcolm

Date: Tuesday, April 21st, 2020 at 11:16 PM

Title: Re: In between Taoism and Buddhism

Content:

PeterC said:

The only issue here is that those are two quite different systems of astrology with different calculation based (solar vs lunar). I've never studied Tibetan astrology so don't know how they are conformed.

Malcolm wrote:

Skar rtsi (stellar calculation) is derived from Kalacakra, and is principally concerned with calendrics, though instructions for horary charts exist, which are not too different from Jyotish and Ptolmeic charts.

'Byung rtsi (elemental calculation) by contrast, in Buddhist sources is credited to Mañjuśrī and Kongtse Trulpey Gyalpo (considered to be identical with Confucius by some Tibetans) and was a terma system introduced in the 11th century. It is credited to Du har nag po, supposedly a Chinese mathematician/astromer who came to Tibetan from China during the imperial period, translated/revealed by an 11th century (?) Tibetan named Khams pa khra mo.

Elemental calculation involves calculating the cyclic relationships between the five phases, wood, fire, earth, metal, and water; the twelve animals; the eight parkhas; and the cycle of sme ba; otherwise known as the magic square of Saturn.

Though the origin of these ideas are nominally Chinese, their treatment in Tibet is distinctly Tibetan, and owes very little to Chinese narratives on the same subjects. For example, in Chinese sources on the cosmic tortoise, there is no description of a tortoise

of the basis, which describes reality in terms familiar to anyone who has received Dzogchen teachings:

"First, out of total nothingness there is the so called "primordially existing or abiding tortoise". And from this arose, or were produced, all the Buddhas of the three times and all the sentient beings of the three realms. The example for that is the void of space, and since the meaning is the dharmadhātu of Samantabhadra, it exists without any coalescence or separation in any of the three times. No head or tail can be seen here, no limbs are shown here, in terms of time, here it abides without abiding. Without grasping to any extremes -- Buddhas and sentient beings are in that; including the dharmakāya, the sambhogakāya, and the nirmanakāya, the emanations of the body, speech, mind, qualities and activities of the Victors, male, female, neuters, moving and resting and so on -- that superior one is called the "abiding tortoise."

Author: Malcolm

Date: Tuesday, April 21st, 2020 at 11:56 PM

Title: Re: What are you doing about the coronavirus?

Content:

TharpaChodron said:

I was supposed to be landing in Paris this Thursday and then driving down to Turin, Italy. Had tickets to La Scala opera in Milan for next week, too. Fortunately, we were able to get everything refunded and will do the trip later. I bought an Italian pasta machine as a small consolation.

Malcolm wrote:

Bummer. we would have been in retreat with Sangye Khandro and Lama Chonam in NZ.

TharpaChodron said:

Total bummer. Praying for a World party in 2021, and not a "Ship of Fools"

Malcolm wrote:

The patriotic covidiot of the Covidocracy ride again:

Author: Malcolm

Date: Wednesday, April 22nd, 2020 at 12:25 AM

Title: Re: What are you doing about the coronavirus?

Content:

TharpaChodron said:

Covidiot should have to sign a DNR type of thing to opt out of any emergency medical care if they or their families get sick. Sounds rough, but that's the type of ideology they

live for anyways sooo...

Malcolm wrote:

Yes, we are dealing with the most significant social and political event any of us have ever seen in our lifetimes. Covidiot hysteria is understandable, but dangerous.

Author: Malcolm

Date: Wednesday, April 22nd, 2020 at 12:30 AM

Title: Western Buddhists and politics

Content:

Sādhaka said:

Nice^ post.

I can't stand the political atmosphere of this forum...

Malcolm wrote:

Thanks.

Most American Buddhists are pretty left-wing. People raised in conservative families are usually Christians, and they rarely leave Christianity for other religions.

Most of the Buddhists with conservative leanings I have run into are ethnically Chinese, and pro-life agendas seem to be the root of their alignment with the GOP in this country.

Author: Malcolm

Date: Wednesday, April 22nd, 2020 at 12:37 AM

Title: Re: What are you doing about the coronavirus?

Content:

Malcolm wrote:

<https://www.thenation.com/article/economy/liberate-america-covid/>

Unknown said:

These people are not "patriots." They're punks. They're selfish punks who spent all of their time pre-virus tooting about how they didn't need to contribute to society in the form of taxes, and how they could hold out for years in their doomsday bunkers. But it turns out they couldn't last four weeks without public meeting places and double-ply toilet paper.

Author: Malcolm

Date: Wednesday, April 22nd, 2020 at 1:06 AM

Title: Re: Do a teacher is needed for practicing Mahayana?

Content:

Malcolm wrote:

Some people might believe this, but I don't. You cannot infuse a rock, stick, or even piece of paper with nice calligraphy with the names of buddhas and bodhisattvas with awakening. However, you can certainly generate merit by venerating pieces of paper that contain the names of buddhas, bodhisattvas, and so on, as a substitute for the Buddha in person, because they contain the names of buddhas and bodhisattvas. But infuse the actual paper with awakening? Not a chance.

tkp67 said:

You participate in the east asian forums but doubt the lotus teachings.

Malcolm wrote:

There are people in the EA Buddhist forum, EA Buddhists, who do not follow Nichiren Buddhism in any form at all, who do not hold the Saddharmapundarika Sūtra as the apex of the Buddha's teachings, such as Zen Buddhists, Pure Land Buddhists, and Shingon Buddhists, let alone believe that venerating a beautiful calligraphy by Nichiren is the best way to attain awakening. You seem to myopically believe that only Nichiren Buddhists are East Asian Buddhists.

Do I doubt Nichiren's interpretations? Definitely. But that does not mean I reject the Saddharmapundarika. I just understand it through a different lens than do you.

Author: Malcolm

Date: Wednesday, April 22nd, 2020 at 1:08 AM

Title: Re: Conspirituality - the overlap between the New Age and conspiracy beliefs

Content:

tkp67 said:

The reason for this is because I question the benefit of behavior and congruence with Buddhist teachings.

Malcolm wrote:

Before you go around questioning other people's conduct, you should check your own. Then check it again. Then a third time.

After all, dude, you are just an afflicted sentient being wandering around in samsara, just like the rest of us poor schmucks.

Author: Malcolm

Date: Wednesday, April 22nd, 2020 at 1:34 AM

Title: Re: Tenth Vow of Amitabha

Content:

Astus said:

In the tenth vow of Amitabha it is stated that beings in Sukhavati will not arouse any clinging/desire (parigraha/貪), not even to their own bodies. It is generally believed that even ordinary beings (prthagjana) may be born there. However, how could an

unenlightened one be free from clinging suddenly?

Malcolm wrote:

Parigraha means "possession" or "property." I don't think this means clinging in the sense you take it to mean. I think it means that beings born there will have no concept of property.

Author: Malcolm

Date: Wednesday, April 22nd, 2020 at 1:38 AM

Title: Re: Do a teacher is needed for practicing Mahayana?

Content:

tkp67 said:

FWIW Dzongsar Jamyang Khyentse Rinpoche has written commentary on this sutra.

He does not seem to be as dismissive to the value thereof.

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

Malcolm wrote:

No one here has dismissed the value of the Saddharmapundarika in and of itself. But, to put it in context for you, Saddharmapundarika Sūtra, like all Mahāyāna sūtras, belongs to the causal vehicle, not the result vehicle.

Author: Malcolm

Date: Wednesday, April 22nd, 2020 at 1:39 AM

Title: Re: Do a teacher is needed for practicing Mahayana?

Content:

tkp67 said:

none of the traditions, their teachers or their attainments are in-congruent from the buddha field are they?

Malcolm wrote:

What do you mean? Please state what you are trying to say more clearly.

Author: Malcolm

Date: Wednesday, April 22nd, 2020 at 1:41 AM

Title: Re: Conspirituality - the overlap between the New Age and conspiracy beliefs

Content:

tkp67 said:

I will glad to share the experiences that led to such compassion, suffering is an amazing cause.

Malcolm wrote:

Compassion is a good quality. But it does not have the power to remove the afflictions

that result in suffering.

Author: Malcolm

Date: Wednesday, April 22nd, 2020 at 1:43 AM

Title: Re: Do a teacher is needed for practicing Mahayana?

Content:

tkp67 said:

none of the traditions, their teachers or their attainments are in-congruent from the buddha field are they?

Malcolm wrote:

What do you mean? Please state what you are trying to say more clearly.

tkp67 said:

pixelization of your display is not in my control

Malcolm wrote:

The incoherence or your statement is not in my control, either. So, either restate what you mean or let it go. It's up to you.

Author: Malcolm

Date: Wednesday, April 22nd, 2020 at 1:45 AM

Title: Re: Conspiritoriality - the overlap between the New Age and conspiracy beliefs

Content:

tkp67 said:

I will glad to share the experiences that led to such compassion, suffering is an amazing cause.

Malcolm wrote:

Compassion is a good quality. But it does not have the power to remove the afflictions that result in suffering.

tkp67 said:

Have you tried practicing afflictions while having your compassion fully engaged?

Malcolm wrote:

One does not "practice" afflictions.

Author: Malcolm

Date: Wednesday, April 22nd, 2020 at 2:11 AM

Title: Re: Do a teacher is needed for practicing Mahayana?

Content:

tkp67 said:

From Shakyamuni's perspective which of his past teachings, teachers and their

contributions are worthy and/or lacking worth?

Malcolm wrote:

I can't speak from Śākyamuni's perspective, and neither can you. We can only speak from our own perspective.

Author: Malcolm

Date: Wednesday, April 22nd, 2020 at 2:16 AM

Title: Re: In between Taoism and Buddhism

Content:

Toenail said:

I am western and right wing and Buddhist. I know many other right wing western Buddhists my age. Americans Buddhists are pretty much like the cliché of Californian people, flip flop wearing, 100k in student debt for a gender degree etc, vegan with anemia etc. Us European Buddhists are more sensible and we seem to have more discriminate wisdom to reflect for ourselves and decide then what is right and what is wrong.

Malcolm wrote:

Unless you are an out and out fascist ala AdF, National Front, etc., your "right wing" is somewhere to the left of Bernie Sanders.

Author: Malcolm

Date: Wednesday, April 22nd, 2020 at 2:19 AM

Title: Re: Do a teacher is needed for practicing Mahayana?

Content:

tkp67 said:

From Shakyamuni's perspective which of his past teachings, teachers and their contributions are worthy and/or lacking worth?

Malcolm wrote:

I can't speak from Śākyamuni's perspective, and neither can you. We can only speak from our own perspective.

tkp67 said:

In the East Asian tradition of Nichiren Buddhism contemplating that perspective isn't discouraged and to make the teachings as inaccessible or beyond approach is not appropriate.

Malcolm wrote:

You can contemplate what you imagine the Buddha's perspective to be all you want, but it won't make that perspective your perspective unless or until you have attained full buddhahood yourself and possess that knowledge for yourself. In the meantime, there are many, many teachings of the Buddha in sūtra and tantra. Trying to master them all is impossible, so it is better to pick your poison and stay with it.

Author: Malcolm

Date: Wednesday, April 22nd, 2020 at 2:27 AM

Title: Re: Do a teacher is needed for practicing Mahayana?

Content:

Queequeg said:

What are you talking about?

Malcolm wrote:

Fledgling shakubaku. it's really cute.

Author: Malcolm

Date: Wednesday, April 22nd, 2020 at 2:33 AM

Title: Re: Do a teacher is needed for practicing Mahayana?

Content:

tkp67 said:

Or the word buddha has several designations. The context of my use is as first human sapien to establish Buddhist teachings for our sapient population. Do you understand why this is significant? Shakyamuni refereed to himself using one word in many context.

Queequeg said:

Then that is certainly your own view. That does not align with the description of Shakyamuni in the Lotus, or any Buddhist text. Sounds like some sort of "Secular Buddhist" teaching, if anything.

tkp67 said:

Shakyamuni wasn't the first human on earth to found buddhist teachings that have been spread globally?

Malcolm wrote:

No, there have been many buddhas on earth in the past.

tkp67 said:

You made a public declaration about your Nichiren practice, not I.

Malcolm wrote:

No, he made a statement about belonging to a group, not about what he does in his living room.

Author: Malcolm

Date: Wednesday, April 22nd, 2020 at 2:36 AM

Title: Re: Do a teacher is needed for practicing Mahayana?

Content:

Queequeg said:

What are you talking about?

Malcolm wrote:

Fledgling shakubaku. it's really cute.

tkp67 said:

Is this the fruit of the tradition you practice? or is it simply a rise of self?

Malcolm wrote:

Awww...still with the baby shakubaku. It reminds me of this:

Except she is better at her thing than you are at yours.

Author: Malcolm

Date: Wednesday, April 22nd, 2020 at 2:55 AM

Title: Re: Do a teacher is needed for practicing Mahayana?

Content:

tkp67 said:

yes but they didn't propagate teachings world wide.

Malcolm wrote:

Sure they did.

tkp67 said:

Are you saying your tradition has a different designation for world honored one? Is Shakyamuni less important according to your teachings?

Malcolm wrote:

Śākyamuni Buddha is the present supreme nirmanakāya, so very important. But he is but the fourth of the 1001 buddhas of the Bhadrakalpa.

Author: Malcolm

Date: Wednesday, April 22nd, 2020 at 2:58 AM

Title: Re: Do a teacher is needed for practicing Mahayana?

Content:

tkp67 said:

Where have I rated your tradition in regards to my own? I have not. You are projecting that.

Malcolm wrote:

I did not say that you had rated my tradition. I was speaking to your evangelical impulses.

tkp67 said:

The only superiority in Nichiren's eyes was in propagation. I have not engaged a discussion in ranking traditions in regards to superiority of propagation.

Malcolm wrote:

Buddhadharma cannot be propagated. If someone does not have the karma to have a precious human birth with the 18 freedoms and endowments, they will never take refuge, let alone enter the many different paths of Dharma available to them. As they say, you can lead a horse to water, but you cannot force it to drink.

Author: Malcolm

Date: Wednesday, April 22nd, 2020 at 3:01 AM

Title: Re: Do a teacher is needed for practicing Mahayana?

Content:

tkp67 said:

So you are declaring I am incorrect in saying Shayamuni is the world founder of Buddhism? If I am this is wrong view.

Malcolm wrote:

There existed, during the time of Śākyamuni Buddha, and beyond, monastics who belonged to Krakkuchanda's order of monks. So, yes, you are wrong in asserting that Śākyamuni Buddha was the founder of Buddhism in this world.

Author: Malcolm

Date: Wednesday, April 22nd, 2020 at 3:36 AM

Title: Re: Do a teacher is needed for practicing Mahayana?

Content:

tkp67 said:

So you are declaring I am incorrect in saying Shayamuni is the world founder of Buddhism? If I am this is wrong view.

Can you provide a citation please?

SonamTashi said:

The world goes through stages of the dharma arising when a Supreme Nirmanakaya Buddha appears and teaches, the dharma declining after the Buddha enters paranirvana, and the dharma eventually disappearing. This has happened many times, and Shakyamuni was simply the most recent to turn the wheel of dharma. So he is the founder of Buddhism in our time, but many other Supreme Nirmanakaya Buddhas have "founded" Buddhism in the past. I can find a citation if you want me to, but this is Buddhism 101.

tkp67 said:

and mayahana 101 would have him as the buddha of the lotus, the most important aspect of this conversation and a primary sutra of East Asian traditions.

Malcolm wrote:

No. Mahāyāna 101 portrays Śākyamuni Buddha as this epoch's supreme nirmanakāya, but not the buddha of a particular sūtra or set of sūtras.

However, the primacy of the Lotus Sūtra is merely a religious belief some Buddhists in Japan hold. Not everyone holds that belief, not even in East Asian Buddhism, despite the Lotus Sūtra being regarded as an important sūtra in all Mahāyāna traditions.

Author: Malcolm

Date: Wednesday, April 22nd, 2020 at 3:57 AM

Title: Re: Do a teacher is needed for practicing Mahayana?

Content:

Malcolm wrote:

Krakkuchanda's order of monks

Queequeg said:

Just did a search for this but not much information... can you recommend a source to learn more about this?

Malcolm wrote:

I might have the wrong Buddha. Kanakamuni etc. It is something I read a long time ago. forgot where, but the salient point is the assertion in a traditional source that there was a survival of a past buddha's sangha into our age.

Author: Malcolm

Date: Wednesday, April 22nd, 2020 at 4:08 AM

Title: Re: Do a teacher is needed for practicing Mahayana?

Content:

tkp67 said:

and mayahana 101 would have him as the buddha of the lotus, the most important aspect of this conversation and a primary sutra of East Asian traditions.

Malcolm wrote:

No. Mahāyāna 101 portrays Śākyamuni Buddha as this epoch's supreme nirmanakāya, but not the buddha of a particular sūtra or set of sūtras.

However, the primacy of the Lotus Sūtra is merely a religious belief some Buddhists in Japan hold. Not everyone holds that belief, not even in East Asian Buddhism, despite the Lotus Sūtra being regarded as an important sūtra in all Mahāyāna traditions.

tkp67 said:

He is the world honored one at the assembly of the Lotus. The Lotus itself illustrates as much.

Its importance cannot be understated.

Malcolm wrote:

He is the "world honored one" in all the sūtras. So?

Author: Malcolm

Date: Wednesday, April 22nd, 2020 at 4:26 AM

Title: Re: Do a teacher is needed for practicing Mahayana?

Content:

tkp67 said:

He is the world honored one at the assembly of the Lotus. The Lotus itself illustrates as much.

Its importance cannot be understated.

Malcolm wrote:

He is the "world honored one" in all the sūtras. So?

tkp67 said:

Origin of cause for all sentient beings. He is the one that proclaims to the world in the Lotus Sutra the buddhas desire for all sentient beings to be enlightened. His enlightenment and what it encompasses is what this sutra represents.

Malcolm wrote:

The Buddha proclaims his wish for all sentient beings to attain full awakening in many Mahāyāna Sūtras, not only the Lotus Sūtra. And further, states in many Mahāyāna sūtras that all sentient beings will attain full awakening, sooner or later.

tkp67 said:

You seem to find it an inferior position to dedicate one's life to the world honored one. Perhaps it is my perception but perhaps this is the case. If this is the case perhaps you can tell me where I am failing in my practice by taking refuge in Shakyamuni Buddha, the world honored one of the Lotus Sutra.

Malcolm wrote:

Everyone who takes refuge in the Three Jewels takes refuge in the Buddha, specifically, during this age, Śākyamuni Buddha.

tkp67 said:

Perhaps you could explain why you feel so motivated to challenge it since it is not in contest with any other teaching, just veneration and prostration to the buddha I feel indebted to.

Malcolm wrote:

We all feel devotion towards Śākyamuni Buddha. You do not have the market cornered on that.

Author: Malcolm

Date: Wednesday, April 22nd, 2020 at 5:29 AM

Title: Re: Do a teacher is needed for practicing Mahayana?

Content:

tkp67 said:

Maybe you could explain to me what I am missing.

Malcolm wrote:

Well, for one thing you are missing the fact that this thread was moved into general Mahāyāna.

And the second is thing you are missing is the necessity for a teacher, to properly study and practice the Dharma. You cannot learn Dharma from a book. It just isn't possible.

Author: Malcolm

Date: Wednesday, April 22nd, 2020 at 6:37 AM

Title: Re: In between Taoism and Buddhism

Content:

PeterC said:

Thanks Malcolm - interesting

Malcolm wrote:

The origin of gto rites are also attributed to Mañjuśrī, as well as sa dbyad, literally, "examining the earth."

Author: Malcolm

Date: Wednesday, April 22nd, 2020 at 9:04 AM

Title: Re: Do a teacher is needed for practicing Mahayana?

Content:

tkp67 said:

[

And the second is thing you are missing is the necessity for a teacher, to properly study and practice the Dharma. You cannot learn Dharma from a book. It just isn't possible. If it was impossible to be liberated without a human teacher then how is there such a thing as a pratyekabuddha?

Malcolm wrote:

pratyekabuddhas are practitioners, who, under the tutelage of a buddha, aspire to awaken in a future birth as pratyekabuddhas. Thus, also pratyekabuddhas necessarily have teachers, as do those never returners who attain the result arhatship in the five pure abodes in their next birth.

Author: Malcolm

Date: Wednesday, April 22nd, 2020 at 9:08 AM

Title: Re: In between Taoism and Buddhism

Content:

PeterC said:

Thanks Malcolm - interesting

Malcolm wrote:

The origin of gto rites are also attributed to Mañjuśrī, as well as sa dbyad, literally, "examining the earth."

PeterC said:

I'm curious about the kongtse trulpey gyalpo attribution. Was this a historical figure, or is it just a generic placeholder for an unidentified human origin? The identification of this with Confucius has to be spurious, he has no major attributed texts on this topic (he limited himself to moralizing vacuities)

Malcolm wrote:

There are a number points a view, if you run a search on kong rtse 'prul pa'i' rgyal Po on academia.com, you turn up articles, also the same articles will come up if run a search on "gto".

Author: Malcolm

Date: Wednesday, April 22nd, 2020 at 10:17 AM

Title: Re: Do a teacher is needed for practicing Mahayana?

Content:

tkp67 said:

[

If it was impossible to be liberated without a human teacher then how is there such a thing as a pratyekabuddha?

Malcolm wrote:

pratyekabuddhas are practitioners, who, under the tutelage of a buddha, aspire to awaken in a future birth as pratyekabuddhas. Thus, also pratyekabuddhas necessarily have teachers, as do those never returners who attain the result arhatship in the five pure abodes in their next birth.

tkp67 said:

I guess I am misunderstanding the variety of interpretation.

In Mahayana teachings

In the 4th century Mahāyāna abhidharma work Abhidharmasamuccaya, Asaṅga describes those who follow the Śrāvaka Vehicle (Skt. śrāvakayānika). These people are described as having weak faculties, following the Śrāvaka Dharma, utilizing the Śrāvaka Piṭaka, being set on their own liberation, and cultivating detachment in order to attain liberation.[3] While those in the Pratyekabuddha Vehicle (Skt. pratyekabuddhayānika) are portrayed as also utilizing the Śrāvaka Piṭaka, they are said to have medium faculties, to follow the Pratyekabuddha Dharma, and to be set on their own personal enlightenment.[3] Finally, those in the Mahāyāna (Skt. mahāyānika) are portrayed as utilizing the Bodhisattva Piṭaka, as having sharp faculties, following the Bodhisattva Dharma, and set on the perfection and liberation of all beings, and the attainment of complete enlightenment.[3]

---> <https://en.wikipedia.org/wiki/Pratyekabuddhay%C4%81na>

Malcolm wrote:

Yes, this does not contradict what I said above.

Author: Malcolm

Date: Wednesday, April 22nd, 2020 at 7:59 PM

Title: Re: Do a teacher is needed for practicing Mahayana?

Content:

tkp67 said:

I guess I am misunderstanding the variety of interpretation.

In Mahayana teachings

In the 4th century Mahāyāna abhidharma work Abhidharmasamuccaya, Asaṅga describes those who follow the Śrāvaka Vehicle (Skt. śrāvakayanika). These people are described as having weak faculties, following the Śrāvaka Dharma, utilizing the Śrāvaka Piṭaka, being set on their own liberation, and cultivating detachment in order to attain liberation.[3] While those in the Pratyekabuddha Vehicle (Skt. pratyekabuddhayānika) are portrayed as also utilizing the Śrāvaka Piṭaka, they are said to have medium faculties, to follow the Pratyekabuddha Dharma, and to be set on their own personal enlightenment.[3] Finally, those in the Mahāyāna (Skt. mahāyānika) are portrayed as utilizing the Bodhisattva Piṭaka, as having sharp faculties, following the Bodhisattva Dharma, and set on the perfection and liberation of all beings, and the attainment of complete enlightenment.[3]

---> <https://en.wikipedia.org/wiki/Pratyekabuddhay%C4%81na>

Malcolm wrote:

Yes, this does not contradict what I said above.

tkp67 said:

The Sravaka Dharma, utilizing the Sravaka Pitaka does not imply they learned from a living human teacher. I did not include the word living as it seemed implied but I do realize it was not clarified.

Malcolm wrote:

Well, considering that the sutras were not written down until three hundred years after the Buddha's nirvana...

Author: Malcolm

Date: Wednesday, April 22nd, 2020 at 8:04 PM

Title: Re: Are there Chan (Zen) texts that were actually composed during the Tang dynasty?

Content:

Dgj said:

Scholarship shows most purported Tang Chan (Zen) texts are products of the Song dynasty.

Are there any Tang Chan (Zen) texts that were written during that dynasty?

Malcolm wrote:

Definitely, since one can positively date chan texts by their translation and composition in Tibetan.

Author: Malcolm

Date: Wednesday, April 22nd, 2020 at 10:17 PM

Title: Re: Do a teacher is needed for practicing Mahayana?

Content:

tkp67 said:

The Sravaka Dharma, utilizing the Sravaka Pitaka does not imply they learned from a living human teacher. I did not include the word living as it seemed implied but I do realize it was not clarified.

Malcolm wrote:

Well, considering that the sutras were not written down until three hundred years after the Buddha's nirvana...

tkp67 said:

Excellent point!

I will assume that memorizing and relaying the contents of a sutra alone does not equate to the status of teacher, correct?

Malcolm wrote:

You would have had to have heard the sūtra from a teacher, that was the point. And, as Q has pointed out to you already, the role of the teacher is clearly laid out in the Lotus Sūtra, among many others.

Author: Malcolm

Date: Wednesday, April 22nd, 2020 at 10:19 PM

Title: Re: Do a teacher is needed for practicing Mahayana?

Content:

tkp67 said:

Ringu Tulku Rinpoche: First of all, it is very important to understand that from a Buddhist point of view, there is no one and only way or method that is right. It depends on each person. There are said to be people who can learn everything by themselves, without a teacher. They are called Pratyeka-buddha type of people-“solitary awakened ones.”

Malcolm wrote:

Again, pratyekabuddhas are those who, under the tutelage of a buddha, aspire to attain awakening during a time when no samyaksambuddha's dispensation is current in the world. They do not teach, nor do they benefit beings with the Dharma, though they may benefit beings with mundane instructions.

Author: Malcolm

Date: Wednesday, April 22nd, 2020 at 11:28 PM

Title: Re: Can Shikantaza be done "wrong", or is an attempt at it automatically successful?

Content:

Meido said:

It needs to be grasped under a teacher who can demonstrate that state.

Malcolm wrote:

Excellent post.

Author: Malcolm

Date: Thursday, April 23rd, 2020 at 1:18 AM

Title: Re: Karma in the animal realm?

Content:

Queequeg said:

We're likely to fall down into them when this life expires, unless we undertake extraordinary efforts in this life.

Malcolm wrote:

Or you have the fortune of meeting the teaching of the Great Perfection (Dzogchen).

Author: Malcolm

Date: Thursday, April 23rd, 2020 at 1:46 AM

Title: Re: Do a teacher is needed for practicing Mahayana?

Content:

tkp67 said:

It does defy reason that the east asian schools extrapolated never before revealed teachings derived from the sutras while arguing one cannot learn from them.

Malcolm wrote:

Buddhadharma is an oral tradition. Books merely support that oral tradition; but they can never replace it.

Author: Malcolm

Date: Thursday, April 23rd, 2020 at 2:04 AM

Title: Re: Do a teacher is needed for practicing Mahayana?

Content:

tkp67 said:

It does defy reason that the east asian schools extrapolated never before revealed teachings derived from the sutras while arguing one cannot learn from them.

Malcolm wrote:

Buddhadharma is an oral tradition. Books merely support that oral tradition; but they can never replace it.

javier.espinoza.t said:

dear Malcolm, do i need lung for reading a sutra or chanting a dharani?

Malcolm wrote:

As for sūtra, no; as for dhāraṇis, it depends on the source.

Author: Malcolm

Date: Thursday, April 23rd, 2020 at 3:33 AM

Title: Re: Karma in the animal realm?

Content:

Queequeg said:

We're likely to fall down into them when this life expires, unless we undertake extraordinary efforts in this life.

Malcolm wrote:

Or you have the fortune of meeting the teaching of the Great Perfection (Dzogchen).

Grigoris said:

You can meet a thousand teachers and not learn, understand or realise a single syllable of their teachings.

Malcolm wrote:

Nevertheless, if even just meeting the Great Perfection teaching, one has devotion to it, this will put an end to rebirth in lower realms. as Vimalamitra states, in The Threaded String of Pearls (Smith, Wisdom, 2020):

"Even without hearing, seeing, or understanding this tantra, a devoted person will become accomplished merely by wearing it; it is like nāgas who are unable to harm a person that wears the nāga-taming jewel."

Author: Malcolm

Date: Thursday, April 23rd, 2020 at 3:35 AM

Title: Re: Do a teacher is needed for practicing Mahayana?

Content:

tkp67 said:

what do you make of the following:

When the Paccekabuddhas heard what the devas had said, they all rose up into space and spoke these stanzas: 'At the time when Buddhas have not yet appeared, This place is a noble and sacred dwelling, For Paccekabuddhas who have awakened on their own,

And always dwell on this mountain. This is called the Mount of Seers, Dwelled on by Paccekabuddhas, By seers and arahants, At no time is it bereft of them'.
Pacceka-buddhas in the Isigili-sutta and its Ekottarika-āgama Parallel By Bhikkhu Anālayo

Malcolm wrote:

Pratyekabuddhas are those, who, under the tutelage of a samyaksambuddha, aspire to awaken as pratyekabuddhas in a time when there is no dispensation of a samyaksambuddha.

In other words, in order to become a prayekabuddha, one must generate the bodhicitta of a pratyekabuddha. That means first one must have understood what a pratyekabuddha is, and that will only be understood at the feet of the teacher.

Author: Malcolm

Date: Thursday, April 23rd, 2020 at 5:05 AM

Title: Re: Do a teacher is needed for practicing Mahayana?

Content:

tkp67 said:

what do you make of the following:

Pacceka-buddhas in the Isigili-sutta and its Ekottarika-āgama Parallel By Bhikkhu Anālayo

Malcolm wrote:

Pratyekabuddhas are those, who, under the tutelage of a samyaksambuddha, aspire to awaken as pratyekabuddhas in a time when there is no dispensation of a samyaksambuddha.

In other words, in order to become a prayekabuddha, one must generate the bodhicitta of a pratyekabuddha. That means first one must have understood what a pratyekabuddha is, and that will only be understood at the feet of the teacher.

tkp67 said:

That is not what the sutta says. The sutta states "when Buddhas have not yet appeared"

At the time when Buddhas have not yet appeared This place is a noble and sacred dwelling, For Paccekabuddhas who have awakened on their own

Recall my question, "did the pratyekabuddha require a living human teacher?" That is in context to the very existence in which they achieved liberation.

Malcolm wrote:

In order to become a śrāvaka, pratyekabuddha, or a samyaksambuddha, one must first generate the bodhicitta of a śrāvaka, pratyekabuddha, or a samyaksambuddha. In order to generate that bodhicitta, one must have a teacher under whom one generates that bodhicitta. For example, Śākyamuni generated the bodhicitta to become a buddha under Dipamkāra Buddha. Pratyekabuddhas are not like mushrooms that spring up in a field after a thunder storm, without any apparent cause.

For example, the Subāhuparipṛcchā sūtra states:

"The vehicle of those of medium devotion, of medium capacity, who enjoy solitude, who err on the side of personal benefit, who are diligent in concentration and equipoise, and aspire to their own awakening is called the pratyekabuddhayāna...adherents of the pratyekabuddhayāna are dedicated to perfecting the pratyekabuddhayāna now and in the future."

The Daśacakrakṣitigarbha sūtra states:

Because the tathāgata is compassionate, sometimes he explains the dharma of the śrāvakayāna, sometimes he explains the dharma of the pratyekabuddhayāna, sometimes he explains the dharma of the unsurpassed yāna, and therefore, by the power of aspiration and by the power of the kalyānamitra, all misdeeds that are a result of negative actions are purified, and some obtain the result of the śrāvakayāna, some obtain nirvana through the pratyekabuddhayāna, and some realize the meaning of the extremely vast, unsurpassed yāna.

So this should put to rest the question of whether or not pratyekabuddhas have teachers, since they clearly do have teachers, here called kalyānamitras.

Author: Malcolm

Date: Thursday, April 23rd, 2020 at 11:22 AM

Title: Re: Karma in the animal realm?

Content:

Wayfarer said:

It is nevertheless the case that karma is a consequence of intentional or volitional action. I too find it hard to imagine how animals, especially lower animals, engage in intentional actions (although the Frans de Waal book mentioned above might help make that clear).

Malcolm wrote:

All minds in the desire realm are accompanied by the mental factor of volition (cetana).

Author: Malcolm

Date: Thursday, April 23rd, 2020 at 12:05 PM

Title: Re: Do a teacher is needed for practicing Mahayana?

Content:

jmlee369 said:

Actually it does, hence the instruction "even if you heard a single line of verse..." In the Tibetan traditions at least, when you receive the oral transmission of a sutra, commentary or even a single mantra from someone then that person should be considered your teacher.

In the early monastic communities, one of the primary roles of your acarya was to teach you sutra recitation and memorisation.

PeterC said:

Just to expand on that. It was rarely the case in early monastic communities that you could go into a library, pick up a sutra and read it. First you would have to actually *be* in the library, and since libraries were rare and important things, that didn't happen for casual visitors. Second, if you came across a sutra you didn't know, you would not just request to read it or copy it, you would ask for it to be explained. The biographies of the Chinese pilgrims to India described this process - and indeed they have descriptions of the translation process which show that commentary was being shared in that process too (this is perhaps intuitively obvious - how else would you make a half-decent translation). Of course it's possible that a monk could come across a text that had been forgotten and read it de novo, but that person wouldn't be a complete newcomer with no knowledge of the Dharma, they would be someone who had enough knowledge to even be in the library looking for documents in the first place. The ability to obtain a text and read it without any accompanying explanation is a very modern thing. The question of whether that's a valid way to learn the Dharma wouldn't even have occurred to most people a generation ago, because why would you do that if you were able to get an explanation from someone?

Malcolm wrote:

Indeed, we take literacy for granted. But in premodern times literacy rates were very low everywhere in the world.

Author: Malcolm

Date: Thursday, April 23rd, 2020 at 10:17 PM

Title: Re: Do a teacher is needed for practicing Mahayana?

Content:

tkp67 said:

It is true that pratyekabuddhas are said to be able to achieve liberation by themselves; but the fact that they have no spiritual teacher in their present life does not mean they did not have one in the past. Pratyekabuddhas, indeed, attend spiritual teachers and receive their teachings over countless lives.

- Dilgo Khyentse Rinpoche - The Heart of Compassion - Shambhala Publications

Malcolm wrote:

My answer and Dilgo Khyentse's answer are the same. Not sure why you have trouble understanding that.

Author: Malcolm

Date: Thursday, April 23rd, 2020 at 10:42 PM

Title: Re: Soul Integration

Content:

jmlee369 said:

I have found Master Hsuan Hua uses skilfull means to say unusual things during some of his teachings.

Caoimhghín said:

Yes, like his skillful means when he taught that homosexuals are practitioners of an ancient secret religion that is only revealing itself in this present day.

Malcolm wrote:

Well, it was pretty secret, under the name "closeted."

Author: Malcolm

Date: Friday, April 24th, 2020 at 1:21 AM

Title: Re: Western Buddhists and politics

Content:

Tiago Simões said:

Ah yes, right wing parties, the shiny beacons of equality and equal rights

Malcolm wrote:

Well, equality in western democracies have always been erected on the structural foundation of inequality; in other words, the inequality of others is essential to ones' own rights and equality. This is the dirty little secret of western democracies.

We see this kind of rhetoric quite often in discourse around the institution of slavery in the US prior to the civil war, and later, during the civil rights movements, where equal rights for black people in the Jim Crow states, it was argued, deprived southern whites of their equal rights.

Author: Malcolm

Date: Friday, April 24th, 2020 at 11:53 AM

Title: Re: Karma in the animal realm?

Content:

Wayfarer said:

It is nevertheless the case that karma is a consequence of intentional or volitional

action. I too find it hard to imagine how animals, especially lower animals, engage in intentional actions (although the Frans de Waal book mentioned above might help make that clear).

Malcolm wrote:

All minds in the desire realm are accompanied by the mental factor of volition (cetana).

Wayfarer said:

But in lizards and fish it must be rudimentary. Are such beings capable of intentional acts?

Isn't the significance of human birth ('this precious human birth') because humans are able to understand and respond to the dharma, whereas animals are not?

Malcolm wrote:

Volition is action, rudimentary or not.

Author: Malcolm

Date: Friday, April 24th, 2020 at 12:35 PM

Title: Re: Western Buddhists and politics

Content:

smcj said:

Whether you're left or right, if you're talking about politics you're talking about samsara.

That's okay of course. But as Dharma people we have the possible additional perspective that politics is just karma working itself out as interdependent causes and conditions.

Malcolm wrote:

Karma being ripened and karma being created...

Author: Malcolm

Date: Friday, April 24th, 2020 at 8:21 PM

Title: Re: Soul Integration

Content:

Malcolm wrote:

Well, it was pretty secret, under the name "closeted."

Caoimhghín said:

Which is, I'm pretty sure, a turn of phrase from the 1950s or something.

Watch out, the ancient secret religion is lurking.....

Whenever there's powerful globalist homosexual cabal myths, I almost wish they were true.

I would love to be part of a secret cabal bent on offending heaven so much it unleashes a global flood or something, killing everyone. #teamflood

Malcolm wrote:

It is all true, Jews, homosexuals, Hollywood, bill gates
, Soros, 5G, reptilians, the lot....the truth is still out there. Oh and pizzagate...

Author: Malcolm

Date: Friday, April 24th, 2020 at 11:55 PM

Title: Re: First rate translators in non-English European languages

Content:

SkyDragon3 said:

It seems my question was not clear.

I am aware there are existing English translations of the texts I mentioned, but there seems some debate as to the accuracy of the translations. From forums here and elsewhere I have read that new translations are being prepared for some of these texts and I assume this is because previous translations lack something necessary for students to comprehend the texts and benefit fully from them. If this is not the case, then why are new translations being prepared?

Perhaps this is the wrong forum to pursue this question, but as an English speaker only, this is of interest to me.

When I first began to read Buddhist sutras in English the translations I read were almost incomprehensible to me. They had been made by asian translators I believe and presented great difficulties for an English reader. I am aware of the value of a good translator, who fully comprehends the western mind and use of language.

Malcolm wrote:

As a well-published translator of Great Perfection material (five books), I can be quite frank about the fact that we are in the infancy of translating these texts. We all try to do our best, and and we all realize there is a long way to go. We all try no to be too harsh with each other, because we are all in the same boat.

There are three important factors to look for in a Great Perfection translation, which is very hard to evaluate for those who do not know Tibetan: is the translator's Tibetan grammar solid? Have the translations been peer reviewed? In general, one is not going to find peer-reviewed translations that are self-published on Amazon and elsewhere. Finally, does the translator have practical experience as well as the necessary Buddhist training both within the Great Perfection tradition itself and general Buddhist philosophy? Who are their teachers? What transmission have they received?

All of the texts we are translating now will have to be translated again 50 years. But for now, we do our best, because we are trying to help people attain buddhahood, not

make a living off of book sales (if that was the goal, we would have all starved to death long ago).

Author: Malcolm

Date: Saturday, April 25th, 2020 at 12:07 AM

Title: Re: Soul Integration

Content:

Grigoris said:

Nobody is grasping at emptiness, you are failing to see the empty nature of self and people are trying to point it out to you.

PadmaVonSamba said:

When Nagarjuna and others refer to “grasping at emptiness” it means failing to go beyond the duality of emptiness/non-emptiness, and regarding emptiness as a “thing” in itself.

As HHDL points out in Essence of The Heart Sutra, emptiness is not a thing in itself.

Emptiness can only be discussed in terms of describing phenomena as being empty (of intrinsic existence).

Grigoris said:

In the Lankavatara Sutra they talk about the "Emptiness of Emptiness".

Malcolm wrote:

And in the PP sūtrsd and a whole bunch of other places.

Author: Malcolm

Date: Saturday, April 25th, 2020 at 2:09 AM

Title: Re: Sattvic/Yogic Diet Challenge

Content:

Sādhaka said:

The three main Gunas in diet being given such importance seems to be an more recent addition to Ayurveda, no?

Malcolm wrote:

No. Actually, the earliest Ayurvedic text we have, the Carakasamhita, is also the earliest source for Samkhya philosophy that we have.

Author: Malcolm

Date: Saturday, April 25th, 2020 at 2:13 AM

Title: Re: Sattvic/Yogic Diet Challenge

Content:

Sunrise said:

I'm not an expert, but from what I've read the Sattvic diet's purpose is to lead to higher consciousness and make meditation easier. It's a diet designed to aid meditators by cultivating more sattva quality. Ayurveda is more medicinal, and looks at an individual's constitution and tries to correct imbalances. It's more focused on an individual's needs.

Malcolm wrote:

Speaking as someone who has trained extensively in Tibetan Medicine and Ayurveda, one has to be very careful with sattvic diets. Most people cannot do a pure sattvic diet, because in many cases it will lead to vatta aggravation. Also recall, that milk, ghee, honey, and so on, are also part of a sattvic diet. Many people try to a vegan version of this and really damage their health. Seen it with my own eyes, more than once. In general, most people need to have also a little tamasic food, for grounding, and rajasic food for energy.

Author: Malcolm

Date: Saturday, April 25th, 2020 at 2:47 AM

Title: Re: new biography of Je Rinpoche

Content:

n8pee said:

some have suggested a more than casual brush.....

I'd be curious to hear more on this as the biography just mentions that Tsongkhapa didn't seem to be influenced in any way. As a Gelug student who has never received any type of Dzogchen teaching, it is an interesting subject.

Malcolm wrote:

The very first work in Tsongkhapa's collected works, after his biography, is a text on Dzogchen.

https://www.tbrc.org/#library_work_ViewByOutline-O4CZ191564CZ227640%7CW22109

Author: Malcolm

Date: Saturday, April 25th, 2020 at 2:51 AM

Title: Re: Lama Surya Das walks into Town Bagel in Massapequa and says...

Content:

Queequeg said:

"Make me one with everything."

What Would Happen If Everyone Truly Believed Everything Is One?

[https://blogs.scientificamerican.com/beautiful-minds/what-would-happen-if-everyone-truly-believed-everything-is-](https://blogs.scientificamerican.com/beautiful-minds/what-would-happen-if-everyone-truly-believed-everything-is-one/?fbclid=IwAR189MRfaXasYUPz_r4gVAcCDeUSc6iBKrk48abt52qzd7rCHiGQoJAXk3)

[one/?fbclid=IwAR189MRfaXasYUPz_r4gVAcCDeUSc6iBKrk48abt52qzd7rCHiGQoJAXk3](https://blogs.scientificamerican.com/beautiful-minds/what-would-happen-if-everyone-truly-believed-everything-is-one/?fbclid=IwAR189MRfaXasYUPz_r4gVAcCDeUSc6iBKrk48abt52qzd7rCHiGQoJAXk3)

The actual study is behind a pay wall, but basically, if you believe everything is really one, you tend to be a better (morally/ethically speaking, IMO) person.

They made up a scale to determine how much a person believes in one-ness:

1. Beyond surface appearances, everything is fundamentally one.
2. Although many seemingly separate things exist, they all are part of the same whole.
3. At the most basic level of reality, everything is one.
4. The separation among individual things is an illusion; in reality everything is one.
5. Everything is composed of the same basic substance, whether one thinks of it as spirit, consciousness, quantum processes, or whatever.
6. The same basic essence permeates everything that exists.

As I read those, I wondered which one accorded with a Mahayana view. I don't think any of those accords with Emptiness/Dependent Origination...

Malcolm wrote:

No, since we believe everything is an illusion.

Author: Malcolm

Date: Saturday, April 25th, 2020 at 10:02 AM

Title: Re: Sattvic/Yogic Diet Challenge

Content:

Grigoris said:

Raw milk is dangerous. It is best to boil it before drinking unless you want to risk tuberculosis, diphtheria, typhoid, and/or streptococcal infections.

Malcolm wrote:

Maybe in a developing nation, but not where I live. I was raised on it. And would never hesitate to drink it in New England.

Author: Malcolm

Date: Saturday, April 25th, 2020 at 10:03 AM

Title: Re: Sattvic/Yogic Diet Challenge

Content:

Sādhaka said:

Perhaps not; or, maybe not in and of itself necessarily.

The point I'm trying to drive here is that milk should only be heated once; and that is reason enough to buy it raw, meaning that when you go to heat it, that will be its first time of ever having been heated.

I'm quite sure that Ayurveda says to not reheat milk, nor any other food for that matter.

Malcolm wrote:

In general, leftovers are considered tamasic. But as I said, a little tamas is not a bad

thing.

Author: Malcolm

Date: Saturday, April 25th, 2020 at 9:30 PM

Title: Re: Sattvic/Yogic Diet Challenge

Content:

Grigoris said:

Raw milk is dangerous. It is best to boil it before drinking unless you want to risk tuberculosis, diphtheria, typhoid, and/or streptococcal infections.

Malcolm wrote:

Maybe in a developing nation, but not where I live. I was raised on it. And would never hesitate to drink it in New England.

Grigoris said:

You are vaccinated.

Malcolm wrote:

Well, no, that's not it. I just know the farmers and the farms where it can be procured.

Author: Malcolm

Date: Saturday, April 25th, 2020 at 9:36 PM

Title: Re: Tibetan Lamas and wealth

Content:

shankara said:

It's all in the biography by Tsangyon Heruka.

Malcolm wrote:

Which is almost entirely fictional.

Author: Malcolm

Date: Saturday, April 25th, 2020 at 11:57 PM

Title: Re: Soul Integration

Content:

jmlee369 said:

This is all to say, I am a bit weary every time people take issue with Master Hsuan Hua for some passing eccentric statement of his, rather than looking at the vast amounts of plain, standard Dharma teachings that he gave.

Malcolm wrote:

His eccentric statement in this regard is something which does not correspond to the Dharma, so it should be noted, and ignored. It does not mean everything else he ever said in his life lacked value.

Author: Malcolm

Date: Sunday, April 26th, 2020 at 12:36 AM

Title: Re: new biography of Je Rinpoche

Content:

n8pee said:

Here is an old thread on the subject:

[viewtopic.php?t=3483](#)

That was an interesting rabbit hole, though I certainly do not wish to re-hash any of that debate in this thread. I do think we can all agree that Tsongkhapa was a genius as well as an incredible yogi.

In my sangha, it was always interesting to hear my guru address those that associated Dzogchen as a 'shortcut', as though there was no need to spend so much time with the generation/completion stage practices. Perhaps this is the case? Of course as we all know there are so many different paths based on the predispositions and abilities of practitioners.

Malcolm wrote:

Dzogchen, while a secret mantra path, since it is dependent on empowerments and its practice involves the vajra body, is not a path of creation and completion. Creation and completion can be used by Dzogchen practitioners, but it is not the path of Dzogchen. Dzogchen has a different approach.

Author: Malcolm

Date: Sunday, April 26th, 2020 at 12:46 AM

Title: Re: Renewable Energy

Content:

Nemo said:

Green energy is utter bullshit. Who knew?

Malcolm wrote:

It is not utter bullshit, but there are a lot of problems with it:

Alternative-energy technologies don't clean the air. They don't clean the water. They don't protect wildlife. They don't support human rights. They don't improve neighborhoods. They don't strengthen democracy. They don't regulate themselves. They don't lower atmospheric carbon dioxide. They don't reduce consumption.

They produce power.

That power can lead to durable benefits, but only given the appropriate context. Ultimately, it's not a question of whether American society possesses the technological prowess to construct an alternative-energy nation. The real question is the reverse. Do we have a society capable of being powered by alternative energy? The answer today is clearly no.

But we can change that.

Future environmentalists will drop solar, wind, biofuels, nuclear, hydrogen, and hybrids to focus instead on women's rights, consumer culture, walkable neighborhoods, military spending, zoning, health care, wealth disparities, citizen governance, economic reform, and democratic institutions.

Ozzie Zehner. *Green Illusions: The Dirty Secrets of Clean Energy and the Future of Environmentalism* (Kindle Locations 3409-3414). Kindle Edition.

Author: Malcolm

Date: Sunday, April 26th, 2020 at 4:57 AM

Title: Re: Soul Integration

Content:

PadmaVonSamba said:

This conversation has drifted away from a discussion of "soul splitting" to one about Master Hua and then specifically to what he has taught regarding homosexuality.

tingdzin said:

Yes, this thread cries out for moderator attention.

Also, as I and others have said many times before, a narrow equivalence of "authentic" and "Indian" Buddhist material is neither historically reasonable nor logically justifiable. If anyone would like to discuss this, though, please start a different thread.

Malcolm wrote:

Sure it is. It is both historically reasonable and logically justifiable. Otherwise, it is Humpty Dumpty Dharma:

'When I use a word,' Humpty Dumpty said in rather a scornful tone, 'it means just what I choose it to mean—neither more nor less.'

'The question is,' said Alice, 'whether you can make words mean different things—that's all.'

'The question is,' said Humpty Dumpty, 'which is to be master—that's all'

Author: Malcolm

Date: Sunday, April 26th, 2020 at 5:08 AM

Title: Re: Renewable Energy

Content:

Nemo said:

I can do it all on renewables except heat and transport.

Malcolm wrote:

Right.

Nemo said:

But many of the things I buy, including solar panels, have insanely huge energy inputs and have limited lifespans.

Malcolm wrote:

Right.

Nemo said:

I'm getting very tired of their being only 2 allowable views on every subject.

Malcolm wrote:

That's the price one pays for living in a society where the market is worshipped to the extent that people have convinced themselves it is intelligent. No one can rationally choose energy options for themselves, just like they cannot price doctors and health care. These things are not like vacuums and cars, commodities about which one can make rational economic choices for oneself.

Nemo said:

Heat and transport are only 70 to 85% of my annual energy usage and I've spent a fortune. You can't get there from here. Other than building your own hydroelectric dam it doesn't work.

Malcolm wrote:

Yes, and meanwhile, oil isn't moving at all. The entire energy industry is looking at a major disruption, from which recovery may be impossible. For example, in your neck of the woods:

<https://oilprice.com/Energy/Oil-Prices/0-Oil-Forces-Canada-To-Shut-Down-Crude-Production.html>

Nemo said:

Steam-driven oil sands production, also called steam-assisted gravity drainage, involves injecting steam into an oil sands deposit to melt the bitumen and make it flow up the well. To ensure long-term production, the temperature and pressure at such sites must be maintained at a certain level. Disruption, Reuters explains, could result in permanent damage, which would translate into a permanent loss of production.

Yet Western Canadian Select, the heavy oil benchmark of Canada, has been trading below \$10 for about ten days now, with a temporary spike to \$10.13 a barrel last Thursday. At the time of writing, WSC was trading at \$-0.01 a barrel.

Author: Malcolm

Date: Sunday, April 26th, 2020 at 10:58 AM

Title: Re: Renewable Energy

Content:

Nemo said:

... Total extraction costs for tar sand oil is about 73\$ a barrel after massive layoffs and automation. They have been borrowing massively since 2008 telling the banks 100\$ a barrel oil was normal. This year so much of that paper comes due Russia and Saudi have decided to bankrupt them. I'm happy that part of our economy and history will soon be dead.

Kim O'Hara said:

More generally and in the longer term, all renewables need to do is undercut fossil fuel costs and the fossil fuel producers will go broke, one sector at a time.

Tar sand oil is more vulnerable than most, but coal-fired power stations are already on their way out: new wind and solar is cheaper (most places) than new coal, even when you factor in storage, and new wind and solar is cheaper in some places than the cost of simply running existing coal plants. That's all good, from my POV, and it will keep getting better.

Your larger claim, Nemo, that renewables are never going to be enough, is dubious. On the supply side, costs are still falling, grids are getting smarter, and storage costs (the next big growth area, I reckon) are dropping. We're still working out the best transport energy solutions, although EV's are looking more and more likely to win that one.

But the demand side is where things might get really interesting. It's possible for us to reduce demand per capita without much of a reduction in comfort and convenience, and I would like to think that's where we might be going. It's also possible that our population will take a bigger-than-coronavirus hit from the next pandemic, or start dropping as the developing nations' fertility rates follow ours below replacement rate.

It's not all doom-and-gloom.

Kim

Malcolm wrote:

The Jevons paradox would infer that it is a little premature to proclaim the death of fossil fuel. And there are quite a number areas in which alternative energy infrastructure (cells, electronics, rare earth strip mining) has a big environmental cost compared to the value of the power it produces. It remains uncompetitive in the market, and only exists through subsidies. I am not saying we should cease seeking alternative means of generating power, but to make any of that sustainable, our world culture and economic values will have to change considerably.

Author: Malcolm

Date: Sunday, April 26th, 2020 at 11:06 AM

Title: Re: Soul Integration

Content:

tingdzin said:

Well, I'm not going to argue with you, Malcolm, because you will never admit that there are things you don't know. And I asked respondents to start a new thread if they were serious about an intelligent discussion, rather than just making bald and unsupported assumptions. Your opinion, however, would not be seconded by any serious academic scholar.

Malcolm wrote:

Thank goodness we don't turn to the Academy to learn the Dharma. And no wonder all the Khenpos I know laugh at the Academy. Buddha's metaphor of the blind men and the elephant fits the Academy perfectly.

Author: Malcolm

Date: Sunday, April 26th, 2020 at 11:10 PM

Title: Re: Flight of Garuda best translation

Content:

Toenail said:

Hi,

what is the best translation of flight of Garuda available?

heart said:

Erik Pema Kunzang

/magnus

Malcolm wrote:

Yes, Erik's.

Author: Malcolm

Date: Monday, April 27th, 2020 at 1:14 AM

Title: Re: Renewable Energy

Content:

Kim O'Hara said:

It remains uncompetitive in the market, and only exists through subsidies. ...

I have to say you're out of date, in just the same way the makers of the movie in the OP were out of date.

Malcolm wrote:

In the US for example, there is a little thing call the ITC, the Solar Investment Tax Credit, which gives solar projects a 26 percent credit for projects begun in 2020, and 22 percent tax credit for projects begun in 2021. This applies across the board to both residential and commercial properties. So, still subsidized.

Wind is the big winner in the subsidies dept in the 2020 budget, where developers are offered a 60 percent incentive if they bring their projects online by 2024. So, wind and solar are still subsidized in the US, even though such subsidies are slated for termination.

Of course, the Nuke industry received 250 million.

Then of course, there is this:

<https://www.forbes.com/sites/oliverwyman/2020/01/14/why-its-too-soon-to-let-renewable-energy-subsidies-expire/#fe8a4b31e022>:

"While volume-based subsidies currently smooth out this problem, returns on investment will likely begin to decline once operators in systems with large-scale dependence on renewable energy can no longer depend on them. No subsidies may mean that many renewable producers will become no longer financially viable, and the current effort to switch global power generation to renewable sources may be undermined."

Now, don't get me wrong, I am totally in favor of developing these resources, and I am totally in favor of subsidizing these industries. But if we are taking about it from the point of view of a free market, alternative energy still is not over all competitive with fossil fuels.

You will object that fossil fuels received far more in subsidies, and it is true. The same article states:

The US Energy Information Administration reports that 28 percent of electricity generation globally in 2018 was from renewable energy and will only reach 49 percent by 2050. That's disturbing given the planet's need to cut back on carbon dioxide emissions and international targets that call for net zero emissions by 2050.

Given the sluggish adoption, some degree of subsidization will be needed for the foreseeable future. After all, the International Monetary Fund estimates direct and indirect subsidies to the global fossil fuel industry in 2017 totaled \$5.2 trillion, up from \$4.7 trillion in 2015, despite the climate crisis.

While renewables have proven they generate cheap electricity, the financial risks of some of these projects have not yet been fully mitigated. Renewable power generation is moving into a new phase, and while it is no longer crawling, it isn't running yet either. There there is this:

<https://www.rechargenews.com/wind/us-wind-industry-faces-coronavirus-roadblock-as-it-races-the-subsidy-clock/2-1-774251>

Kim O'Hara said:

The pandemic is “now causing supply chain disruptions that have the potential to significantly delay construction timetables and hurt the ability to monetise time-sensitive tax credits,” Greg Wetstone, CEO of the American Council on Renewable Energy (ACORE), said in a statement to Recharge.

Projects that come online in 2020 can qualify for full value of the federal production tax credit (PTC), set at \$24/MWh for electricity sent to the grid over their initial decade of operation.

Malcolm wrote:

So you see, at least in the US, wind and solar are still entirely dependent on tax credits, etc., for their viability.

Further, there are problems with the way Lazard calculates LCOE:

<https://www.factcheck.org/2019/07/does-wind-work-without-subsidies/>

Kim O'Hara said:

The EIA, which produces LCOE figures for future years, estimated in February that for wind facilities coming online in 2021, the average cost without subsidies would be \$48.80/MWh when weighting by capacity. That's compared with \$46.70 for conventional natural gas and \$40.50 for advanced natural gas (see Table A1a).

There are areas of the country, however, where wind's LCOE values are lower or almost identical to those of advanced natural gas. Advanced natural gas, EIA analyst Sukunta Manussawee explained over email, is the only type of natural gas plant the agency expects to be built in the future, and refers to more efficient plants that get more energy from a given amount of fuel.

Overall, then, the data suggest that based on LCOE, building a new onshore wind facility is already, or very soon will be, cheaper than building a new natural gas plant, either on average, or in large sections of the country, without federal dollars being thrown wind's way.

That isn't the case for offshore wind, which remains very expensive to build, and thus is more pricey per megawatt hour than most other sources, even after subsidies are included (see, for example Table 1a or Lazard's unsubsidized estimate of \$92/MWh). There is only one commercial offshore wind farm currently operating in the U.S.

Beyond Levelized Cost

While LCOE is the most frequently used metric for cost competitiveness, it's not perfect.

The EIA in particular cautions against reading too much into LCOE. “LCOE does not capture all of the factors that contribute to actual investment decisions, making the direct comparison of LCOE across technologies problematic and misleading as a

method to assess the economic competitiveness of various generation alternatives,” the agency’s February 2019 report reads.

Malcolm wrote:

But here is the salient point in fact checking Trump's claims:

“What we see is not that wind is non-competitive without the PTC,” he explained in an email, “but rather that with the PTC it is very competitive.”

In other words, subsidies make wind, etc, very competitive with gas. The article concludes:

In the end, only time will tell whether wind is viable without subsidies. As Namovicz emphasized in a phone interview, despite all the numbers and fancy analytics that people try to use, because the U.S. is currently providing a large subsidy to wind, it’s impossible to know the alternative.

“There are no facts without the subsidy, because we don’t have that data available,” he said. “Everything else is just analysis and economic modeling.”

It’s a sentiment that Murray, the Duke economist, also shared. “Basically the tax credit played its role,” he said in an email. “That is how subsidies are supposed to work — kick start a technology and see if it can compete. Looks like we will see.”

Author: Malcolm

Date: Monday, April 27th, 2020 at 1:23 AM

Title: Re: Renewable Energy

Content:

Nemo said:

Malcolm you do realize those statistics are for generating grid electricity.

Malcolm wrote:

Yes.

Nemo said:

In America you can still walk down the street and buy an assault weapon today.

Malcolm wrote:

In most states, that is true, but not in all states such as Massachusetts, California, Connecticut, Hawaii, Maryland, Minnesota (limited access), New Jersey, New York, District of Columbia (not technically a state), and Washington.

Nemo said:

I agree with Ozzie Zehner's position that the environment is an intersectional issue. We are being sold a bill of goods about the problem being fixed. Both sides of the issue are lying.

Malcolm wrote:

Agreed.

Nemo said:

I was an environmentalist in the 80s and that is when we were bought out. You could go from making 30k a year to 80k(1990 dollars) to work as corporate PR. It's now almost the entire industry. It is not a grassroots movement now.

Malcolm wrote:

This is why, like healthcare, energy production should be socialized.

Author: Malcolm

Date: Monday, April 27th, 2020 at 1:58 AM

Title: Re: Western Buddhists and politics

Content:

Malcolm wrote:

Most American Buddhists are pretty left-wing.

Lazy Lubber said:

It seems most left-wing American Buddhists do not understand Buddhism very well & appear to have created a Buddhism in their own image.

Malcolm wrote:

No, they just understand the need to separate church and state, something HH Dalai Lama has broadly proclaimed. Indeed, HH Dalai Lama has gone as far as the decry religious morality as irrelevant to the needs of the kind of pluralistic society we will live.

Lazy Lubber said:

For example, how often His Holiness Dalai Lama has spoken about sexual misconduct contrary to the expectations of left-wing American Buddhists, such as in this video:

Malcolm wrote:

He says one thing to Tibetans, another thing to Westerners.

People raised in conservative families are usually Christians, and they rarely leave Christianity for other religions.

My impression is most Western Buddhists view Buddhism as sexually amoral and even sexually liberal. For example, Noah Levine said in a video the Buddha was a sexual liberal. Levine grew up in the Western Buddhist Community.

Noah Levine did not grow up in a Western Buddhist Community. After he had a very difficult adolescence, around 17 or so, his dad taught him mindfulness of breathing over the phone while Levine was incarcerated.

Most Western Buddhists that I know do not view Buddhism as neutral on the issue of sexual conduct.

Most of the Buddhists with conservative leanings I have run into are ethnically Chinese, and pro-life agendas seem to be the root of their alignment with the GOP in this country. Buddhism is conservative, as the video above of His Holiness Dalai Lama demonstrates. No, one cannot make this argument without first describing what one means by conservative.

In summary, because Buddhism is so passive & has no official institution in the West, Buddhism is easily hijacked by Westerners, both left & right, for their worldly political agendas.

That's a pretty silly argument. Dharma is dharma. We in the US have what is known as the establishment clause, which guarantees separation of church and state. HH Dalai Lama agrees:

"The religious institution, the leader of the religious, and the political leadership, should be separate,"

-- July, 2011.

"What we need today is an approach to ethics which makes no recourse to religion and can be equally acceptable to those with faith and those without: a secular ethics."

"But the reality of the world today is that grounding ethics in religion is no longer adequate. This is why I believe the time has come to find a way of thinking about spirituality and ethics that is beyond religion."

-- Beyond Religion, Houghton Mifflin Harcourt.

Buddhists in the United States who have liberal values agree that with HH Dalai Lama on all these points. Karma is personal, and what I do with my female partner in my bedroom is no one's business but ours. The rage expressed by some uptight Buddhists over various sex acts and sexual orientations is very hysterical and wrong-headed. Homosexuality is quite widespread among monastics, even though, supposedly one is not supposed to be permitted ordination if one is a pandaka (which includes heterosexual voyeurs, incidentally). Pedophilia is also a large problem among monastics, a crisis which is not very evident here in the West, since we do not have the habit of sending five year olds to live in cloistered male communities. But it is something that more honest Tibetans, such as the late Chogyal Namkhai Norbu have been quite honest about. In pre-1959 monastic establishments, boys were considered fair game by sexual predators in Buddhist monasteries. Today, in Bhutan, there is a percentage of monks and nuns infected with STD's, including a 12 year-old boy infected with HIV. Health officials in the tiny Buddhist kingdom of Bhutan are making condoms available at all monastic schools in a bid to stem the spread of sexually transmitted diseases and HIV among young monks who are supposed to be celibate.

https://www.washingtonpost.com/national/on-faith/bhutan-seeks-to-curb-sexual-diseases-among-buddhist-monks/2013/03/28/260653f4-97ec-11e2-b5b4-b63027b499de_story.html

Then of course, there is the famous story of Dudjom Rinpoche, who when asked about homosexuality, is said to have responded, "A hole is a hole." Since the man who asked

the question is someone I know, I see no reason to doubt the answer.

What is interesting here, is that whenever we talk about how Buddhism is "conservative," in the end it boils down to differing cultural attitudes towards sexual orientation and abortion, and almost nothing to do with core Buddhist values: selflessness, emptiness, dependent origination, compassion, kindness, and bodhicitta.

I have no interest in modifying Buddhism to suit my political views (which are very liberal). I would however strenuously oppose instituting Buddhism as a state religion, since as we see in Burma, Shri Lanka, Tibet, Thailand, etc., Buddhism is completely corrupted by politics, always.

Author: Malcolm

Date: Monday, April 27th, 2020 at 2:05 AM

Title: Re: Western Buddhists and politics

Content:

Sādhaka said:

And I hope that you are not trying to imply that Mahayana Buddhists on the more conservative side do not have compassion for ALL sentient beings. This goes back to the 'idiot compassion' or 'miserable compassion' thing I mentioned.

Malcolm wrote:

I think that "more conservative" Mahāyāna Buddhists need to reread the Ratnavali, in which Nāgārjuna requests the king to ban capital punishment, and to institute a variety of social welfare programs, including free hospitals, debt forgiveness, and so on.

While I would not accuse conservative of Buddhists of lacking compassion, I might throw a little shade on their skillful means.

Author: Malcolm

Date: Monday, April 27th, 2020 at 2:10 AM

Title: Re: Western Buddhists and politics

Content:

Sādhaka said:

There is 'idiot compassion' or as Chögyal Namkhai Norbu would say 'miserable compassion', which is often the basis of a lot of PC narratives.

Is there free-speech vs right-speech? Perhaps; in some instances. But you cannot say that only those who generally lean towards pc narratives, get to decide which is which. Well you can, but it does not mean you'll be right.

Malcolm wrote:

Chogyal Namkhai Norbu only used the term "miserable compassion" to describe Dzogchen practitioners who refused to eat meat. He never used the term in any other way. So, you are misapplying his very specific critique to political narratives you don't

like.

Right speech is defined very precisely by the Buddha: "Abstaining from lying, from divisive speech, from abusive speech, & from idle chatter." In general, political speech is never right speech.

Author: Malcolm

Date: Monday, April 27th, 2020 at 2:15 AM

Title: Re: Western Buddhists and politics

Content:

Dan74 said:

Which of us, old fogeys, is not a conservative when it comes to pop culture, to music?

Malcolm wrote:

Me.

Dan74 said:

And of course there are other questionable changes afoot. The invasion and conquest of our time by smart phones is one such massive change that I seriously question. A more controversial one is a massive wave of immigration in the last 50-70 years.

Malcolm wrote:

Well, one thing I know from dog breeding-- mutts are smarter than pure-breds.

Dan74 said:

A more controversial one is a massive wave of immigration in the last 50-70 years. But the Left until very recently would label any attempts by the conservatives to discuss it as racism.

Malcolm wrote:

Because it is racist. Immigration issues are a result of the hegemony of the global north, especially Western Europe, the US, Canada, and Australia, and the enormous disparity of wealth, globally, in these countries.

Author: Malcolm

Date: Monday, April 27th, 2020 at 2:25 AM

Title: Re: Conspirituality - the overlap between the New Age and conspiracy beliefs

Content:

Danny said:

To be absolutely clear, not saying Steiner was a closet fascist...

Malcolm wrote:

Since he died in 1925, it would be hard to claim that. However, Anthroposophy is basically racist:

By chance, as it were, the root race which happened to be paramount at the time

Steiner made these momentous discoveries was the Aryan race, a term which anthroposophists use to this day. All racial categories are arbitrary social constructs, but the notion of an Aryan race is an especially preposterous invention. A favorite of reactionaries in the early years of the twentieth century, the Aryan concept was based on a conflation of linguistic and biological terminology backed up by spurious “research.” In other words, it was an amalgamation of errors which served to provide a pseudo-scientific veneer to racist fantasies.

Anthroposophy’s promotion of this ridiculous doctrine is disturbing enough. But it is compounded by Steiner’s further claim that—in yet another remarkable coincidence—the most advanced group within the Aryan root race is currently the nordic-germanic sub-race or people. Above all, anthroposophy’s conception of spiritual development is inextricable from its evolutionary narrative of racial decline and racial advance: a select few enlightened members evolve into a new “race” while their spiritually inferior neighbors degenerate. Anthroposophy is thus structured around a hierarchy of biological and psychological as well as “spiritual” capacities and characteristics, all of them correlated to race. The affinities with Nazi discourse are unmistakable.

Steiner did not shy away from describing the fate of those left behind by the forward march of racial and spiritual progress. He taught that these unfortunates would “degenerate” and eventually die out. Like his teacher Madame Blavatsky, Steiner rejected the notion that Native Americans, for example, were nearly exterminated by the actions of European settlers. Instead he held that Indians were “dying out of their own nature.”¹¹

Steiner also taught that “lower races” of humans are closer to animals than to “higher races” of humans. Aboriginal peoples, according to anthroposophy, are descended from the already “degenerate” remnants of the third root race, the Lemurians, and are devolving into apes. Steiner referred to them as “stunted men, whose descendants still inhabit certain parts of the earth today as so-called savage tribes.”¹²

The fourth root race which emerged between the Lemurians and the Aryans were the inhabitants of the lost continent of Atlantis, the existence of which anthroposophists take as literal fact. Direct descendants of the Atlanteans include the Japanese, Mongolians, and Eskimos. Steiner also believed that each people or Volk has its own “etheric aura” which corresponds to its geographic homeland, as well as its own “Volksgeist” or national spirit, an archangel that provides spiritual leadership to its respective people.

Steiner propagated a host of racist myths about “negroes.” He taught that black people are sensual, instinct-driven, primitive creatures, ruled by their brainstem. He denounced the immigration of blacks to Europe as “terrible” and “brutal” and decried its effects on “blood and race.” He warned that white women shouldn’t read “negro novels” during pregnancy, otherwise they’d have “mulatto children.” In 1922 he declared, “The negro race does not belong in Europe, and the fact that this race is now playing such a large role in Europe is of course nothing but a nuisance.”¹³

But the worst insult, from an anthroposophical point of view, is Steiner's dictum that people of color can't develop spiritually on their own; they must either be "educated" by whites or reincarnated in white skin. Europeans, in contrast, are the most highly developed humans. Indeed "Europe has always been the origin of all human development." For Steiner and for anthroposophy, there is no doubt that "whites are the ones who develop humanity in themselves. [. . .] The white race is the race of the future, the spiritually creative race." 14

<http://social-ecology.org/wp/2009/01/anthroposophy-and-ecofascism-2/>

Author: Malcolm

Date: Monday, April 27th, 2020 at 2:41 AM

Title: Re: Why Bon ≈ Buddhism?

Content:

Viach said:

How do bonpos explain for themselves the almost complete structural coincidence with Buddhism? (I know how Buddhists explain it)

Malcolm wrote:

The short answer is, they claim Tonpa Shenrab was there first.

Author: Malcolm

Date: Monday, April 27th, 2020 at 2:49 AM

Title: Re: Alzheimer's Disease

Content:

Karma_Yeshe said:

what is the view of Alzheimer's Disease regarding Sutra (and maybe also Tibetan Medicin)?

Malcolm wrote:

It is not a disease that is recognized as such in Tibetan Medicine or classical Ayurveda.

Were it to be recognized as such, in Tibetan medicine it would be included among the 101 karmic diseases for which no cure is possible.

Gerontology is not a strong point of either Tibetan Medicine or classical Ayurveda.

Author: Malcolm

Date: Monday, April 27th, 2020 at 2:54 AM

Title: Re: Western Buddhists and politics

Content:

Sādhaka said:

Anyway, in that case I'll go with 'idiot compassion' instead then.

Malcolm wrote:

When you weaponize speech in this way, you always run the risk of it being turned against you. For example, I could say that the conservative Buddhists on this board are the biggest bunch of snowflakes I have ever seen.

Sādhaka said:

Who of us here has Skillful Means?

Malcolm wrote:

We do our best, in absence of realization.

Author: Malcolm

Date: Monday, April 27th, 2020 at 2:57 AM

Title: Re: Conspirituality - the overlap between the New Age and conspiracy beliefs

Content:

Danny said:

To be absolutely clear, not saying Steiner was a closet fascist...

Malcolm wrote:

Since he died in 1925, it would be hard to claim that. However, Anthroposophy is basically racist:

Grigoris said:

Proto-Fascism.

Malcolm wrote:

I'd go along with that.

Author: Malcolm

Date: Monday, April 27th, 2020 at 3:57 AM

Title: Re: Western Buddhists and politics

Content:

Dan74 said:

hich of us, old fogeys, is not a conservative when it comes to pop culture, to music?

Malcolm wrote:

On the other hand, I always like a good cover version of a classic hit:

Author: Malcolm

Date: Monday, April 27th, 2020 at 4:12 AM

Title: Re: Western Buddhists and politics

Content:

Grigoris said:

"God Save the Queen" by the Sex Pistols was a pop hit when I was a child. The Clash was pop music. Etc...

One of the benefits of growing up in New Zealand (an English colony) in the 70's, I guess...

Malcolm wrote:

These days, I rarely listen to music that is older than 20 years. And most of what I listen to is no more than ten years old, other than dub.

But in all honesty, I rarely listen to music at all, anymore.

Author: Malcolm

Date: Monday, April 27th, 2020 at 4:13 AM

Title: Re: Conspiritoriality - the overlap between the New Age and conspiracy beliefs

Content:

Danny said:

One can read between the lines of his collected lectures and with hindsight read the ground work being laid down through occult teachings of white lodges, council of "wise elders" the 7 races of mankind etc the coming storm brewing.

Regards

Quote myself here. Like I said historically is interesting.

Regards

Grigoris said:

Why shift through piles of shit looking for some flakes of gold...

Malcolm wrote:

Some people are into the folklore of Austrian farmers?

Author: Malcolm

Date: Monday, April 27th, 2020 at 5:17 AM

Title: Re: What are you doing about the coronavirus?

Content:

tobes said:

Unfortunately we're seeing the libertarian/individualist predicate deeply fail in reality. It is such a cherished ideal, so rooted in the American psyche, and built into the structures of politics, economy and society.

Malcolm wrote:

It's not really that simple. There is huge tension between the kind of culture in American politics which comes from the former Confederacy, which is rooted in the writings of guys like John C. Calhoun and continued by James Buchanan, and embraced by libertarians, and the other kind of politics, which is based more on the New England model of cooperative citizenship, represented by FDR-style social democracy.

tobes said:

But is simply not rooted in reality, as all Buddhists know. A destructive virus highlights just how much we are social beings, with shared responsibilities, and interdependently unfolding material lives. The cost of preserving this cherished libertarian ideal at the expense of reality is bodies, plain and simple. And I grieve a bit for all of my American friends, a large part of this board.

I feel like just about every other place on Earth is looking at America and thinking, 'no no no - you need to be governed here, you need to think in terms of the common good, you need to share your resources do what is right for the polis as a whole. That -is - the - only - way. The only way.' So many other places have kind of managed that, places which are on some level, still liberal and democratic.....

Malcolm wrote:

American politics is just a continuation of the Civil War by other means. It is highlighted by the fact that the states of the former Confederacy, and the western states that were settled mainly by southerners in the post-war period, resisted social distancing, and now want to open up before it is sensible.

Author: Malcolm

Date: Monday, April 27th, 2020 at 5:20 AM

Title: Re: Chod phowa and lifespan

Content:

AmidaB said:

I would like to ask you that does the chöd phowa have a lifespan-shortening effect on the practitioner?

Malcolm wrote:

No, because it is not that kind of transference.

Author: Malcolm

Date: Monday, April 27th, 2020 at 6:02 AM

Title: Re: Western Buddhists and politics

Content:

Malcolm wrote:

Most Western Buddhists that I know do not view Buddhism as neutral on the issue of sexual conduct.

Lazy Lubber said:

Sure. I agree. They are certainly not neutral on the issue of sexual conduct. But only after they pick & choose certain teachings from scripture and thus redefine sexual conduct in their own image.

Malcolm wrote:

No, they just decide that those guidances on orifices are not definitive teachings.

Lazy Lubber said:

For example, in the Hinayana tradition, they focus on the literal 3rd precept definition but totally ignore the other teachings or context the 3rd precept is part of.

Malcolm wrote:

There are four fundamental pratimokṣa vows: do not take life, do not take that which has not been given, do not intentionally deceive people with your speech, and refrain from sexual misconduct. You are talking about the fourth vow. But that can only be taken by a lay person if one takes the vow against drinking alcohol, according to Vasubandhu. Therefore, most "ngakpa" Tibetan Lamas are not full upasakas, since most drink.

Lazy Lubber said:

At least the Hinayana tradition has two connected teachings about sexual conduct: (i) children remain protected by parents until parents arrange their marriage; and (ii) to not have sex with protected women.

Malcolm wrote:

We don't do arranged marriage in the West. Arranged marriage is not actually mentioned in the prohibitions related to partners.

Lazy Lubber said:

Most Western Hinayana ignore the 1st teaching as relevant and focus on the 2nd teaching. Thus the 2nd teaching taken outside of the context of the 1st teaching is interpreted as you can have sex with any person no longer living with their parents who is not married.

Malcolm wrote:

What Vasubandhu states in the Kośabhaṣya is that as far as partners go for lay people, one should not have sex with someone else's partner, one's mother, one's daughter, and aunts. It is written from a male point of view, but it is obvious that reverse applies for women. There are also restrictions with respect to orifices, times, places, and so on as well.

With respect to guardianship, this refers only to minors and the disabled.

Author: Malcolm

Date: Monday, April 27th, 2020 at 7:14 PM

Title: Re: Why Bon \approx Buddhism?

Content:

Ayu said:

I think, the Bon subforum is not for questioning if Bon is legitimately at all. Every tradition deserves a certain amount of respect in it's regarding subforum.

If this thread runs into the direction of disrespect, it will be locked.

Malcolm wrote:

What I said is a fact, not a put down.

Author: Malcolm

Date: Monday, April 27th, 2020 at 10:07 PM

Title: Re: Renewable Energy

Content:

Kim O'Hara said:

Subsidies distort the market and are (as far as I'm concerned) impossible to measure accurately.

Malcolm wrote:

Yup.

Kim O'Hara said:

While I'm sure everything you say is correct, I don't believe it is the whole story and I don't believe it alters the clearly observable cost trends.

And if the (real) costs of renewables keep dropping - as they have been for years - while the (real) costs of fossils keep rising (as they have to extract more difficult and lower-quality resources) then there must be a crossover.

Malcolm wrote:

Umm, oil is trading at 0 dollars per barrel right now...

Kim O'Hara said:

In media interviews over the past week, the energy and emissions reduction minister, Angus Taylor, has called for a "gas-fired recovery" from the Covid-19 pandemic after the collapse of oil and gas prices.

Malcolm wrote:

See, it is hard for renewables to compete with that.

Author: Malcolm

Date: Monday, April 27th, 2020 at 10:18 PM

Title: Re: Western Buddhists and politics

Content:

Malcolm wrote:

Arranged marriage is not actually mentioned in the prohibitions related to partners.

Lazy Lubber said:

It appears it is in the Hinayana Commentary, linked above. Regardless, this is what the word "protected" means. "Protected" by relatives until married, per the tradition in India, which often remains practised today or until recently.

Malcolm wrote:

This is irrelevant in West, where we generally do not do arranged marriages. You were the one who brought up arranged marriage, and not me. Your assertion that it is covered in the precepts is false. Your contention that "protected" refers to arranged marriage is dubious at best.

I doubt Western culture defines Buddhist precepts.

Pratimokṣa precepts are flexible: one can be a one-vow holder, a two-vow holder, etc., up to a full upāsaka/upāsikā. Simply put, one does not have to follow the vow against sexual misconduct if one does not feel one can. Or one can elect to so for a day, a week, a month. There is nothing "Western" about this flexibility, it is stated very precisely by Vasubandhu in the Abhidharmakośa.

Furthermore, everyone admits that the codes of Vinaya and rites of ordination were developed after the Buddha passed. This is why there is considerable variation in Vinaya codes and the rites of ordination in different schools.

Author: Malcolm

Date: Monday, April 27th, 2020 at 10:32 PM

Title: Re: Western Buddhists and politics

Content:

Dan74 said:

Thank you for the edit that explained what you meant, but it still doesn't add up. You say that it is racist to discuss immigration and then adduce historical injustices that have contributed to it. Refugees from Syria or wealthy immigrants from China, it is apparently all the same. I am yet to see a sloppier stroke of the great big brush of generalisation from you.

Malcolm wrote:

We all know that when people bring up the immigration "issue," they are not generally referring to the immigration of millionaires, but rather, they bring up immigration as an issue because of jobs, cultural difference, etc. In Europe, there is a lot of racist anxiety

about preserving European "culture," just as there is in the US.

You Europeans have managed to turn the Middle East and Africa into your ready-made second class citizens, upon whom your equality and liberty depends, and whose economies you control through economic access to employment in Europe.

More or less, it is the same relationship the US has with its southern neighbors.

Author: Malcolm

Date: Monday, April 27th, 2020 at 10:50 PM

Title: Re: Conspirituality - the overlap between the New Age and conspiracy beliefs

Content:

Malcolm wrote:

Conspiracy theories are the place where new age dipshits and the alt right meet for dates and eventual miscegenation, resulting in Fascist Deadheads.

Lazy Lubber said:

I live around lots of left-wingers, who appear to be life-long rebels against their conservative upbringing

Malcolm wrote:

In other words, you have no idea who they were brought up, and so you are merely engaged in proliferation.

Lazy Lubber said:

; despite the apple not falling very far from the tree. In other words, most of them are so straight when it comes to following the mass-media. Its frightening their lack of critical thinking. They are often as conformist as the right-wingers.

Malcolm wrote:

The "mass media"? What did not you have in mind?

I mean, basically, there are those people, on the right and the left, who believe what scientists, the academics, the government, and the press tell them, because when taken together, there is a fact-based narrative to be followed. They may disagree about what the facts mean, but they accept the same basic set of facts to be what they are, facts.

And then there are those on the left and the right, who refuse to believe what the scientists, the academics, the government, and the press tell them, and having no other credible sources turn to other than people like Alex Jones, fundamentalist religious leaders, and so on on the bat-shit crazy far right, and their equivalents in the bat-shit crazy far left, who both are likely to believe such idiocy as 5G networks cause corona virus and so on.

Lazy Lubber said:

My understanding of Mahayana Buddhism & Madhyamaka is dependently originated causes are examined & understood.

Malcolm wrote:

Sane people rely on deductive reasoning to establish facts through empirical validation, since inductive reasoning is not reliable.

Lazy Lubber said:

I think anyone blindly following the mass-media on any matter is not practising Buddhism (because it is quite obvious the mass-media is often a controlled propaganda arm of governments).

Malcolm wrote:

This is just a conspiracy theory followed by people who tend towards the bat-shot crazy wings of the right and the left.

Author: Malcolm

Date: Monday, April 27th, 2020 at 10:51 PM

Title: Re: Conspiritoriality - the overlap between the New Age and conspiracy beliefs

Content:

Sādhaka said:

Another interesting fact that I stumbled upon, in The Royal Masonic Cyclopaedia by Kenneth Mackenzie, is that Nasi or Nazi means “prince” in Hebrew.

Malcolm wrote:

But that has nothing to with National Socialists.

Author: Malcolm

Date: Monday, April 27th, 2020 at 11:09 PM

Title: Re: Stephen Batchelor

Content:

krish5 said:

I wonder if anyone else has read it and what they think about it?

Also, what does anybody think about Batchelor if you ever read him, watched his videos, or seen him in person? Does he seem just as realized as any Monk still within the Buddhist Tradition? Did he possibly go astray by leaving the Traditional Path? Or do you think he found True Buddhism, what the Buddha was really about in his own unique way?

Malcolm wrote:

Batchelor is a just another Westerner who has been marketing their ex-monastic status for decades; even though being an ex-monastic in Buddhism means that one has miserably failed.

There are so many holes in Batchelor's arguments, you could sail aircraft carrier through them.

Author: Malcolm

Date: Monday, April 27th, 2020 at 11:11 PM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Fa Dao said:

In the Longde teachings Rinpoche talks about the 11th Buddha Ngondzog Gyalpo and in other places it says Heruka Ngondzog Gyalpo...is there a difference?

Malcolm wrote:

No.

Author: Malcolm

Date: Tuesday, April 28th, 2020 at 12:07 AM

Title: Re: Western Buddhists and politics

Content:

Sādhaka said:

You can't really flip that on Buddhist conservatives because they don't want to assimilate to the borg-like pc hive-mind

Malcolm wrote:

That is because they are already in a borg-like conservative hive mind.

Author: Malcolm

Date: Tuesday, April 28th, 2020 at 12:21 AM

Title: Re: Western Buddhists and politics

Content:

Sādhaka said:

Then that was something that they came up with, and was never used by anyone else?

Malcolm wrote:

The name was borrowed from a nationalist, anti-capitalist, anti-communist Austrian party formed in 1903, called the German Worker's Party; it was mainly about defending German interest in Czech lands. In 1918, it renamed itself, Deutsche Nationalsozialistische Arbeiterpartei (DNSAP).

The Nazis grew out of the anti-semitic, anti-communist and anti-capitalist, nationalist German Workers Party (Deutsche Arbeiterpartei, DAP) founded by Anton Drexler in 1919. In 1920, the DAP was renamed The National Socialist German Workers' Party

(Nationalsozialistische Deutsche Arbeiterpartei NSDAP). The latter name was clearly based on the former.

After 1930, the members of the former largely merged with the latter.

Author: Malcolm

Date: Tuesday, April 28th, 2020 at 12:24 AM

Title: Re: Western Buddhists and politics

Content:

Sādhaka said:

I mean national-socialism.

Malcolm wrote:

National Socialism in general, began as a right wing, anticommunist, anticapitalist, nationalist movement in Austria prior to WWI.

Author: Malcolm

Date: Tuesday, April 28th, 2020 at 12:38 AM

Title: Re: Western Buddhists and politics

Content:

Sādhaka said:

Thank you for the info on that.

I'll have to use it for some homework on the topic.

Malcolm wrote:

The usual rightwing misinformation is that the Nazis began as a left-wing party because they use the term "socialist." But such assertions ignore the complicated usage of the term socialism in 19th century political thinking. While socialism is, in general, anti-capitalist, there are plenty of reasons for the anti-capitalist sentiments frequently found in nationalist movements. Hence the term "national socialism" was coined to describe a species of right-wing nationalist anti-capitalism that was simultaneously anti-communist, that is, international socialism ala Marx.

Author: Malcolm

Date: Tuesday, April 28th, 2020 at 12:41 AM

Title: Re: Western Buddhists and politics

Content:

Grigoris said:

Left and Right really mean nothing in the main stream Amerikan political context.

Malcolm wrote:

Well, that is false. It is just that to European leftists, the rhetoric that Fox News uses to describe the "far left" meaning Bernie, etc., is describing something a bit to the right of

the Labour Party in England, and so to them it seems ridiculous.

Author: Malcolm

Date: Tuesday, April 28th, 2020 at 12:46 AM

Title: Re: Western Buddhists and politics

Content:

Sādhaka said:

It's not a liberal vs conservative issue. The 'elites' on both the left and the right have made it clear that they want most of the financial wealth to themselves.

Malcolm wrote:

You care to back that up with facts?

Sādhaka said:

The problem we face is corporatocracy. Free-market capitalist Ron Paul for example is against corporatocracy, much more-so than Trump or any neoconservative is at any rate.

Malcolm wrote:

Ron Paul?

Sādhaka said:

I've noticed that many 'liberals' (not saying you Grigoris) speak as if they're against huge corporations, yet they champion big corporations like google, apple, etc., probably because said corporations push pc-'liberal' agendas. It's almost like some kind of hive-mind going on, as can be seen here:

Malcolm wrote:

Google and Apple can hardly said to be pushing pc-liberal agendas. BTW, what is the PC-Liberal agenda. Care to remind us?

Author: Malcolm

Date: Tuesday, April 28th, 2020 at 12:48 AM

Title: Re: Western Buddhists and politics

Content:

Tiago Simões said:

National-socialism is nazism and they were not economically left-wing.

Grigoris said:

Actually, initially they were.

Malcolm wrote:

No, they never were. The Nazis and the DAP before them were always right wing, antisemitic, and anti-marxist.

You've mixed them up with the Fascists, who started as a left wing party.

Author: Malcolm

Date: Tuesday, April 28th, 2020 at 12:49 AM

Title: Re: Western Buddhists and politics

Content:

Tiago Simões said:

National-socialism is nazism and they were not economically left-wing.

Grigoris said:

Actually, initially they were.

Tiago Simões said:

Initially, then the left wing elements were purged.

Malcolm wrote:

The Nazis were never left wing, ever.

Author: Malcolm

Date: Tuesday, April 28th, 2020 at 1:23 AM

Title: Re: Western Buddhists and politics

Content:

Malcolm wrote:

The Nazis were never left wing, ever.

Grigoris said:

Economically they were (if economic socialism is considered Left-Wing).

Malcolm wrote:

Economic socialism is not necessarily left wing.

Grigoris said:

They were into the socialisation/nationalisation of industry and agriculture, for Germans. That was what (German) National Socialism was all about, initially.

Malcolm wrote:

That does not make it left wing. The Nazis were anti-communist/marxist from the beginning. Before Drexler founded the DAP, he was a member of the The German Fatherland Party (German: Deutsche Vaterlandspartei) (1917-1918). After it was dissolved, most of its members (1.2 million) joined the German National People's Party (DNVP), the major right wing party during the Weimar Republic.

So the Nazis were always right wing, antisemites who hated Marx more than capitalism.

The DNVP formed a coalition government with Nazis in 1931, and supported Hitler's appointment as chancellor. It dissolved itself in 1933 in favor of Nazi rule, under considerable Nazi pressure.

As for Marxism:

"The major beneficiaries of the Hugenberg press's anti-Marxist campaign were not the DNVP as intended, but rather the National Socialists who were able to portray themselves as the most effective anti-Marxist fighting force.[117]

The DNVP was declining rapidly as many workers and peasants began to support the more populist and less aristocratic NSDAP while upper-class and middle-class DNVP voters supported the NSDAP as the "party of order" best able to crush Marxism.
https://en.wikipedia.org/wiki/German_National_People%27s_Party

Hugenberg, BTW, was the Rupert Murdoch of Germany during the Weimar Republic.

Author: Malcolm

Date: Tuesday, April 28th, 2020 at 1:56 AM

Title: Re: Offering bowl water and pets

Content:

heart said:

"In that past life, the action of chopping the ant's head actually was intentional ", like I said karma is not simple.

/magnus

javier.espinoza.t said:

the author apparently just took that position.

heart said:

Yes, so it is not a proof that intention isn't the most important factor in karma. Why intention is so important is because if it wasn't then it was just be moral. For example most Christians don't think killing an animal to eat is a bad action and you don't go to hell for it and there isn't even a law against it in our society.

/magnus

Malcolm wrote:

Actually. Buddha said that intention is karma.

Author: Malcolm

Date: Tuesday, April 28th, 2020 at 1:57 AM

Title: Re: Offering bowl water and pets

Content:

Könchok Thrinley said:

Okay can anybody here actually cite some credible source if it is actually bad for a cat to take a sip?

Malcolm wrote:

Once it has been offered, it is just water again. It is not blessed, it is not special. We respect it because it was used in an offering, so we water our plants with it or put it in a clean place.

Author: Malcolm

Date: Tuesday, April 28th, 2020 at 2:59 AM

Title: Re: Offering bowl water and pets

Content:

heart said:

Yes, so it is not a proof that intention isn't the most important factor in karma. Why intention is so important is because if it wasn't then it was just be moral. For example most Christians don't think killing an animal to eat is a bad action and you don't go to hell for it and there isn't even a law against it in our society.

/magnus

Malcolm wrote:

Actually. Buddha said that intention is karma.

heart said:

You have to convince Javier about that.

/magnus

Malcolm wrote:

No point convincing anyone of anything.

Author: Malcolm

Date: Tuesday, April 28th, 2020 at 5:35 AM

Title: Re: Stephen Batchelor

Content:

krish5 said:

"even though being an ex-monastic in Buddhism means that one has miserably failed."

Are you sure about that? If I am not mistaken, people like Jack Kornfield, Chogyam

Trungpa Rinpoche, Osel Hita (Lama Yeshe's reincarnation) and many others were Monks at one time, and then disrobed, no longer were monastics.

Malcolm wrote:

The point is that westerners often use the status of being an ex-monastic as a credential of authenticity and authority. If you examine the bios of many famous Western Buddhists, they often say, "X was a monk or a nun for x years..." as if being an ex-monastic was a positive credential.

But the reality is that in Tibetan culture in particular, being an ex-monk is a mark of failure. Therefore, I always chuckle when I see people advertising their status as ex-monastics as if it were part of their C.V.

krish5 said:

Also, if the Buddha were alive today and met him, I doubt the Buddha would have any problems with his approach and would not think he was a failure.

Malcolm wrote:

The Buddha criticized people who left the homeless life, describing them as "hīnāya āvattati," literally, "turning to the lower."

krish5 said:

Then a certain bhikkhu approached the Lord, prostrated himself, sat down to one side, and said: "The Venerable Nanda, revered sir, the Lord's (half-) brother, the son of his maternal aunt, informed a number of bhikkhus thus: 'I am discontented with leading the holy life... I will give up the training and return to the low life.'"

Malcolm wrote:

<https://www.accesstoinight.org/tipitaka/kn/ud/ud.3.02.irel.html>

krish5 said:

I am also reminded of the book "Siddhartha" by Herman Hesse, where Siddhartha follows his own heart, path, just like the Buddha did. Was Siddhartha in that book a failure? His friend Govinda followed the Buddha and became a monk, while life's experiences taught Siddhartha the truth about life.

Malcolm wrote:

Siddhartha, a fictional character, was a fool, and wasted his opportunity to train under a Buddha.

Author: Malcolm

Date: Tuesday, April 28th, 2020 at 5:39 AM

Title: Re: What can we learn from COVID-19?

Content:

LastLegend said:

You have a very smart virus without a brain but it's no ordinary because it kills your cells

unlike a common flu virus. Buddhists should know this is a karmic consequence?

Sādhaka said:

I've not much of idea; but I wonder what would happen if one tried to 'fight' it with autophagy via fasting routines.

There has got to be a 'reason' why your body tells you not to eat when you get sick.

Malcolm wrote:

Bad idea with this kind of virus.

Author: Malcolm

Date: Tuesday, April 28th, 2020 at 5:44 AM

Title: Re: What can we learn from COVID-19?

Content:

Sādhaka said:

Do you have time to give a short explanation as to why, and possibly cite some sources?

Malcolm wrote:

Well, first of all, you do not starve fevers. Your body has to have food and water in order be able to sustain the high temperatures necessary to cause the fever to break.

Secondly, from a Tibetan Medicine/Ayurvedic point of view, this virus presents many vata symptoms, therefore, one needs to counteract this with proper food. It is basically a fever caused by an external pathogen, which disturbs the blood with heat, that is aggravated by vata. This is the main reason it is causing strokes and heart attacks.

Author: Malcolm

Date: Tuesday, April 28th, 2020 at 5:46 AM

Title: Re: What can we learn from COVID-19?

Content:

Sādhaka said:

Do you have time to give a short explanation as to why, and possibly cite some sources?

Urine-therapy has been recognized by most traditional cultures (including Ayurveda i.e. shivambu kalpa), and from what I understand, when you do urine-therapy, homeopathic levels of any sickness in one's body are introduced to one's immune system, similar to a vaccine.

It's anecdotal, but one girl who got it started urine-therapy, and has seemed to kick the illness rather quickly. Maybe she already had a strong immune system, I dunno.

Do you have time to give a short explanation as to why, and possibly cite some sources?

Malcolm wrote:

"Urine-therapy has been recognized by most traditional cultures (including Ayurveda i.e. shivambu kalpa)" is not actually part of traditional Ayurveda.

Now, first of all, you do not starve fevers. Your body has to have food and water in order to be able to sustain the high temperatures necessary to cause the fever to break.

Secondly, from a Tibetan Medicine/Ayurvedic point of view, this virus presents many vata symptoms, therefore, one needs to counteract this with proper food. It is basically a fever caused by an external pathogen, which disturbs the blood with heat, that is aggravated by vata. This is the main reason it is causing strokes and heart attacks.

Author: Malcolm

Date: Tuesday, April 28th, 2020 at 10:53 AM

Title: Re: Alzheimer's Disease

Content:

Karma_Yeshe said:

what is the view of Alzheimer's Disease regarding Sutra (and maybe also Tibetan Medicine)?

Malcolm wrote:

It is not a disease that is recognized as such in Tibetan Medicine or classical Ayurveda.

Were it to be recognized as such, in Tibetan medicine it would be included among the 101 karmic diseases for which no cure is possible.

Gerontology is not a strong point of either Tibetan Medicine or classical Ayurveda.

PeterC said:

Is it regarded as originating with a particular class of obstructor? What practices (as opposed to medicine) would one engage in to prevent it?

Malcolm wrote:

If I were to speculate, these conditions would be grouped under the provocation known as unmada, brjed byed, agents of memory loss.

Author: Malcolm

Date: Tuesday, April 28th, 2020 at 11:20 AM

Title: Re: Alzheimer's Disease

Content:

Sādhaka said:

I would hazard a guess that alzheimer's was rare if it existed at all in ancient times.

Now with all the pollution, synthetic-chemicals, pharmaceutical-drugs, radiation etc.

we're currently exposed to....

And bad lifestyle habits, e.g.: the SAD (standard american diet) instead of eating nutrient-dense foods, snacking all day long instead of letting one's digestive system rest as to get into ketosis-autophagy, monsanto/dow pesticides, stresses of contemporary life, not enough exercise, ad-nauseam.

It could be caused by provocations, but I doubt that in this case we would have to look much further than the things I just listed.

Malcolm wrote:

Ancient urban life was filled plenty of devastating toxins and bad dietary habits as well, like cups made from lead, poor food combinations, etc. Also, the chance of living long enough to experience full fledged Alzheimer's in most parts of the world was certainly a low probability until the past 100 years or so.

Author: Malcolm

Date: Tuesday, April 28th, 2020 at 11:30 AM

Title: Re: Stephen Batchelor

Content:

krish5 said:

What interested me was his disillusionment with the Traditional approach and orthodoxy in Tibetan Buddhism, Zen, Theravada, etc. and also i did find it fascinating how he tried to put together the life of the Buddha in context, it made Buddha more real to me, a real human being, having to live in a very violent time, with Kings and spies and what not. I am not saying his portrayal is accurate, it just gets me thinking, that is all, and thinking is good i think

Sunrise said:

Batchelor is like that skeptical part of us that all Westerners have. We do have difficulty with rebirth, orthodoxy, and metaphysics sometimes. It's just part of our Western psyche. Some of us reconcile traditional Buddhist ideas with our background and some of us don't. I prefer a more traditional presentation of the Dharma, but I get where Batchelor is coming from. He's a Western who want to practice Buddhism but still has doubts; I can totally understand that.

Malcolm wrote:

No, he is a westerner who wants to rewrite Buddhism in his own image.

Author: Malcolm

Date: Tuesday, April 28th, 2020 at 11:31 AM

Title: Re: Stephen Batchelor

Content:

krish5 said:

I would like to ask for some advice at this point. I am not a practicing Buddhist but have

over the years read a lot of different books on Buddhism. Just recently, i read and loved Mingyur Rinpoches book about his retreat titled "In love with the world." I just re-read this book by Stephen Batchelor for the 2nd time. I have read over 10 Dalai Lama books, some Western Buddhist Teachers like Jack Kornfield, Joseph Goldstein, and Sharon Salzberg. I have read Walpola Rahulas "What the Buddha taught." I have several books on mindfulness. And several on Vipassana Meditation. A few other Tibetan Buddhist books. A few by Lama Yeshe and Lama Zopa Rinpoche. I read one by Gehlek Rinpoche. One by Sogyal Rinpoche. etc.

So it seems, after reading Batchelors book and reflecting on the replies here and also reading some of the other posts on the forum, i am just a dabbler, not a Buddhist. To be a Buddhist requires a few things it seems. Even though i enjoy reading Buddhism and find some good insights in it and resonate with the Buddha a lot and his teachings, i am not a Buddhist.

Any advice for someone like me, to get the most out of Buddhism without necessarily becoming officially a Buddhist. I probably will not have a teacher in this life, so any advice, what did the Buddha recommend for a householder who doesnt necessarily become a Buddhist? Are books like Batchelors helpful in any way for a secular Buddhist?

Malcolm wrote:

Put your ego aside and find a good teacher. Otherwise you've wasted what would have been a precious human birth.

Author: Malcolm

Date: Tuesday, April 28th, 2020 at 7:51 PM

Title: Re: Alzheimer's Disease

Content:

PeterC said:

Is it regarded as originating with a particular class of obstructor? What practices (as opposed to medicine) would one engage in to prevent it?

Malcolm wrote:

If I were to speculate, these conditions would be grouped under the provocation known as unmada, brjed byed, agents of memory loss.

PeterC said:

Interesting - had to look that up, I could only find 'Hindu' references to unmada (calling them Hindu is anachronistic). Are these a class of beings?

Unmāda (उन्माद, "insanity") is caused by determinants (vibhāva) such as death of beloved persons, loss of wealth, stroke of adversity, derangement of [the three humours]: wind (vāta), biles (pitta), phelgm (śleṣmā), and the like. It is to be represented on the stage by laughing, weeping, crying, talking, lying down, sitting, running, dancing,

singing and reciting [something] without any reason, smearing [the body] with ashes and dust, taking grass, Nirmālya. soiled cloth, tags, potsherd and earthen tray as decoration [of the body], many other senseless acts, and imitation of others.

Malcolm wrote:

Yes, they are class of beings.

Author: Malcolm

Date: Tuesday, April 28th, 2020 at 9:43 PM

Title: Re: Rigpa calendar alternative

Content:

Toenail said:

I am looking for an alternative to the rigpa calendar. Is there another good calendar or source for practice dates? I am not well versed in astrology and calculations etc, I know 10th and 25th Lunar days etc, but it would be useful to have them all together in one source. I also want it from Nyingma tradition, I have heard there are slight variations and different calendar systems.. I have heard some Geluk or Kagyu traditions celebrate Dakini Day a day earlier, so I want to avoid that and follow standard Nyingma.

Greetings

Malcolm wrote:

The Merigar calendar from Shang Shung is the best one out there.

Author: Malcolm

Date: Tuesday, April 28th, 2020 at 9:49 PM

Title: Re: Offering bowl water and pets

Content:

Malcolm wrote:

No point convincing anyone of anything.

heart said:

Yeah, true that.

javier.espinoza.t said:

i don't want to convince myself either, i want reasons, arguments, proofs if possible, not blind faith.

Malcolm wrote:

well, the Buddha said it, Nāgārjuna repeated it, and then Vasubandhu repeated. It is not a question of reasons, etc. It is a simple definition: karma is volition and what proceeds from volition.

javier.espinoza.t said:

"Intention, I tell you, is kamma. Intending, one does kamma by way of body, speech, & intellect.

Malcolm wrote:

<https://www.accesstoinight.org/tipitaka/an/an06/an06.063.than.html#part-5>

Author: Malcolm

Date: Tuesday, April 28th, 2020 at 10:42 PM

Title: Re: Western Buddhists and politics

Content:

shankara said:

Nowhere is sex prohibited, however emission is...

Malcolm wrote:

It depends on which school you follow. For example, the Sakyapas maintain that this idea is ridiculous. In Dzogchen, it is irrelevant.

Author: Malcolm

Date: Tuesday, April 28th, 2020 at 10:44 PM

Title: Re: Rigpa calendar alternative

Content:

Toenail said:

Thank you, Malcolm.

<https://shop.shangshungfoundation.com/en/books/883-tibetan-calendar-calendario-tibetano-2020-2021-9788878341685.html>

Do you know if I am missing a version that only contains the English? Or do all versions also contain Italian language?

Malcolm wrote:

It is in English and Italian.

Author: Malcolm

Date: Tuesday, April 28th, 2020 at 10:57 PM

Title: Re: Western Buddhists and politics

Content:

shankara said:

From personal experience, I think it is a good discipline. It gives a certain stability and nourishes practice.

Malcolm wrote:

From a Tibetan Medical and Ayurvedic point of view, it is unhealthy not to release semen. Semen is just the final waste product of the body. Retaining it is like not emptying the trash. What you want to retain is ojas. Releasing semen is only an issue if your diet is nutrient poor, because in this case, you can risk losing some ojas. But if your diet is nutritionally rich, there is no problem with releasing semen, because you will have an abundance of ojas to spare.

Author: Malcolm

Date: Tuesday, April 28th, 2020 at 11:52 PM

Title: Re: Stephen Batchelor

Content:

krish5 said:

I remembered, i read a lot more Buddhism than i mentioned. I have read so many different teachers and paths, i am all over the place in regards to Buddhist teachings, not focused on one approach, a little bit of a lot of different approaches i read. I have read Dipa Ma, Achaan Chaa, Brad Warner, Noah Levine, Steve Hagen, Pema Chodron, and more.

Malcolm wrote:

You cannot learn Dharma from books.

Author: Malcolm

Date: Wednesday, April 29th, 2020 at 12:21 AM

Title: Re: Abyss of ignorance

Content:

kusulu said:

Sorry, I am unwilling to submit to hell. Life on earth is bad enough. If I scratch my ass, I know "I am scratching a wonderful ass"

LastLegend said:

It's also the shadow of self you and I exhibit?

kusulu said:

I have seen people living in the worst possible hell realms.

Malcolm wrote:

No. You need to read the descriptions of hell again. Mental suffering in the human realm, no matter how severe it seems to us, is nothing compared to the unmitigated, terrible suffering described in the 18 hell realms.

Author: Malcolm

Date: Wednesday, April 29th, 2020 at 12:22 AM

Title: Re: Chetsun Nyingthig Lojong

Content:

asdfjkl1979 said:

Hello

I'm wondering if anyone knows if there is a detailed commentary on the Lojong section of the Chetsun Nyingthig Ngondro available in English?

Malcolm wrote:

Yes, in Khenpo Namdrol's book on the subject, available from Light of Berotsana, as well as Cortland Dahl's translation of Jigme Lingpa's commentary on the seven Nyingthig mind trainings.

Author: Malcolm

Date: Wednesday, April 29th, 2020 at 12:56 AM

Title: Re: Animal Activist: Let Mosquitoes Bite You As They Are "Mothers" Trying To Feed Their Babies

Content:

Grigoris said:

Lyme disease is nasty. Many of the ticks around here carry Lyme disease. I don't let ticks bite me. I am racist against ticks.

Malcolm wrote:

The actual reservoir for Lyme's disease are mice, not deer, etc.

Author: Malcolm

Date: Wednesday, April 29th, 2020 at 1:14 AM

Title: Re: Western Buddhists and politics

Content:

shankara said:

From personal experience, I think it is a good discipline. It gives a certain stability and nourishes practice.

Malcolm wrote:

From a Tibetan Medical and Ayurvedic point of view, it is unhealthy not to release semen. Semen is just the final waste product of the body. Retaining it is like not emptying the trash. What you want to retain is ojas. Releasing semen is only an issue if your diet is

nutrient poor, because in this case, you can risk losing some ojas. But if your diet is nutritionally rich, there is no problem with releasing semen, because you will have an abundance of ojas to spare.

shankara said:

Yeah I heard some things like this. Nonetheless there are a lot of yogis in both the Tibetan and Indian traditions who practice retention, and they seem to be doing alright.

Malcolm wrote:

As far as Tibetan yogis go, this is because they are likely practicing gtum mo, and also living on very restricted diets for long periods of time.

But if one is not doing gtum mo, etc., practice strictly, seminal retention is of no importance. If you try to refrain from ejaculating during normal sexual intercourse, you can cause many problems for your genital-urinary tract. Women cannot retain their reproductive tissue, why should men bother? Doesn't make sense.

shankara said:

I think it could be unhealthy if one isn't practicing any kind of meditation, the way I see it is like building up a source of energy which becomes useful through the discipline of meditation, providing fuel to open the knots in the subtle winds, but otherwise might prove destructive, fuelling only the fire of fanaticism. It's necessary to transform, not to repress, and meditation is the process of that transformation.

Malcolm wrote:

The only purpose semen retention has in Buddhist yoga is to serve as a basis for the bliss of intercourse (which is why it is a fault to lose it). It's also completely irrelevant in the system of Dzogchen.

What you want to retain is ojas, not sukra. You have to understand the difference. One is the pure part of one's food, the other is the final waste product of digestion. Retaining semen without need is like holding in your shit and piss. It isn't healthy.

Author: Malcolm

Date: Wednesday, April 29th, 2020 at 1:55 AM

Title: Re: Rigpa calendar alternative

Content:

Grigoris said:

Here is one from the Karma Kagyu tradition.

<https://www.karmakagyucalendar.org/current-calendar?fbclid=IwAR1E7imdjA3qOI7sEYW88tK-ONSPLh0JZs6UDpyNTzkUJ5lvOzyIHlgo9g>

I know, you asked for a Nyingma calendar...

There is also a free android app put out by the Drukpa Kagyu. Search for "Tibetan Calendar" in Google Play.

Malcolm wrote:

The Merigar calendar has features other calendars lack, such as a table for figuring out yearly obstacles by birth year and what kinds of practices one should do to avert these; days for planning or avoiding medical procedures, and so on, based on one's animal year, the meanings of daily major combinations and minor combinations, tables for moxibustion, and so on.

Other calendars mainly have lineage specific anniversaries and feast days. Not as useful.

Author: Malcolm

Date: Wednesday, April 29th, 2020 at 2:02 AM

Title: Re: Stephen Batchelor

Content:

krish5 said:

"You cannot learn Dharma from books."

This is Malcolm's perception. He might or might not be right or partially correct. Yes, I agree it is best to learn from a live teacher, but for some of us it is not possible.

Also, why is there so many Buddhist books if they aren't helpful? If one can only learn from a live teacher?

So what do the others think about this, is it helpful for me to read Buddhist books or not? Do you think you can learn things or not from them?

I honestly thought I was learning things, gaining deeper insights when I was reading for instance Mingyur Rinpoche's book about his retreat. I did not have to go on a retreat myself, to learn some of the things he was pointing out, it at least felt like that to me. Again, why write books like that and share it if one cannot learn Dharma from them?

Malcolm wrote:

There are three kinds of wisdom spoken of by the Buddha: hearing, reflection, and cultivation.

You cannot hear the Dharma from a book.

I read Buddhist books for several years, took college courses on Buddhism, worked in a bookstore with literally hundreds of books about Buddhism, and so on. When I met my first teacher, His Holiness Sakya Trichen, in 1989, I realized I had not learned Dharma from those books, I had simply learned facts about Buddhism.

One can always tell people who have tried to learn Dharma from books as opposed to

those who have properly studied under a qualified teacher from the way the former talk about the Dharma as opposed to the latter.

These days it is easy to gain access to proper Dharma teachings. Hearing the Dharma does not mean you have to attend in person. Online is just fine, if you cannot make it in person.

Author: Malcolm

Date: Wednesday, April 29th, 2020 at 2:40 AM

Title: Re: Waste of semen - split from: Western Buddhists and politics

Content:

Sādhaka said:

From what I understand, you'll want to practice retention always during the phase of the waxing moon at least.

Malcolm wrote:

No, this not true.

Author: Malcolm

Date: Wednesday, April 29th, 2020 at 3:32 AM

Title: Re: Chetsun Nyingthig Lojong

Content:

asdfjkl1979 said:

Thanks, Malcolm.

I have seen Khenpo Namdrol's text but wasn't sure I should get it as it is restricted. I have received direct intro from Namkhai Norbu many times (I want a commentary to assist me in reviewing the SMS Base). The LoB website says the following:

" All those who have the fortunate wish to engage with this level of practice must first receive the Nyingtig Yabzhi or the Chetsun Nyingtig empowerment, followed by the reading transmission and upadesha instructions. That is the recommended approach. If this is not possible, disciples must at minimum receive a Great Perfection empowerment for the dynamic strength of awareness from a highly qualified lineage master."

In your opinion, do I meet the minimum requirement?

Malcolm wrote:

No.

Author: Malcolm

Date: Wednesday, April 29th, 2020 at 3:36 AM

Title: Re: Stephen Batchelor

Content:

krish5 said:

Thank you for your sharing, it is starting to penetrate and make more sense to me now, why one needs a teacher. Books are helpful up to a point, but a teacher is necessary. I get it now, thank you so much for that.

Malcolm wrote:

The job of a teacher is assist you in discovering liberation for yourself, after which you can then benefit others.

Without a teacher, it is virtually impossible to know if one is practicing Dharma or just some technique you like.

Following a teacher is profound, and also not easy. All good teachers also have teachers.

There is also no fault in examining many teachers, until one discovers one that one feels are genuine connection to. But be careful, there are also some people out there who are not good teachers, but who, nevertheless, for this reason and that, become celebrated. Stephen Batchelor is one of those. Not saying he is a bad person. He isn't. But what he is teaching is not Dharma. That means he is not a good teacher.

Author: Malcolm

Date: Wednesday, April 29th, 2020 at 9:32 AM

Title: Re: Renewable Energy

Content:

Kim O'Hara said:

In media interviews over the past week, the energy and emissions reduction minister, Angus Taylor, has called for a "gas-fired recovery" from the Covid-19 pandemic after the collapse of oil and gas prices.

Malcolm wrote:

See, it is hard for renewables to compete with that.

Kim O'Hara said:

Yes.

The problem is political, not technological, or at least more political than technological. We need a new government - as do lots of other places - and some of us are working towards that.

Kim

Malcolm wrote:

The problem is cultural and systematic.

Author: Malcolm

Date: Wednesday, April 29th, 2020 at 9:43 AM

Title: Re: Classical Madhyamaka meditation?

Content:

Dgj said:

What type of meditation did Nagarjuna and Chandrakirti recommend? The standard dhyanas found in the Agamas?

What about other practices? Walking meditation, following the eightfold path, etc.?

Malcolm wrote:

You should examine what Candrakirti said about the perfection of concentration in his intro to Madhyamaka.

Author: Malcolm

Date: Wednesday, April 29th, 2020 at 10:14 AM

Title: Re: Classical Madhyamaka meditation?

Content:

Dgj said:

What type of meditation did Nagarjuna and Chandrakirti recommend? The standard dhyanas found in the Agamas?

What about other practices? Walking meditation, following the eightfold path, etc.?

Malcolm wrote:

You should examine what Candrakirti said about the perfection of concentration in his intro to Madhyamaka.

Dgj said:

Where would I find this? Could you post the relevant section?

Malcolm wrote:

Introduction to the Middle Way.

There is also Kamalashila's bhavanakrama texts, this is where you will find a classical presentation of the nine stages of shamatha.

Author: Malcolm

Date: Wednesday, April 29th, 2020 at 7:23 PM

Title: Re: Waste of semen - split from: Western Buddhists and politics

Content:

shankara said:

Yeah I heard some things like this. Nonetheless there are a lot of yogis in both the Tibetan and Indian traditions who practice retention, and they seem to be doing alright.

Malcolm wrote:

As far as Tibetan yogis go, this is because they are likely practicing gtum mo, and also living on very restricted diets for long periods of time.

But if one is not doing gtum mo, etc., practice strictly, seminal retention is of no importance. If you try to refrain from ejaculating during normal sexual intercourse, you can cause many problems for your genital-urinary tract. Women cannot retain their reproductive tissue, why should men bother? Doesn't make sense.

shankara said:

I think it could be unhealthy if one isn't practicing any kind of meditation, the way I see it is like building up a source of energy which becomes useful through the discipline of meditation, providing fuel to open the knots in the subtle winds, but otherwise might prove destructive, fuelling only the fire of fanaticism. It's necessary to transform, not to repress, and meditation is the process of that transformation.

Malcolm wrote:

The only purpose semen retention has in Buddhist yoga is to serve as a basis for the bliss of intercourse (which is why it is a fault to lose it). It's also completely irrelevant in the system of Dzogchen.

What you want to retain is ojas, not sukra. You have to understand the difference. One is the pure part of one's food, the other is the final waste product of digestion. Retaining semen without need is like holding in your shit and piss. It isn't healthy.

shankara said:

Ok so I know we're still way off topic, but how come retention doesn't cause any problems for monks?

Malcolm wrote:

The body naturally eliminates semen through nocturnal emission. The reason issuing semen is attended with anxiety in Vinaya, for example, is that it is conflated with lust.

Author: Malcolm

Date: Wednesday, April 29th, 2020 at 8:26 PM

Title: Re: Stephen Batchelor

Content:

krish5 said:

"You cannot learn Dharma from books."

This is Malcolm's perception. He might or might not be right or partially correct. Yes, I agree it is best to learn from a live teacher, but for some of us it is not possible.

Also, why is there so many Buddhist books if they aren't helpful? If one can only learn from a live teacher?

So what do the others think about this, is it helpful for me to read Buddhist books or not? Do you think you can learn things or not from them?

I honestly thought i was learning things, gaining deeper insights when i was reading for instance Mingyur Rinpoches book about his retreat. I did not have to go on a retreat myself, to learn some of the things he was pointing out, it at least felt like that to me. Again, why write books like that and share it if one cannot learn Dharma from them?

Malcolm wrote:

There are three kinds of wisdom spoken of the Buddha: hearing, reflection, and cultivation.

You cannot hear the Dharma from a book.

I read Buddhist books for several years, took college courses on Buddhism, worked in a bookstore with literally hundreds of books about Buddhism, and so on. When I met my first teacher, His Holiness Sakya Trichen, in 1989, I realized I had not learned Dharma from those books, I had simply learned facts about Buddhism.

One can always tell people who have tried to learn Dharma from books as opposed to those who have properly studied under a qualified teacher from the way the former talk about the Dharma as opposed to the latter.

These days it is easy to gain access to proper Dharma teachings. Hearing the Dharma does not mean you have to attend in person. Online is just fine, if you cannot make it in person.

dharmafootsteps said:

And recordings? Would that count as 'hearing' Dharma?

Obviously there are some things that must happen in person, or at least live. But assuming one has received relevant lungs and wangs in the proper way from ones teacher, would you count listening to recordings of them as being the wisdom of hearing?

Malcolm wrote:

Sure.

Author: Malcolm

Date: Wednesday, April 29th, 2020 at 8:28 PM

Title: Re: Chod phowa and lifespan

Content:

AmidaB said:

I try to rephrase and expand the question (in this time not excluding other forum

members). So, what makes the difference between the lifespan shortening and non-lifespan-shortening versions of phowa? Thanks.

Malcolm wrote:

Well, for one thing, in phowa, you are using the energy of your vayu, sometimes called wind, to forcibly eject your consciousness. In cho, it's just visualization.

Author: Malcolm

Date: Wednesday, April 29th, 2020 at 9:57 PM

Title: Re: Chod phowa and lifespan

Content:

Toenail said:

I am not the dharma police etc., but maybe it is better to not say things like this on the internet. Better to take advice from ones own teacher about how life is shortened and extended etc and not read on the internet about it. If I would be new to the dharma and read people warning about life shortening effects of Phowa, I would be really put off the practice. I think it is probably very bad to make broad statements like that and broadcast them to many people one does not know. This will stay on the internet forever and people will probably read it 10 years from now.

For example, Ayang Rinpoche if I remember correctly said during the Phowa course in Bodhgaya some 6-7 years back that it will never shorten ones life and people who say that gather very bad karma and can go to hell. He said it is sectarian. Even if there were textual references about it, they should be seen in context and in perspective to their intended audiences and not broadcasted out to a random audience and confuse them.

Malcolm wrote:

The horse has already left the barn. It is a little late to be closing the door now.

Author: Malcolm

Date: Wednesday, April 29th, 2020 at 10:08 PM

Title: Re: Why Bon ≈ Buddhism?

Content:

Viach said:

You did not understand. My post is about something else. Where does Bonpos have, for example, 4TN?

Malcolm wrote:

The four truths are mentioned in many original Bonpo texts. There is not much point in supplying many names of texts, but for example, it is found in the Bonpo Vinaya text, The Volume of the Tantra of Pure Discipline (rnam dag 'dul ba rgyud kyi 'bum), and so on, just as the six perfections, bodhicitta, paths and stages, tantric material, and Dzogchen are all to be found in the Bon canon.

Author: Malcolm

Date: Wednesday, April 29th, 2020 at 10:14 PM

Title: Re: Chod phowa and lifespan

Content:

Toenail said:

I just wanted to add that "Phowa is bad for ones life span" is not the general teaching or the essence on that topic.

Malcolm wrote:

It can be, unless proper care is taken. That is why, after training in transference, we supplement our life force with long life mantras and recitations. It is in fact the general teaching, do you require proof?

Author: Malcolm

Date: Wednesday, April 29th, 2020 at 10:56 PM

Title: Re: Why Bon \approx Buddhism?

Content:

Viach said:

You did not understand. My post is about something else. Where does Bonpos have, for example, 4TN?

Malcolm wrote:

The four truths are mentioned in many original Bonpo texts. There is not much point in supplying many names of texts, but for example, it is found in the Bonpo Vinaya text, The Volume of the Tantra of Pure Discipline (rnam dag 'dul ba rgyud kyi 'bum), and so on, just as the six perfections, bodhicitta, paths and stages, tantric material, and Dzogchen are all to be found in the Bon canon.

Viach said:

Sorry for my English. Where did 4TNl come from in Bon?

Malcolm wrote:

According to Bonpos, from Tonpa Shenrab.

Author: Malcolm

Date: Wednesday, April 29th, 2020 at 11:16 PM

Title: Re: Analytical meditation of H.H. Dalailama

Content:

bhava said:

Ultimate reality has the nature of self-awareness...

Malcolm wrote:

If this were true, then this view is no different than Samkhya's purusha.

Author: Malcolm

Date: Thursday, April 30th, 2020 at 12:05 AM

Title: Re: Why Bon \approx Buddhism?

Content:

Viach said:

Sorry for my English. Where did 4TNl come from in Bon?

Malcolm wrote:

According to Bonpos, from Tonpa Shenrab.

Viach said:

Give a link to the source, please.

Malcolm wrote:

I just gave you the title of a text from the Bon Canon, which, according to the Bonpos, was taught by Tonpa Shenrab. If you know Tibetan, you can find many references here:

<http://xxb.qiongbuwang.com/index/category/id/23.html>

Anyway, you seem kind of annoyed by the equation of Bon and Buddhism.

Author: Malcolm

Date: Thursday, April 30th, 2020 at 12:31 AM

Title: Re: Is there a pure Madhyamaka school in existence today?

Content:

Dgj said:

I am aware that there are many schools which teach Madhyamaka but as far as I know all of them are combined with Yogacara to varying degrees.

Are there any schools that only teach Madhyamaka?

If not, are there any that teach Madhyamaka and other schools combined but do not teach Yogacara?

I am not looking for schools like the Gelug school, for example, which teaches Madhyamaka as the highest teaching but they also teach Yogacara.

Malcolm wrote:

There are four tenet systems. One cannot properly understand the length and breadth of

Madhyamaka unless you understand the point of view Abhidharma and Yogacāra, though the latter is only critiqued by Mādhyamika authors after the 5th century.

Author: Malcolm

Date: Thursday, April 30th, 2020 at 12:32 AM

Title: Re: Why Bon \approx Buddhism?

Content:

Viach said:

Give a link to the source, please.

Malcolm wrote:

I just gave you the title of a text from the Bon Canon, which, according to the Bonpos, was taught by Tonpa Shenrab. If you know Tibetan, you can find many references here:

<http://xxb.qiongbuwang.com/index/category/id/23.html>

Anyway, you seem kind of annoyed by the equation of Bon and Buddhism.

Viach said:

In my personal reference anti-hit parade, you take an honorable first place.

Malcolm wrote:

I don't know what that means. I am trying to help you understand that the Bonpos claim their own sources for these doctrines. I am not defending their point of view.

Author: Malcolm

Date: Thursday, April 30th, 2020 at 12:49 AM

Title: Re: Waste of semen - split from: Western Buddhists and politics

Content:

shankara said:

Wasn't the first major schism in the Sangha due to a disagreement about whether Arhats continue to have nocturnal emissions?

Malcolm wrote:

That is one of the legends that attends accounts of the Second Council.

Author: Malcolm

Date: Thursday, April 30th, 2020 at 2:01 AM

Title: Re: Celebrities and Buddhism

Content:

Queequeg said:

Steven Seagal was recognized as a Buddhist, so to speak... FWIW.

<http://www.palyul.org/docs/statement.html>

Malcolm wrote:

However, what has largely gone unnoticed is that Chundrak Dorje's treasures were paint. He apparently painted amazing murals in his monastery from paint he discovered in a treasure cache.

Anyway, the whole tulku system is corrupt, and the reason why lamas continue to recognize tulkus is because there is huge demand from faithful lay people.

Author: Malcolm

Date: Thursday, April 30th, 2020 at 2:02 AM

Title: Re: Why is devotion towards the guru so important?

Content:

tomdzogchen27 said:

I am currently practising in the Karma Kagyu lineage and have read some basic articles about the importance of devotion. Nevertheless, I can't comprehend why it is so fundamental towards achieving enlightenment. Couldn't it generate negative power/cultish dynamics? I also practiced in the Theravada and Zen traditions previously and was attracted towards Tibetan Buddhism because of the clarity of the nature of mind practices. Any thoughts?

Malcolm wrote:

As it says in the Prajñāpāramitā Saṃcayagāthā:

The excellent disciple with devotion to the guru
always relies on learned gurus.

If it is asked for what reason, the qualities of being learned arise from them.

Author: Malcolm

Date: Thursday, April 30th, 2020 at 2:40 AM

Title: Re: Is there a pure Madhyamaka school in existence today?

Content:

Dgj said:

Is there any record of Nagarjuna or other classical Madhyamaka teachers, before the Yogacara-Madhyamaka merger, stating that one must understand the point of view of Yogacara to understand Madhyamaka?

Malcolm wrote:

No. Yogacāra really emerged only as an independent Mahāyāna school in the fifth and sixth century CE. Thus, the target of Nāgārjuna's critiques were only Abhidharmikas.

Also, there was never a Yogacāra-Madhyamaka merger, so to speak.

Both Mādhyamika scholars and Yogācāra scholars were working on the basis of the same sets of sūtras; but their understanding and classification of these sūtras differed.

In any case, the pre-Yogacāra scholars would be Nāgārjuna and Āryadeva. Even though the latter's text has the colophon title "The Yoga Practice of Bodhisattvas (bodhisattvayogacārya) composed in Four Hundred Verses," this has nothing to do with the later Yogacāra School of Maitreya, Asanga, and Vasubandhu.

Author: Malcolm

Date: Thursday, April 30th, 2020 at 2:55 AM

Title: Re: Is there a pure Madhyamaka school in existence today?

Content:

Dgj said:

Is there any record of Nagarjuna or other classical Madhyamaka teachers, before the Yogacara-Madhyamaka merger, stating that one must understand the point of view of Yogacara to understand Madhyamaka?

Malcolm wrote:

No. Yogacāra really emerged only as an independent Mahāyāna school in the fifth and sixth century CE. Thus, the target of Nāgārjuna's critiques were only Abhidharmikas.

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In any case, the pre-Yogacāra scholars would be Nāgārjuna and Āryadeva. Even though the latter's text has the colophon title "The Yoga Practice of Bodhisattvas (bodhisattvayogacārya) composed in Four Hundred Verses," this has nothing to do with the later Yogacāra School of Maitreya, Asanga, and Vasubandhu.

Dgj said:

Okay, thanks. Since this is the case, we can assume that Nagarjuna and other classical Madhyamaka teachers would not have required their students to learn and understand Yogacara.

Therefore, since I am looking into learning about classical Madhyamaka, it seems reasonable to also assume that I need not learn Yogacara, as classical Madhyamaka, per its founder and other authorities and masters, does not require a previous study of Yogacara.

Malcolm wrote:

You don't have to learn Yogacāra to study Madhyamaka. However, failing to do so will mean you will automatically be depriving yourself of a significant portion of Mahāyāna thought. But that's up to you.

Author: Malcolm

Date: Thursday, April 30th, 2020 at 2:56 AM

Title: Re: Why is devotion towards the guru so important?

Content:

tomdzogchen27 said:

I am currently practising in the Karma Kagyu lineage and have read some basic articles about the importance of devotion. Nevertheless, I can't comprehend why it is so fundamental towards achieving enlightenment. Couldn't it generate negative power/cultish dynamics? I also practiced in the Theravada and Zen traditions previously and was attracted towards Tibetan Buddhism because of the clarity of the nature of mind practices. Any thoughts?

heart said:

Without a genuine guru it is close to impossible to recognise the natural state.

/magnus

Malcolm wrote:

It's actually impossible.

Author: Malcolm

Date: Thursday, April 30th, 2020 at 3:29 AM

Title: Re: Is there a pure Madhyamaka school in existence today?

Content:

Dgj said:

As to the merger, I was referencing this:

Śāntarakṣita founded the philosophical approach known as Yogācāra-Mādhyamika (c.q. Yogācāra-Svatantrika-Mādhyamika), which united the Madhyamaka tradition of Nagarjuna, the Yogacara tradition of Asanga, and the logical and epistemological thought of Dharmakirti.

-Wiki page on Santaraksita

That and the fact that there doesn't seem to be any such thing as Madhyamaka independent of Yogacara today, but they used to be separate, even in opposition to one another. So it appears that they have been totally merged.

Perhaps you would use a word other than "merger" to describe this?

Malcolm wrote:

You should understand that Śāntarakṣita would have been astonished by such classifications. These are Tibetan classifications dating from late 12th century and later.

Śāntarakṣita is termed a "Yogacāra Madhyamaka" by later Tibetans because he adopted the idea of appearances being mind-only (cittamatra), which occurs in several Mahāyāna sūtras.

However, Śāntarakṣita severely critiques the mind-only perspective advanced by the Yogācāra school in texts such as the Tattvasaṃgraha, and so on, as did his disciple, Kamalaśīla in the commentaries the latter wrote on his master's works. \

So, better not to take such labels at face value.

Author: Malcolm

Date: Thursday, April 30th, 2020 at 3:49 AM

Title: Re: Renewable Energy

Content:

Kim O'Hara said:

The problem is political, not technological, or at least more political than technological.

Malcolm wrote:

<https://www.filmsforaction.org/articles/richard-heinberg-review-planet-of-the-humans/>

Richard Heinberg has some interesting things to say on this issue:

I feel fairly confident commenting on the first of these claims, regarding renewable energy, having spent a year working with David Fridley of Lawrence Berkeley National Laboratory to assess the prospects for a complete transition to solar and wind power.

We found that the transition to renewables is going far too slowly to make much of a difference during the crucial next couple of decades, and would be gobsmaekingly expensive if we were to try replacing all fossil fuel use with solar and wind. We also found, as the film underscores again and again, that the intermittency of sunshine and wind is a real problem—one that can only be solved with energy storage (batteries, pumped hydro, or compressed air, all of which are costly in money and energy terms); or with source redundancy (building way more generation capacity than you're likely to need at any one time, and connecting far-flung generators on a super-grid); or demand management (which entails adapting our behavior to using energy only when it's available). All three strategies involve trade-offs. In the energy world, there is no free lunch. Further, the ways we use energy today are mostly adapted to the unique characteristics of fossil fuels, so a full transition to renewables will require the replacement of an extraordinary amount of infrastructure in our food system, manufacturing, building heating, the construction industry, and on and on. Altogether,

the only realistic way to make the transition in industrial countries like the US is to begin reducing overall energy usage substantially, eventually running the economy on a quarter, a fifth, or maybe even a tenth of current energy.

Is it true that mainstream enviros have oversold renewables? Yes. They have portrayed the transition away from fossil fuels as mostly a political problem; the implication in many of their communications is that, if we somehow come up with the money and the political will, we can replace oil with solar and continue living much as we do today, though with a clear climate conscience. That's an illusion that deserves shattering.

He also says:

But the film does make some silly mistakes. Gibbs claims that a solar panel will generate less energy than it took to build the panel. That's a misleading claim. Many teams of researchers have addressed the question of energy return on energy invested for solar power, and even the most pessimistic results (with which I mostly agree) say that the technology can yield a marginal energy gain. Much of that gain goes away if we have to "pay" for the energy investment entailed in providing batteries or redundant capacity. Wind power generally has a better energy payback than solar, but the location of turbines matters a great deal and ideal sites are limited in number. Assessing solar and wind power calls for complicated energy accounting, but the film reduces that complexity to a blanket, binary dismissal.

And:

I agree with Gibbs, however, that renewables are realistically incapable of maintaining our current levels of energy usage, especially in rich countries like the US. Transitioning to electric cars may be a useful small-scale and short-term strategy for reducing oil consumption (I drive one myself), but limits to lithium and other raw materials used in building e-cars mean we really need to think about how to get rid of personal cars altogether.

Mainstream enviros will hate this movie because it exposes some of their real failings. By focusing on techno-fixes, they have sidelined nearly all discussion of overpopulation and overconsumption. Maybe that's understandable as a marketing strategy, but it's a mistake to let marketing consultants sort truth from fiction for us.

And finally:

Planet of the Humans paints environmental organizations and leaders with a broad and accusatory brush. One target is Jeremy Grantham, a billionaire investment analyst who created the Grantham Foundation for the Protection of the Environment in 1997. Grantham was already a mega-rich investor before he "got religion" on environmental issues. I've had several face-to-face meetings with him (full disclosure: the Grantham Foundation has provided modest funding to Post Carbon Institute, where I work) and it's clear that he cares deeply about overpopulation and overconsumption, and he understands that economic growth is killing the planet. He's scared for his children and grandchildren, and he genuinely wants to use whatever wealth and influence he has to change the world. To imply, as the film does, that he merely sees green tech as an investment strategy is a poorly aimed cheap shot. Bill McKibben, who is skewered even more savagely, also deserves better; he has replied to the film here.

Author: Malcolm

Date: Thursday, April 30th, 2020 at 4:18 AM

Title: Re: Is there a pure Madhyamaka school in existence today?

Content:

Dgj said:

Fair enough. But labels aside, the fact that there is no such thing as an independent Madhyamaka school today, and all are combined in varying degrees with Yogacara, means that the two schools have become merged, no?

Malcolm wrote:

No.

When I studied Madhyamaka in the Sakya school, it was pure Madhyamaka. In general, Yogacāra is held to be a lower tenet system than Madhyamaka in most Tibetan Buddhist schools.

The Sakya, Nyingma, and Gelug schools identify their view as Prasangika Madhyamaka, which is the purest form of Madhyamaka with no Yogacāra at all. This Madhyamaka tradition regards the so-called Yogacāra Sūtras, such as the Lanakāvatara, Samdhinirmocana, etc., to be provisional in meaning, not definitive in meaning.

Some Kagyus and the Jonangpa school follow a kind of "Madhyamaka" in which the doctrines of the Yogacāra school are mixed with the Madhyamaka doctrine of two truths. But this synthesis has been subject to severe criticism for the past 600 years.

Author: Malcolm

Date: Thursday, April 30th, 2020 at 4:35 AM

Title: Re: Is there a pure Madhyamaka school in existence today?

Content:

Dgj said:

Fair enough. But labels aside, the fact that there is no such thing as an independent Madhyamaka school today, and all are combined in varying degrees with Yogacara, means that the two schools have become merged, no?

Malcolm wrote:

No.

When I studied Madhyamaka in the Sakya school, it was pure Madhyamaka. In general, Yogacāra is held to be a lower tenet system than Madhyamaka in most Tibetan Buddhist schools.

The Sakya, Nyingma, and Gelug schools identify their view as Prasangika Madhyamaka, which is the purest form of Madhyamaka with no Yogacāra at all. This Madhyamaka tradition regards the so-called Yogacāra Sūtras, such as the Lanakāvatara, Samdhinirmocana, etc., to be provisional in meaning, not definitive in meaning.

Some Kagyus and the Jonangpa school follow a kind of "Madhyamaka" in which the doctrines of the Yogacāra school are mixed with the Madhyamaka doctrine of two truths. But this synthesis has been subject to severe criticism for the past 600 years.

Dgj said:

Huh! Wow I didn't know that. Thanks for informing me! So one might be able to find a teacher or temple that does not teach Yogacara at all? From reading it sounds like the Gelug still teach it, perhaps I'm getting incorrect information?

Do you have any examples of schools, temples or individual teachers that teach classical Madhyamaka and zero Yogacara?

Malcolm wrote:

Why do you have such an urge to avoid contact with Yogacāra?

Author: Malcolm

Date: Thursday, April 30th, 2020 at 4:47 AM

Title: Re: Restoring refuge vows

Content:

TMT said:

In "A torch Lighting the Way to Freedom" , Dudjom Rinpoche talks about the specific refuge vows and that they can be broken. He states if this happens you should repair the vows. Anyone familiar with a practice for restoring or strengthening your refuge vows, kind of like the bodhisattva vow is done? Im talking about the 10 refuge vows to be specific. Maybe one could repeat the refuge ceremony lines in front of the shrine.

Malcolm wrote:

You repeat the daily confession, the seven branch prayer.

Author: Malcolm

Date: Thursday, April 30th, 2020 at 6:02 AM

Title: Re: Is there a pure Madhyamaka school in existence today?

Content:

Dgj said:

I'm also interested in whether or not a pure Madhyamaka school exists today from a strictly academic perspective.

Malcolm wrote:

In that case, Sakya is your best bet, especially the work of Gorampa.

Author: Malcolm

Date: Thursday, April 30th, 2020 at 8:54 AM

Title: Re: Waste of semen - split from: Western Buddhists and politics

Content:

tingdzin said:

Malcolm, your post saying that the Sakyas think seminal retention is ridiculous is new to me (I haven't studied any Sakya stuff). I don't doubt you on this, but could you supply some (easily accessible) sources that I could read on the issue?

Malcolm wrote:

Jetsun Drakpa Gyaltsen disputes the now commonly-held Kalacakra interpretation of what it means to retain the jasmine-like bodhicitta. He asserts it just means bodhicitta, ala sutra. I'll look for the citation tomorrow. I am pretty sure he discusses it in his commentary on the fourteen root downfalls.

Author: Malcolm

Date: Thursday, April 30th, 2020 at 11:57 AM

Title: Re: Waste of semen - split from: Western Buddhists and politics

Content:

tingdzin said:

Thanks , I'll try to check that. Meanwhile, such a citation would also be appreciated.

Malcolm wrote:

Just to clarify, the Sakyas in general hold that it is practice dependent, but not part of the general 14 root downfalls., which, according them are a product of the vajramaster empowerment specifically.

Author: Malcolm

Date: Thursday, April 30th, 2020 at 9:25 PM

Title: Re: Waste of semen - split from: Western Buddhists and politics

Content:

shankara said:

Wasn't the first major schism in the Sangha due to a disagreement about whether Arhats continue to have nocturnal emissions?

Malcolm wrote:

That is one of the legends that attends accounts of the Second Council.

shankara said:

Well doesn't such a schism suggest that one of the parties, at least, considered that overcoming nocturnal emissions is something desirable?

Malcolm wrote:

It is not a fault for monks to have NE.

Author: Malcolm

Date: Thursday, April 30th, 2020 at 11:24 PM

Title: Re: Waste of semen - split from: Western Buddhists and politics

Content:

Malcolm wrote:

Just to clarify, the Sakyas in general hold that it is practice dependent, but not part of the general 14 root downfalls., which, according them are a product of the vajramaster empowerment specifically.

tingdzin said:

Interesting. Thanks.

Malcolm wrote:

Here is the reference:

https://www.tbrc.org/#library_work_ViewByOutline-001CT00264CZ121894%7CW22271, pg. 297.

The specific refutation begins on pg. 298, line five:

/kunda spangs par smra ba de'ang de lta ma yin te/ de lta yin na, khyim pa'i phyogs rdo rje 'dzin par mi 'gyur ba'i skyon yod do/ yang byang chub sems kunda spangs 'di ni shes rab ye shes kyi dbang gi bsrung pa'i dam tshig yin pa'i phyir, 'dir smos don med do/

Also, that claim [the fifth root downfall involves] the loss of the kunda is also not so. If it were so, householders would have the fault of not being vajra holders. Further, because this loss of the kunda bodhicitta is a samaya of the wisdom consort's gnosis empowerment to protect, it also makes no sense to mention it here.

In Jetsun Drakpa Gyaltsen's understanding, and consequently, for Sakya in general, the fifth root downfall is strictly related only to the loss of aspirational bodhicitta, but to not engaged bodhicitta, ultimate bodhicitta, or kunda bodhicitta.

So when is it an actual samaya not to lose the kunda bodhicitta? Specifically, it is when one is engaged in the practice related to the third empowerment, and not before hand. If one is not engaged in this practice, this samaya does not apply. This, at least, is now the Sakyapas understand and teach it.

Author: Malcolm

Date: Thursday, April 30th, 2020 at 11:28 PM

Title: Re: Restoring refuge vows

Content:

Malcolm wrote:

You repeat the daily confession, the seven branch prayer.

TMT said:

Malcolm, I havent read the entire book, so Im not sure if you mean theres a specific

daily confession and seven branch prayer in it, or if you mean in general, make a daily confession and perform the seven branches. As in would any confession and seven branch prayer be fine?

Malcolm wrote:

The seven branch prayer contains everything, including confession. That confession renews your refuge and bodhisattva vows. In the Sarma schools, there is a specific prayer called "the daily confession":

I go for refuge to the Three Jewels
and individually confess each misdeed.
I rejoice in the merit of beings.
I bear in mind the bodhicitta of the Buddhas.
I go for refuge until awakening
to the Buddha, the Dharma, and the Supreme Sangha.
I generate bodhicitta
in order to truly accomplish my own and others' benefit.
Having generated supreme bodhicitta,
I invite all sentient beings to practice the pleasing, supreme conduct of awakening.
May I accomplish Buddhahood
in order to benefit migrating beings.

This is recited in the beginning of many sadhanas, after one goes for refuge and bodhicitta.

Author: Malcolm

Date: Friday, May 1st, 2020 at 3:09 AM

Title: Re: Waste of semen - split from: Western Buddhists and politics

Content:

shankara said:

Well doesn't such a schism suggest that one of the parties, at least, considered that overcoming nocturnal emissions is something desirable?

Malcolm wrote:

It is not a fault for monks to have NE.

shankara said:

Yeah sure, it isn't a Vinaya downfall, if it was nobody could become a monk. But there must have been at least one school who considered that ceasing nocturnal emissions is necessary to become an Arhat...

Malcolm wrote:

The other way around: becoming an Arhat entails no longer having NE. But who cares?

It's not important.

Author: Malcolm

Date: Friday, May 1st, 2020 at 3:40 AM

Title: Re: Is there a pure classical Madhyamaka school in existence today?

Content:

smcj said:

Gelugpas are not Yogacarins. They teach Madhyamaka as the ultimate view, but as interpreted by Tsognkhapa. The other schools use the Chandrakirti interpretation primarily.

Malcolm trained in Sakya. He's preference understandable.

Dgj said:

Thanks. Do you know of any modern author, teacher or specific temple or school of Gelug that, in addition to teaching Madhyamaka, also teaches zero Yogacara?

Malcolm wrote:

It will be almost impossible to find modern course of Madhyamaka that contains no references to Yogacāra.

Author: Malcolm

Date: Friday, May 1st, 2020 at 5:23 AM

Title: Re: What are you doing about the coronavirus?

Content:

PeterC said:

The issues of the civil war era remain unsettled. America won't get out of its political mire until they are.

Malcolm wrote:

Two books: Democracy in Chains by Nancy Maclean and How the South Won The Civil War by Heath Cox Richardson.

Author: Malcolm

Date: Friday, May 1st, 2020 at 9:39 PM

Title: Re: Stephen Batchelor

Content:

Wayfarer said:

Just to invite a lot of vitriol, to the green left, everyone is racist. It's the equivalent of Original Sin. The only people that aren't racist are victims of racism/beleaguered minorities. (Shields UP!!)

Malcolm wrote:

Genocide and slavery are the original sins of America. We have not worked out the complex net of social issues brought about by either. For example, the reservations in the US have yet to receive a single penny of the 8 billion promised them; yet Jared Kushner was approved for a 800 million dollar government loan which will allow him to speculate in real estate.

Black, brown, and native people are dying at much higher rates in the US than the whites, and it is not because of some natural disposition to being killed by corona virus. It is because they live in more polluted communities, with less access to good jobs, good food, and good educations, which all have significant public health impacts.

So while a white person in the US may not be personally racist, we all benefit from a systematized racism. It is very obvious in the US, it may be less obvious in other countries without the kind of colonial history we have.

Now back to Stephen Batchelor, an ex-monk who has made his career off of Buddhism, selling it to white people.

Author: Malcolm

Date: Friday, May 1st, 2020 at 10:42 PM

Title: Re: Renewable Energy

Content:

Mirror said:

But it doesn't matter. Technology after all brings more pain and suffering in a global scale. Especially to animals, insects and other forms of life. We have to exploit others in order to develop.

All problems we face in our society such as global warming, wars, discrimination, etc. have the cause in self-cherishing, self-centeredness, cherishing the "I".

Malcolm wrote:

There isn't more suffering. There is always the same amount of suffering, this is why Buddha said, "sarvadukkham."

Author: Malcolm

Date: Friday, May 1st, 2020 at 10:47 PM

Title: Re: Renewable Energy

Content:

Queequeg said:

Maybe nonsense. Short of collapse, which is possible, I don't see consumption going down. Maybe we switch to electric cars but that's a rather minor improvement in the scheme. I don't know if these are the final numbers but with the slow down of activity, carbon emissions are down about 8% only. The explanation is that power generation

hasn't slowed.

I don't see an effective way to reduce energy consumption. No one is turning down heat when it's so cheap. No one is turning off lights or turning off tvs and computers. And I see consumption only going up as the developing world continues to progress. The ideal life of the impoverished third world is not inspiring anyone. China is the model for the developing world now and that requires lots of coal.

The only energy source that can help is nuclear and that's another set of problems.

Population is something we can affect over a couple generations, gently and humanely. We just need the will to talk about it and address it.

Malcolm wrote:

The key to lowering population is the education of women. Also, there seems to be a positive correlation between lower fertility rates and meat consumption.

The real issue is that human beings still think of themselves as belonging to this or that nationality; when in reality we all live on the same planet, competing for same resources, etc. The problem is extremely easy to identify; the solutions, not so easy or obvious.

Author: Malcolm

Date: Saturday, May 2nd, 2020 at 12:13 AM

Title: Re: Renewable Energy

Content:

Malcolm wrote:

The problem is extremely easy to identify; the solutions, not so easy or obvious.

Mirror said:

The problem is consumption, the solution is reducing consumption.

Malcolm wrote:

That is not so easy or obvious. This is like Jimmy Carter putting on a sweater and putting solar water heater on the roof of the White House. It seems like the obvious answer, but the answer is anything but obvious. You're basically advocating a kind of first-world authoritarianism, where we destroy our own economy voluntarily, which in turn forces the developing world to stunt its growth. How do you propose to tell developing nations that they should not want what they perceive as first world advantages?

In general, human beings, collectively, have always behaved like frogs in a gradually warming pot.

Author: Malcolm

Date: Saturday, May 2nd, 2020 at 12:52 AM

Title: Re: Renewable Energy

Content:

Mirror said:

Meat production has the biggest impact on global warming and has the highest pollution of all. From 20% up to 50% is responsible for all pollution.

Malcolm wrote:

Your stats are based on an error published in a 2006 report, whose author admitted the error and submitted a revision. In fact, only 14.5 percent of global GHG emissions come from livestock. This is from the UN's FAO report:

<http://www.fao.org/3/CA1201EN/ca1201en.pdf>. This is a significant amount, but it is not in the stratosphere as someone would think if they just took your stats at face value. It can also be cut by 30%, the report says, by changing certain practices.

In terms of percentages, livestock emit:

Gt CO₂-eq of CO₂ per annum, or 5 percent of anthropogenic CO₂ emissions (IPCC, 2007)

3.1 Gt CO₂-eq of CH₄ per annum, or 44 percent of anthropogenic CH₄ emissions (IPCC, 2007)

2 Gt CO₂-eq of N₂O per annum, or 53 percent of anthropogenic N₂O emissions (IPCC, 2007)

<http://www.fao.org/news/story/en/item/197623/icode/>

Author: Malcolm

Date: Saturday, May 2nd, 2020 at 12:53 AM

Title: Re: Renewable Energy

Content:

Malcolm wrote:

How do you propose to tell developing nations that they should not want what they perceive as first world advantages?

Mirror said:

I just can't. They won't want it if they understand, that it won't bring them happiness. I would exchange everything I have for being a tibetan monk and having a close relationship with a good teacher.

For all of you, who have a connection to a great teacher, please practice diligently. Don't seek sensual pleasures and do everything you can for the sake of practice. Do it for those, who wish for having same conditions like you have. Don't waste this precious opportunity on frivolous activities.

Malcolm wrote:

Sanctimony really isn't going to help.

Author: Malcolm

Date: Saturday, May 2nd, 2020 at 2:09 AM

Title: Re: Renewable Energy

Content:

Malcolm wrote:

...where we destroy our own economy voluntarily...

Grigoris said:

Oh, are we talking about money again?

Malcolm wrote:

The economy is not money. The economy is "the wealth and resources of a country or region, especially in terms of the production and consumption of goods and services."

Don't see money anywhere in that definition (OED) or "the structure or conditions of economic life in a country, area, or period

also : an economic system." (MW)

So, what we are discussing here is the destruction of one set of conditions for economic life and replacing it with another. The problem here is that when people start naively militating against consumption, they usually have no real plan for how to go about it, other than platitudes about eating less meat and so on.

Author: Malcolm

Date: Saturday, May 2nd, 2020 at 2:14 AM

Title: Re: Stephen Batchelor

Content:

krish5 said:

And i agree that Batchelor is using his ex-monk status for his own benefit and smartly found a way to make his career off of Buddhism, selling it to a certain population. That is smart marketing.

Malcolm wrote:

Yes, because after all, where would the Dharma be without marketing?

Author: Malcolm

Date: Saturday, May 2nd, 2020 at 3:19 AM

Title: Re: Renewable Energy

Content:

Malcolm wrote:

The problem here is that when people start naively militating against consumption, they usually have no real plan for how to go about it, other than platitudes about eating less meat and so on.

Grigoris said:

Without global social/political change there will be no reduction in consumption.

The attempt by the German Greens, for example, to institute environmental/ecological change and goals in a capitalist economy failed. They failed because capitalism values the individual more than society.

Also environmental/ecological goals are for the benefit of society not industry.

Capitalism, on the other hand... The economy is not money.

In capitalism money is the measure of economy.

Malcolm wrote:

Money is one measure, it is not the only measure.

Grigoris said:

Without global social/political change there will be no reduction in consumption.

Malcolm wrote:

Again, no recommendations about how to get from point a to point b. It may not be possible under capitalism at all.

But there are no viable alternatives to capitalism that do not necessitate catastrophic failures of civilization, billions of deaths from famine, disease, and war, inevitable nuclear conflict, and so on.

So, I pretty much think we are screwed no matter what we think, or what our pet theories are on how to save humanity from itself.

Author: Malcolm

Date: Saturday, May 2nd, 2020 at 3:20 AM

Title: Re: Stephen Batchelor

Content:

krish5 said:

So yes, the marketing seems to have worked in my opinion

Malcolm wrote:

Batchelor might be busy, but he is not busy with the Dharma, whatever else he may be busy with.

Author: Malcolm

Date: Saturday, May 2nd, 2020 at 3:29 AM

Title: Re: How has being a Buddhist changed you?

Content:

krish5 said:

How has being a Buddhist changed you, your life? Are you happier, more at peace, content, less greedy, celibate or proper sexual activity, filled with loving kindness, more tolerance of others, patience, less anger, less jealousy/envy, free from suffering, enlightened?

Malcolm wrote:

These outcomes are all based on notions of self-fulfillment. That's not the point of the Dharma.

If you are a "Dharma" practitioner and you are "happier" you are not practicing Dharma.

If you are a "Dharma" practitioner and you are "more at peace" you are not practicing Dharma.

If you are a "Dharma" practitioner and you are "content" you are not practicing Dharma.

If you are a "Dharma" practitioner and you are "less greedy" you are not practicing Dharma.

If you are a "Dharma" practitioner and you are "celibate or properly sexual" you are not practicing Dharma.

If you are a "Dharma" practitioner and you are "filled with loving kindness" you are not practicing Dharma.

If you are a "Dharma" practitioner and you are "more tolerant, patient, less angry, jealous" you are not practicing Dharma.

If you are a "Dharma" practitioner and you are "free from suffering" you are not practicing Dharma.

If you are a "Dharma" practitioner and you are "enlightened" you are not practicing Dharma.

These are all feelings. Feelings are not the Dharma.

So what is Dharma?

Author: Malcolm

Date: Saturday, May 2nd, 2020 at 3:58 AM

Title: Re: Is there a pure Madhyamaka school in existence today?

Content:

Aemilius said:

I don't believe that the widely held opinion is true that Yogacara school or thought arose at the time of Asanga and Vasubandhu. Vasubandhu uses in the Abhidhamakosha bhashyam the expression "ancient masters" and this is understood to mean yogacara masters.

Malcolm wrote:

No, he is generally referring to other Abhidharmikas.

Aemilius said:

Secondly, both the Chinese and Tibetan traditions hold that the Sutra samuccaya was authored by Nagarjuna. Sutra samuccaya is a collection of quotations from the sutras, and Nagarjuna has included several quotations from the Lankavatara sutra in his collection of sutra passages.

Malcolm wrote:

Given that it is cited by name only in post-6th century Madhyamaka and Yogacāra authors, it is unlikely that this text was authored by Nāgārjuna, despite the traditional attribution. Also, you should keep in mind it was first translated into Tibetan by Yeshe De in the 8th century, and only translated into Chinese in the early part of the eleventh century and only in one translation by Dharmarakṣa.

Author: Malcolm

Date: Saturday, May 2nd, 2020 at 5:07 AM

Title: Re: Stephen Batchelor

Content:

krish5 said:

I used to go to a meeting group for awhile with Joan Tollifson, which i enjoyed, but when i shared what we were doing in the group with others online, in a different spiritual forum, some put her approach down, saying it is watered down Zen and Americanized, and not real.

Malcolm wrote:

Well, whatever she is teaching, it is not Buddhadharma.

krish5 said:

For she would tell us we can keep our eyes open or closed during meditation, sit or lie down or any position we are comfortable in, etc. There was no rules and no formal approach to practice, it was very loose and informal. To her meditation, can happen without formalizing it. I do see the points though of others, some of these teachers are throwing out the tradition, the traditional, and catering to Americans, and basically stripping these practices of all forms that have been carried over for years via tradition and made it suitable to us Americans/Westerners who do not want to work hard at this, haha.

Malcolm wrote:

Dharma is not about meditating. This is vastly misunderstood point. The Buddha did not meditate in order to achieve awakening. He meditated in order to eliminate the traces of rebirth he had created for himself through his past cultivation of the dhyānas of the form and formless realms. That said, there is right meditation and wrong meditation. It is important to learn the difference.

Author: Malcolm

Date: Saturday, May 2nd, 2020 at 5:16 AM

Title: Re: How has being a Buddhist changed you?

Content:

krish5 said:

Thought provoking post Malcolm, sort of like a koan, but i have no idea what Dharma is, if it has nothing to do with any of those things i brought up.

Malcolm wrote:

The Buddha put it pretty simply, "Whoever sees dependent origination, sees the Dharma. Whoever sees the Dharma, sees me."

Nāgārjuna added:

I prostrate to the best of teachers,
the Sambuddha,
by whom dependent origination—
not ceasing, not arising,
not annihilated, not permanent,
not going, not coming,
not different, not the same—
was taught as peace, the pacification of proliferation.

Author: Malcolm

Date: Saturday, May 2nd, 2020 at 7:52 PM

Title: Re: Is there a pure Madhyamaka school in existence today?

Content:

Aemilius said:

I don't believe that the widely held opinion is true that Yogacara school or thought arose at the time of Asanga and Vasubandhu. Vasubandhu uses in the Abhidhamakosha bhashyam the expression "ancient masters" and this is understood to mean yogacara masters.

Malcolm wrote:

No, he is generally referring to other Abhidharmikas.

Aemilius said:

On page 462 of the Abhidharmakosha bhashyam: " But according to the ancient masters, the Yogacarins, the manner of its moving is such that sometimes the moon appears complete, sometimes incomplete."

Page 562:" The Yogacarins say that in the Dhyanas, through the force of absorption a rupa arises, which is the object of absorption, ..."

On pages 711.. 712 there is a longish footnote:" ... Vyakhya: 'According to the Yogacarins

there are one hundred and twenty-eight kleshas.'

The definition of the avarabhagiyas attributed to apare. These "other masters" are the yogacarins (Vyakhya).

The ascetics (yogacarya) who practice ashubha are of three types, Adikarmika ...

The Vyakhya: In the system (darsana) of the Yogacaras, the manodhatu is distinct from the six vijñanas ... "

Malcolm wrote:

These are not the only ancient masters he refers to. And, yes, they are still abhidharmikas.

Author: Malcolm

Date: Saturday, May 2nd, 2020 at 7:55 PM

Title: Re: Renewable Energy

Content:

Malcolm wrote:

Again, no recommendations about how to get from point a to point b. It may not be possible under capitalism at all.

Grigoris said:

I've got plenty of recommendations, none of them involve capitalism. Actually most of them involve completely dismantling capitalism. But there are no viable alternatives to capitalism that do not necessitate catastrophic failures of civilization, billions of deaths from famine, disease, and war, inevitable nuclear conflict, and so on.

So, I pretty much think we are screwed no matter what we think, or what our pet theories are on how to save humanity from itself.

What's up man, things look bleak from the vantage point of the empire?

Don't worry, you would not believe how many of us out here are looking on joyfully.

Malcolm wrote:

I don't care about empires, I care about people. You're just trading one kind of suffering for another.

Author: Malcolm

Date: Saturday, May 2nd, 2020 at 8:02 PM

Title: Re: Waste of semen - split from: Western Buddhists and politics

Content:

shankara said:

Yeah sure, it isn't a Vinaya downfall, if it was nobody could become a monk. But there must have been at least one school who considered that ceasing nocturnal emissions

is necessary to become an Arhat...

Malcolm wrote:

The other way around: becoming an Arhat entails no longer having NE. But who cares? It's not important.

shankara said:

So this is just my own perspective, but from my experience in meditation I've found that we tend to rationalize behaviors we are unwilling to give up.

Malcolm wrote:

Whether arhats have NE's or not is unimportant, not only intrinsically, but because there are no arhats anymore.

Author: Malcolm

Date: Sunday, May 3rd, 2020 at 12:19 AM

Title: Re: Is there a pure classical Madhyamaka school in existence today?

Content:

Aemilius said:

The point has been made before, long ago, that there have been ascetics from the beginning of the Dharma and the group of ascetics is logically the meaning and origin of the yogacara and yogacarins. Practice of yoga is mentioned already in the Dhammapada, in the sense of ascetism. The dhutangas were allowed and taught for the ascetically inclined bhikshus, like Mahakashyapa.

Malcolm wrote:

You run the risk of conflating practitioners called "yogācārins," with the Yogācāra school and its sūtras.

When Vasubandhu refers to yogācārins here, he is not referring to followers of the Lankāvatara, etc., sūtras.

We can understand these so-called "yogācārins" to be different than the Yogācārins following Asanga, because for instance, Samghabhadra's commentary mentions yogācarins exactly four times, and only the context those who are meditating the impure dhyānas, as does Dignāga. Sthiramati only mentions these past masters called yogācārins eight times, and without any indication this refers to the school we presently know as Yogācāra.

And my point still stands that there is no evidence of the Sūtrasammucaya attributed to Nāgārjuna mentioned in any text prior to the 6th century.

Author: Malcolm

Date: Sunday, May 3rd, 2020 at 1:34 AM

Title: Re: Does the Bön tradition believe we have a self/soul?

Content:

tomdzogchen27 said:

I have seen that there are many similar concepts between Buddhism and Bön. Nevertheless I was wondering, does the Bön tradition posit that we have individual souls? I saw that Tenzin Wangyal Rinpoche has a book called 'The true source of healing' which speaks of 'Soul retrieval'. If he does indeed speak of individual souls, how does that fit in the Dzogchen view? Thanks!

Malcolm wrote:

This has been discussed before. The concept under discussion is called in Tibetan bla 'gug.

The term bla does not correspond to what we understand by the term "soul" in English. The term has a fairly wide range of meanings in Tibetan, but in this context it refers to the life-force sustaining energy of a person.

Author: Malcolm

Date: Sunday, May 3rd, 2020 at 1:40 AM

Title: Re: Renewable Energy

Content:

Malcolm wrote:

I don't care about empires, I care about people. You're just trading one kind of suffering for another.

Grigoris said:

That is what samsara is all about, isn't it?

Or is it that you want the suffering to stay as far away from you as possible?

The U\$ empire, like all empires is slowly and surely crumbling. Empires have crumbled before without bringing about the end of the world and they will crumble again.

It is possible that human domination of the Earth is also starting to fall apart. Like it did for other previous dominant species.

rudra.jpg

Malcolm wrote:

You still offer no alternatives to capitalism other than the complete collapse of global civilization.

Author: Malcolm

Date: Sunday, May 3rd, 2020 at 2:38 AM

Title: Re: Renewable Energy

Content:

Malcolm wrote:

You still offer no alternatives to capitalism other than the complete collapse of global civilization.

Grigoris said:

The collapse of capitalism \neq the complete collapse of global civilisation.

Malcolm wrote:

Yeah, I am afraid it does, practically speaking.

Author: Malcolm

Date: Sunday, May 3rd, 2020 at 3:16 AM

Title: Re: Renewable Energy

Content:

Grigoris said:

You are being hysterical.

Malcolm wrote:

Hardly.

Grigoris said:

I imagine that people that benefited from feudalism believed civilisation would collapse when their system of economy and governance started to collapse. But even during feudalism people exchanged products, or worked on the principles of mutual aid, just like they did and do within the existing global capitalist system.

Malcolm wrote:

Uh huh.

Like I said, you don't have any solutions at all. None of us do. To alter our world economy from the present capitalist system to ? without global chaos, war, famine, and economic collapse will take decades at minimum, requiring global mutual cooperation at an unprecedented scale. Frankly, given our record, I think we would destroy ourselves and the planet long before there will ever be some idyllic, anarchist utopia.

And if you are volunteering the world for economic collapse, well, I protest.

Author: Malcolm

Date: Sunday, May 3rd, 2020 at 3:27 AM

Title: Re: How has being a Buddhist changed you?

Content:

krish5 said:

Supposedly, the Buddha offered thousands of approaches to helping ourselves. There is

no one path for all, but has to be suited to each persons temperament and individual makeup.

Malcolm wrote:

The origin of this 80,000 gates to the Dharma (sometimes given as 84) is that the Buddha taught 20,000 dharmaskandhas of Abhidharma (Vajrayāna is generally included here) to counteract ignorance; 20,000 dharmaskandhas of Sūtra to counteract anger; 20,000 dharmaskandhas of Vinaya to counteract desire; and 20,000 mixed teachings to counteract all three. Each of these dharmaskandhas, something like "sections of dharma," were taught to a specific person or groups of people based on specific needs at specific occasions. We are tasked with finding the correct teaching for our own condition among these three groups of teachings. Since it is a lot to take in, a teacher is a desiderata.

It certainly does not mean that Buddha was saying that some people can gain liberation through Advaita; others Christianity, and so on.

Author: Malcolm

Date: Sunday, May 3rd, 2020 at 3:33 AM

Title: Re: Responding to praise and compliments

Content:

Kamshan said:

How can we respond to praise and compliments in a healthy, polite, and respectful way, without adding fuel to pride and arrogance?

Malcolm wrote:

Look at your faults and respond with humility.

Author: Malcolm

Date: Sunday, May 3rd, 2020 at 4:01 AM

Title: Re: Renewable Energy

Content:

Grigoris said:

It is going to collapse anyway, so why not plan for something better?

Malcolm wrote:

Probably not in our lifetime. But yes, it is good to plan for eventualities. Pandemics kind of show that, no?

Grigoris said:

You want to leave the planning up to the Fascists?

Malcolm wrote:

"Fascist planning" is a contradiction in terms.

Grigoris said:

Anyway, I think you are seriously underestimating human willingness to find solutions in the face of tragedy. All you gotta do is convince them that it will aid in their survival.

Malcolm wrote:

No, I just think you and me are like everyone else; full of ideas with no way to implement them.

Author: Malcolm

Date: Sunday, May 3rd, 2020 at 10:32 AM

Title: Re: Renewable Energy

Content:

Malcolm wrote:

"Fascist planning" is a contradiction in terms.

Grigoris said:

Actually Fascists have proven historically to be really good at organising and planning. Especially at a mass level. Authoritarians in general have that ability. Mainly because they don't rely on discussion and consensus. One person decides and everybody else is mobilised around the decision. It is efficient, although not always effective.

Malcolm wrote:

If they are so good at planning, why do their regimes always end in death and flames, with a violent transfer of power?

Author: Malcolm

Date: Sunday, May 3rd, 2020 at 10:36 AM

Title: Re: Renewable Energy

Content:

Grigoris said:

It is going to collapse anyway, so why not plan for something better?

Queequeg said:

As Mike Tyson said, "Everybody has a plan until they get punched in the mouth."

If the collapse you're talking about comes, all those beautiful plans will go to shit fast. It will be a world of warlords with nuclear weapons - basically what we have now, with less responsibility, more ruthlessness, and no semblance of a global order. The idealists will be the first ones hunted down and shot.

Grigoris said:

You've been watching too much Mad Max.

History has shown that idealists, with guns, do quite well.

Malcolm wrote:

Depends on what one defines as "good."

Author: Malcolm

Date: Sunday, May 3rd, 2020 at 10:49 AM

Title: Re: Stephen Batchelor

Content:

Dan74 said:

Regarding Batchelor, I don't really know what all the fuss is. There is a wide variety of schools and teachers available these days. According to our karmic dispositions we find one or another. He tries hard to be very honest with his claims, is no cult guru or manipulator, and I am sure some people genuinely benefit from his work, while more traditional schools would rub them the wrong way.

Johnny Dangerous said:

As I said (and Mikenz post goes into more detail on) the issue people have with Batchelor is his intellectual dishonesty, same with Secular Buddhism in general. It is dishonest to act like the things they are viewing as "supernatural" (Karma and Rebirth) are some footnote to the Pali Canon, when clearly they are quite central, regardless of one's personal conclusions.

I've personally witnessed this become an issue with newer Buddhists who have never actually cracked open a Sutta (I'm assuming, it's the only real explanation) and will insist that "magical" or "superstitious" stuff is something that is just kind of ornamental addition in the Pali Canon...even saying things like "But the Buddha never really said that much about rebirth"..or something similar.

It boggles the mind that there is someone out there helping this mistaken impression to be a thing. I've read just enough of Batchelor's work to see how someone interested in Buddhism but tending towards the skeptical generally would take it and run with it, without having the basic context to make sense of just how polemical Batchelors positions are, and how poorly they match up with...almost anything in traditional Buddhism. I mean, have you read his stuff on how the Four Noble Truths are just articles of faith?

What you end up with is people claiming that a very outlier position in the Buddhist world is somehow "more correct" than thousands of years of tradition, "because superstition". I suspect that this is what annoys people about Secular Buddhism. I doubt it's Batchelor's specific intention that people use his positions in this way, but in my experience they do.

The funny thing is, I'm all for people using Buddhist meditation and ethics "secularly", especially the therapeutic aspects. I just don't know why they'd insist on calling it "Buddhism" and getting all polemic about What The Buddha really Meant.

Malcolm wrote:

The real problem with secular Buddhists is that they mistakenly believe buddhadharma is about meditation.

Author: Malcolm

Date: Sunday, May 3rd, 2020 at 10:50 AM

Title: Re: sang and serkyem practice

Content:

Lukeinaz said:

so you would have a drink from cup on altar and then put it outside?

Malcolm wrote:

No, you have a serkyen cup for the altar, and you have your own cup, When you are done, you drink your tea; and after take the shrine tea out.

mandog said:

Is the drinking with the protectors a DC specific thing? Do other sanghas actually do this?

Malcolm wrote:

No. Yes.

Author: Malcolm

Date: Sunday, May 3rd, 2020 at 8:09 PM

Title: Re: Renewable Energy

Content:

Malcolm wrote:

If they are so good at planning, why do their regimes always end in death and flames, with a violent transfer of power?

Grigoris said:

Seems you are quite misinformed on the topic:

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

https://en.wikipedia.org/wiki/Ant%C3%B3nio_de_Oliveira_Salazar

https://en.wikipedia.org/wiki/1976_Argentine_coup_d%27%C3%A9tat

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

Etc...

Malcolm wrote:

Each one of these governments sided with the US during the cold war, since our government had a policy of supporting right wing authoritarians against “the commies.” This favorable relation with US lent them a measure of stability. But planning? Not so good.

Author: Malcolm

Date: Sunday, May 3rd, 2020 at 8:14 PM

Title: Re: Stephen Batchelor

Content:

Dan74 said:

At the end of the day, I don't really care if SB asserted boldly that my beliefs were a crutch and they are the ones with intellectual honesty to only assert what they know and can verify. Good for them and I hope they practice earnestly.

Grigoris said:

Of what value is practice without Right View? Somehow, I do not think that it is the first factor of the Eightfold Noble Path by chance.

Dan74 said:

That just brings us back to what is essential for practice to be Right Practice? Is someone with a materialist world view inherently incapable of this Right Practice?

Malcolm wrote:

If we understand this materialist view to be a denial rebirth and karma, then yes.

Dan74 said:

Perhaps these may be an obstacle in developing a deep Bodhicitta, but I would argue that there are many Dharma doors, not one with this ostensible non-negotiable and very comprehensive Right View.

Malcolm wrote:

Well, you can argue that, but I suspect your notion of many doors is not what the Buddha taught.

Author: Malcolm

Date: Sunday, May 3rd, 2020 at 8:23 PM

Title: Re: Alan Wallace: Dzogchen, COVID-19 & the prophecy received by Dudjom Lingpa

Content:

Unknown said:

Finally, he says that while Dzogchen is certainly imbedded within the context of Mahayana and Vajrayana Buddhism, there is no reason why people from other traditions could not have their own preliminary purification practices, their own devotional practices, and then engage in the main Dzogchen practices and achieve all

the same realizations as a Buddhist Dzogchen practitioner.

Malcolm wrote:

There are many reasons, not least of which is that this would amount to the ruination of Dzogchen teachings. It would be a tradition that was neither fish nor fowl, and just as impotent.

Author: Malcolm

Date: Sunday, May 3rd, 2020 at 10:43 PM

Title: Re: Stephen Batchelor

Content:

Dan74 said:

What we considered Right a few years ago, we don't necessarily consider right now.

Malcolm wrote:

There is only one right view in Buddhadharma, and that is the view of dependent origination, of which karma and rebirth are subtopics.

That was the insight that led the Buddha to awakening. His insight was based on his recollection of his past lives.

Your understand of right view may have changed. Mine hasn't.

Bhikku Bodhi notes:

Our motivation acquires the requisite maturity by the cultivation of right view, the first factor of the Noble Eightfold Path, which as explained by the Buddha includes an understanding of the principles of kamma and rebirth as fundamental to the structure of our existence.

https://www.accesstoinight.org/lib/authors/bodhi/bps-essay_06.html

Dan74 said:

I am yet to hear a single Buddhist teacher (with a possible exception of your good self) to say to beginners, if you don't accept rebirth and karma, get out of here, you are wasting your time.

Malcolm wrote:

This is not a discussion amongst beginners.

Dan74 said:

On the contrary I've heard quite a few say that understanding of these matters comes in due course and is not something one must swallow hook, line and sinker like a dogma at the outset, in order to be able to commence Buddhist practice.

Malcolm wrote:

If someone does not accept rebirth and karma based on the understanding of absence

of self and dependent origination, they are not ready to really seriously study and practice the Dharma. Why? Because they have not understood what the Dharma is (right view) so how can they practice the Dharma if they do not possess even mundane right view? So what these folks need to do is study under authentic teachers in authentic traditions which are faithful to the Buddha's teachings, and not the speculations of modern people who wish to fabricate a false dharma.

Author: Malcolm

Date: Monday, May 4th, 2020 at 12:29 AM

Title: Re: Renewable Energy

Content:

Grigoris said:

I have pointed out an alternative...

Malcolm wrote:

Yes, you have said that everyone should be nice to each other, and it will all work out.

But things rarely work out that way.

Author: Malcolm

Date: Monday, May 4th, 2020 at 12:48 AM

Title: Re: Renewable Energy

Content:

Danny said:

Yeah I get that, but again how does the market establish gold reserves to back fiat cash? What's the price discovery? No central bank would ever let known what reserves are on its books. They're cannot be any audit of such.

Malcolm wrote:

Gold reserves do not back cash and they shouldn't. A brief study of history of money will demonstrate that tying the value of currency to a solid asset is perilous at best, for example, the collapse of silver prices in 1640 which led to a fractious period in European history and toppled several gvts.

Author: Malcolm

Date: Monday, May 4th, 2020 at 12:57 AM

Title: Re: Renewable Energy

Content:

Grigoris said:

You think mutual aid is just about being nice to each other???

Malcolm wrote:

No, Greg, but it isn't a plan, either. I live in rural community, where there is a lot of mutual aid, so to speak. It is necessary, but it won't prevent a collapse of civilization and the inevitable wars and nuclear conflicts, epidemics, and so on which are the consequence of that.

Mutual aid generally results in the creation of protective associations, which are the precursors to states. This is all laid out in the sutras. We are fully in the age of strife at present, and it only gets worse from here. But we try to apply palliatives as much as possible in hopes that it will stem some of the acute misery all humans will face as a result of continued, world-wide capitalist hegemony and the class-based society necessary to the functioning of capitalism. Capitalism will do just fine during the collapse, until it doesn't.

Author: Malcolm

Date: Monday, May 4th, 2020 at 1:10 AM

Title: Re: Stephen Batchelor

Content:

Dan74 said:

Dependent origination is something we can observe in the here-and-now.

Malcolm wrote:

No, actually, it isn't. Dependent origination is not that simple. It is profound, and not easy to understand, as the Buddha said to Ananda:

I have heard that on one occasion the Blessed One was living among the Kurus. Now, the Kurus have a town named Kammasadhamma. There Ven. Ananda approached the Blessed One and, on arrival, having bowed down to the Blessed One, sat to one side. As he was sitting there he said to the Blessed One: "It's amazing, lord, it's astounding, how deep this dependent co-arising is, and how deep its appearance, and yet to me it seems as clear as clear can be."

[The Buddha:] "Don't say that, Ananda. Don't say that. Deep is this dependent co-arising, and deep its appearance. It's because of not understanding and not penetrating this Dhamma that this generation is like a tangled skein, a knotted ball of string, like matted rushes and reeds, and does not go beyond transmigration, beyond the planes of deprivation, woe, and bad destinations.

<https://www.accesstoinight.org/tipitaka/dn/dn.15.0.than.html>

Dan74 said:

Past lives for most of us is merely belief and if you are fortunate enough to believe in past lives ardently so that it propels your motivation to practice, good for you. How many of us are like this?

Malcolm wrote:

Awakening (bodhi), for most of us, is merely a belief too. It makes no sense to believe in bodhi, on the one hand, and reject belief in karma and rebirth, on other other, since the whole point of bodhi is overcome karma and rebirth.

Dan74 said:

But fortunately, there are other motivators to practice apart from the selfish concerns for a better life for oneself.

Malcolm wrote:

The Buddha has said that a bodhisattva must care for themselves before they are able to care for others.

Author: Malcolm

Date: Monday, May 4th, 2020 at 1:15 AM

Title: Re: Renewable Energy

Content:

Malcolm wrote:

It is necessary, but it won't prevent a collapse of civilization...

Grigoris said:

You keep saying this, but it is not going to lead to the collapse of civilisation, it is going to lead to the collapse of one type of civilisation.

Civilisations have collapsed before and will continue forming and collapsing. It is only painful if we keep grasping at it.

Malcolm wrote:

With the collapse of this civilization will go all the knowledge and science we've developed up to this point, billions will die. Somehow, that prospect does not seem to concern you at all, intellectually, despite the fact that I know you live near the edge of a failed state and see the harm and suffering that entails daily in your quite admirable occupation. Imagine Syria on a global scale.

Author: Malcolm

Date: Monday, May 4th, 2020 at 1:17 AM

Title: Re: Peeing in a lake

Content:

Toenail said:

Maybe i am ignorant, but I don't get why this is so bad.

Malcolm wrote:

Would you want some stranger peeing on your head in your own home?

Author: Malcolm

Date: Monday, May 4th, 2020 at 1:34 AM

Title: Re: Renewable Energy

Content:

Malcolm wrote:

It is necessary, but it won't prevent a collapse of civilization...

Grigoris said:

You keep saying this, but it is not going to lead to the collapse of civilisation, it is going to lead to the collapse of one type of civilisation.

Civilisations have collapsed before and will continue forming and collapsing. It is only painful if we keep grasping at them.

Malcolm wrote:

It is possible some kind of libertarian municipalism can insulate some communities for a time against the economic shock of decline, but what you are fundamentally arguing for, and not without reason, are small communities that band together with common interest in order to stave off the chaos that such collapse entails.

We already see fascist militias banding together in the US and openly flying Confederate flags and swastikas in our State Capitals:

In absence of a strong federal government, these people will ride-rough shod over anyone who stands in their way, and will kill anyone who does not go along with their Guns and Jesus insanity.

Author: Malcolm

Date: Monday, May 4th, 2020 at 1:41 AM

Title: Re: Renewable Energy

Content:

Grigoris said:

I cannot concern myself with things that are beyond my control.

Malcolm wrote:

You can express empathy, however.

Grigoris said:

One thing I draw inspiration from was the response to the refugee crisis here on the island. Thousands of people flocked here as volunteers to help the refugees. The right-wing push back which is currently happening is actually backed by the current state and it's supporters. And even with the violence etc there are still hundreds of volunteers

here risking their personal safety and their lives (with the virus).

Malcolm wrote:

Yes, this is admirable. Under a collapsed global civilization, we would not even know about it.

Grigoris said:

Syria was not a failed state, any more than North Korea is a failed state.

Malcolm wrote:

Of course they are.

Grigoris said:

Syria was purposefully destabilised and the Syrian state (with all it's flaws) is unfortunately bouncing back as strong as ever.

Malcolm wrote:

Syria did itself in when Assad starting murdering farmers who were protesting against drought conditions and Syria's unwillingness to support them.

<https://www.reuters.com/article/us-climatechange-conflict-arabspring/climate-stress-drove-wave-of-arab-spring-refugees-researchers-idUSKCN1PH23B>

Author: Malcolm

Date: Monday, May 4th, 2020 at 2:38 AM

Title: Re: Alan Wallace: Dzogchen, COVID-19 & the prophecy received by Dudjom Lingpa

Content:

Malcolm wrote:

Finally, he says that while Dzogchen is certainly imbedded within the context of Mahayana and Vajrayana Buddhism, there is no reason why people from other traditions could not have their own preliminary purification practices, their own devotional practices, and then engage in the main Dzogchen practices and achieve all the same realizations as a Buddhist Dzogchen practitioner.

There are many reasons, not least of which is that this would amount to the ruination of Dzogchen teachings. it would be a tradition that was neither fish nor fowl, and just as impotent.

Pero said:

Hmmm, while I personally am not too sure about such an approach, I have to ask - why, if the view is experiential? And all that "post meditation view doesn't matter" thing.

Malcolm wrote:

Jesus was not a Dzogchen master and did not transmit Dzogchen teachings.

Muhammed was not a Dzogchen master and did not transmit Dzogchen teachings.

Mose was not a Dzogchen master and did not transmit Dzogchen teachings. Lao Tsu

was not a Dzogchen master and did not transmit Dzogchen teachings. Confucius was

not a Dzogchen master and did not transmit Dzogchen teachings. Shankaracarya, etc. were not Dzogchen masters and did not transmit Dzogchen teachings.

At base, if you want to practice Dzogchen, you need to rely on Dzogchen lineage masters.

Author: Malcolm

Date: Monday, May 4th, 2020 at 3:06 AM

Title: Re: Alan Wallace: Dzogchen, COVID-19 & the prophecy received by Dudjom Lingpa

Content:

Malcolm wrote:

There are many reasons, not least of which is that this would amount to the ruination of Dzogchen teachings. it would be a tradition that was neither fish nor fowl, and just as impotent.

Pero said:

Hmmm, while I personally am not too sure about such an approach, I have to ask - why, if the view is experiential? And all that "post meditation view doesn't matter" thing.

heart said:

It is such weird thing to me, the idea that Dzogchen would make sense within an other religious system, I don't get it.

/magnus

Malcolm wrote:

It's just marketing for perennialists.

Author: Malcolm

Date: Monday, May 4th, 2020 at 3:22 AM

Title: Re: Alan Wallace: Dzogchen, COVID-19 & the prophecy received by Dudjom Lingpa

Content:

Pero said:

Hmmm, while I personally am not too sure about such an approach, I have to ask - why, if the view is experiential? And all that "post meditation view doesn't matter" thing.

Malcolm wrote:

Jesus was not a Dzogchen master and did not transmit Dzogchen teachings.

Muhammed was not a Dzogchen master and did not transmit Dzogchen teachings.

Mose was not a Dzogchen master and did not transmit Dzogchen teachings. Lao Tsu

was not a Dzogchen master and did not transmit Dzogchen teachings. Confucius was not a Dzogchen master and did not transmit Dzogchen teachings. Shankaracarya, etc. were not Dzogchen masters and did not transmit Dzogchen teachings.

At base, if you want to practice Dzogchen, you need to rely on Dzogchen lineage masters.

Pero said:

Of course but Wallace isn't saying otherwise as far as I can see.

Malcolm wrote:

Sure he is. He is saying, for example, that the Jesus prayer can be a preliminary practice for Dzogchen.

Also, if he actually said this, "such than someone from any background could in theory take the mind as the path, attain shamatha, and realize the nature of consciousness and the truth of reincarnation. And so on for the rest of the path," this just does not work in Dzogchen teachings.

It is a complete abortion of an idea.

Author: Malcolm

Date: Monday, May 4th, 2020 at 3:25 AM

Title: Re: Alan Wallace: Dzogchen, COVID-19 & the prophecy received by Dudjom Lingpa
Content:

Pero said:

Of course but Wallace isn't saying otherwise as far as I can see. You practice whatever and then you get yourself to an introduction and then apply lineage master's teachings. Although the more I think about it the more unsure I am if anyone would even want to do this.

heart said:

You pray to god for a long time, then get the direct introduction?

Pero said:

Why not? Plenty of people come to the teachings from other religious backgrounds.

Malcolm wrote:

So there is a causal link to praying to god and then getting direct introduction? How does that work? Basically Pero, if you go to receive Dzogchen teachings, you are an Ex-whatever. Oh, sure, you can maintain outward form of a Christian, etc., but if your view does not change, you will not realize the meaning.

Author: Malcolm

Date: Monday, May 4th, 2020 at 3:29 AM

Title: Re: Alan Wallace: Dzogchen, COVID-19 & the prophecy received by Dudjom Lingpa

Content:

PSM said:

He cites the examples of this in the Bon tradition of Tibet...

Malcolm wrote:

Bonpos consider themselves "nang pa", Buddhists, the only significant difference from their point of view is who the original teacher is. But there is no difference in meaning, just slight differences in terms.

Author: Malcolm

Date: Monday, May 4th, 2020 at 4:12 AM

Title: Re: Peeing in a lake

Content:

Toenail said:

But where to pee then? Is a tree better? I am really asking practically. It can become potentially very neurotic, no? There are not just water nature spirits. Also Nagas do not just dwell in water. When on a 5 hour hike, what to do if one has to pee?

Malcolm wrote:

Just use common sense and respect where you are.

Author: Malcolm

Date: Monday, May 4th, 2020 at 4:13 AM

Title: Re: Alan Wallace: Dzogchen, COVID-19 & the prophecy received by Dudjom Lingpa

Content:

Pero said:

Of course but Wallace isn't saying otherwise as far as I can see.

Malcolm wrote:

Sure he is. He is saying, for example, that the Jesus prayer can be a preliminary practice for Dzogchen.

Also, if he actually said this, "such that someone from any background could in theory take the mind as the path, attain shamatha, and realize the nature of consciousness and the truth of reincarnation. And so on for the rest of the path," this just does not work in Dzogchen teachings.

It is a complete abortion of an idea.

Pero said:

That is not apparent from the quote in the OP. As for taking the (impure) mind as the path, that is the first stage in one of Dudjom Lingpa's teachings.

Malcolm wrote:

Taking mind as the path is the path of the eight lower yānas. It is never the path of Dzogchen.

Author: Malcolm

Date: Monday, May 4th, 2020 at 4:40 AM

Title: Re: Stephen Batchelor

Content:

Sunrise said:

the Secular Buddhists already do more than the typical lay people of the Buddha's time, because they practice morality and make an effort to meditate??

Malcolm wrote:

Meditation is also not really a practice recommended for householders. If we look at this from the point of view of the six perfections: the ordained are supposed to focus on discipline and dhyāna. Householders are supposed to focus on generosity and patience. Both are supposed to focus on diligence and wisdom.

Author: Malcolm

Date: Monday, May 4th, 2020 at 6:01 AM

Title: Re: Alan Wallace: Dzogchen, COVID-19 & the prophecy received by Dudjom Lingpa

Content:

Pero said:

Ok it is still the first stage of practice according to Dudjom Lingpa's tantra the Sharp Vajra Of Conscious Awareness (this Wallace's translation).

Malcolm wrote:

The commentary says in this section that since this practice of making the two aspects of the mind, stillness and movement, into the path for the inferior student, is divorced from insight of the understanding the nature of reality, it will never approach the path of omniscience, etc., even if one practices this very diligently.

Wallace's translation also misreads this passage, his rendering is on pg. 56-57 (provided by dharmafootsteps above after I finished this post): /mdor na sngar bstan gzhi gnas nas gsal rig gi shes pa dang kun gzhi'i rnam shes kyi bar 'di dag ni rnam pa sems la lam byed pa'i skabs te gnas lugs rang bzhin shes pa'i lhag mthong dang bral bas srid pa'i sdug bsngal las grol ba'i thar pa dang/ mtha' gnyis las grol ba'i rnam mkhyen gyi lam la spu rtse tsam yang nye ba ma yin pa'i phyir na, yun ring por brtson 'grus drag pos nyams su blang bar byas na 'khor ba'i bsnon ma tsam las med pas na/ mi tshe stong zad chud du za ba nges pa yin tshul shes pa gyis shig/

Pero said:

In brief, these that were explained already, from the abiding basis (gzhi gnas, not zhi gnas, śamatha) up to the clear-knowing consciousness and the all-basis consciousness, are the section of making mental aspects into the path. However, since they are divorced from the vipaśyanā that understands the nature of reality, they do not even approach the path freedom of liberation from the suffering of samsara and omniscience free from both extremes by even a hair tip, even if one practices with intense diligence for a long time. Because this will do nothing other than bolster samsara, one must understand with certainty that one will waste a thousand human lives!

Malcolm wrote:

The commentary goes on to say that this is all for just making the process of giving introduction to inferior students a little easier by calming their conceptuality.

So, kind of a different read than Wallace's take on the same text.

Author: Malcolm

Date: Monday, May 4th, 2020 at 8:40 PM

Title: Re: Renewable Energy

Content:

Malcolm wrote:

You can express empathy, however.

Grigoris said:

Currently outside my "office" (a large tent with wood-chip boards for walls) there is a line of about 100+ refugee men and women and their sick crying children (plus a couple of my patients, mainly victims of torture) waiting outdoors in a spring rain shower, fighting with each other about who will be treated first.

You will have to excuse me for not being empathic to the needs of spoiled Americans, scared of losing their first world privileges.

Malcolm wrote:

The collapse of civilization will hit America last, etc., not first. So I was really referring to places outside the first world.

Author: Malcolm

Date: Monday, May 4th, 2020 at 8:43 PM

Title: Re: Alan Wallace: Dzogchen, COVID-19 & the prophecy received by Dudjom Lingpa

Content:

heart said:

perhaps my understanding monotheistic religions is lacking.

Pero said:

What do you mean? You weren't born a Buddhist either.

heart said:

Buddhism is the only religion I ever had, thanks to my parents. I don't see anyone practice even shamata in monotheistic religions so you would have to invent something new even on that level.

/magnus

Malcolm wrote:

And, all Buddhists are born Buddhists.

Author: Malcolm

Date: Monday, May 4th, 2020 at 10:22 PM

Title: Re: Alan Wallace: Dzogchen, COVID-19 & the prophecy received by Dudjom Lingpa

Content:

heart said:

Buddhism is the only religion I ever had, thanks to my parents. I don't see anyone practice even shamata in monotheistic religions so you would have to invent something new even on that level.

/magnus

Malcolm wrote:

And, all Buddhists are born Buddhists.

LhakpaT said:

Could you explain some more, please?

Malcolm wrote:

You cannot "convert" to Buddhism, you either already have the merit accumulation to meet the Dharma or you don't.

Author: Malcolm

Date: Monday, May 4th, 2020 at 10:31 PM

Title: Re: Renewable Energy

Content:

Malcolm wrote:

The collapse of civilization will hit America last, etc., not first. So I was really referring to places outside the first world.

Grigoris said:

Places outside the first world are already living what first worlders merely dream (have nightmares) about. The "civilisation" that you are so scared of losing, is the cause of their current nightmare.

Malcolm wrote:

I have spent a lot of time in so-called second and third world places. I have relatives in Haiti (extended family through my son in law). During a complete global collapse, it can get a whole lot worse for people living these place than it is now. So, I just don't buy into your "let it all burn down" ethos.

Author: Malcolm

Date: Monday, May 4th, 2020 at 11:02 PM

Title: Re: Origins of Vajrayana

Content:

PeterC said:

I'd like to know what Padmasambhava had for breakfast. Unfortunately knowledge has limits.

The 84 Mahasiddhas were from a specific person's pure vision. There were plenty of other important figures not included in that particular list

Malcolm wrote:

There are two versions of the 84 Mahāsiddhas. The earlier one is a text written by Vajrasāna in the 11th century, which mentions Padmasambhava, specifically as someone who appears as a bhikṣu with a consort. The lists only partially match between the two versions.

Author: Malcolm

Date: Tuesday, May 5th, 2020 at 12:39 AM

Title: Re: Renewable Energy

Content:

Malcolm wrote:

So, I just don't buy into your "let it all burn down" ethos.

Grigoris said:

Which is another straw man.

What I have sad is that an economic system based on mutual aid is the solution.

Malcolm wrote:

So a barter system. But a barter system will not scale to meet the daily needs of 8 billion

people.

Grigoris said:

One initiative which has (finally) taken off in the refugee camp here, for example, is a group based on the volunteer ethic of the Syrian "white helmets". A self-organising group of refugee volunteers that has taken charge of sanitation in the camp instead of waiting for the government to do something (and people getting sick in the meantime).

Malcolm wrote:

Which is why authoritarian governments generally take a poor view of NGOs. They challenge the authority of ineffective states. They also can inhibit the development of social apparatus. We see this in Haiti, where the Haitian government has basically ceded many of its responsibilities to various NGOs.

Your idea, like all stateless utopianism, sounds wonderful on paper, in practice, it cannot succeed beyond a local and limited scale.

As I pointed out, I live in New England, which is a strong history and cultural ethos of mutual aid, from barn-raising to you name it. But mutual aid is not going to put food on the table of everyone, guarantee their healthcare, educate their kids, train professionals, etc.

I'll stick to my original conclusion. There is no alternative to the present dominant, global economic system. I do not say this out of some allegiance to capitalism as an economic system, far from it, I just don't see any alternatives that can function alongside capitalism. The Marxist-Leninists tried this in the USSR and China, and their attempt failed utterly. Centrally-planned economies simply do not supply demand as well as regulated market economies.

Author: Malcolm

Date: Tuesday, May 5th, 2020 at 1:22 AM

Title: Re: Origins of Vajrayana

Content:

yagmort said:

do you know of any academic research into Guru Rinpoche biography?

tingdzin said:

There is lots and lots, taking a variety of different approaches. It recently seems to have become a hot topic again, and a few books have been recently published on the subject, most of which I haven't seen, however. The earliest documentary evidence, from Dunhuang, seems to be a brief manuscript describing Guru Rinpoche's encounter with the obstructing spirits at the Asura Cave. Recently, scholars such as Mayer, Dalton, and Doney have been publishing on this subject. You might want to look at (Robert) Mayer's Tibetological blog for several articles, and his references for others. A usual approach is to differentiate between Kama and Terma biographies, although it's not easy or necessarily valid to draw conclusions from this differentiation.

As Terma said, though, if your faith in Guru Rinpoche or in the efficacy of the Nyingmapa practices is likely to be compromised by what academic researchers (some of whom are IMO dead wrong) write, you may be better off not dipping your toe into the water. A little knowledge is a dangerous thing.

Malcolm wrote:

I make a distinction between myth, legend, and history.

A historical character like Padmasambhava is interesting because of the way myth, legend, and history intersect in the traditions around him. He most certainly was a real person who visited Tibet for a period of time in the 8th century, during the decade between 770-780. His departure to Camara was also mentioned by Vajrāsana (c. mid-eleventh century) in the Supplication to the 84 Mahāsiddhas (grub thob brgyad cu rtsa bzhi'i gsol 'debs (D 3758))

དགེ་སློང་ལྷན་ཀྱིས་བྱས་ཀྱི་བསྟེན། ལྷོ་ཁུབ་ཐིན་པོའི་ཁ་གཏོན་མཛད། །
པལླ་ཀླ་ར་ཞེས་བྱ་བའི། ལྷ་མ་དེ་ལ་བྱས་འཆམ་ལོ།

With the form of a bhikṣu, reliant on a consort
[the one who] suppressed the rakṣasas in the southwest
I prostrate to that guru
called Padmakāra.

Now, it is very possible that Vajrāsana heard about the legend of Padmasambhava from Tibetans, and penned this verse influenced by that. But if this is actually an Indian tradition, this confirms three facts about Guru Rinpoche: one, he was a bhikṣu; two, he made use of consorts, even though maintaining the garb of an ordained person; three, he is reputed to have gone to the southwest to tame rakṣasas (indigenous people dwelling where?). It is also interesting to note that "rakṣasa" is also a poetic name for the southwest.

I have not seen any mention of the Supplication to the 84 Mahāsiddhas in the academic literature on the subject of Padmasambhava, so this source seems to have been overlooked by scholars researching the topic. So it is an interesting question, likely unanswerable, as to whether this brief verse impacted the Tibetan concepts of Guru Rinpoche or not.

However in my personal practice, I allow the mythic dimension of Guru Rinpoche to take precedence, since for me, that is where the juice is found.

Author: Malcolm

Date: Tuesday, May 5th, 2020 at 2:24 AM

Title: Re: Nyasa

Content:

I am not asking for a long debate comparing Hindu and Buddhist tantra rituals, I am merely asking if the specific practice exists in Buddhist tantra.

No. It does not exist, other than touching forehead, throat, and heart center.

Content:

There is lots and lots, taking a variety of different approaches. It recently seems to have become a hot topic again, and a few books have been recently published on the subject, most of which I haven't seen, however. The earliest documentary evidence, from Dunhuang, seems to be a brief manuscript describing Guru Rinpoche's encounter with the obstructing spirits at the Asura Cave. Recently, scholars such as Mayer, Dalton, and Doney have been publishing on this subject. You might want to look at (Robert) Mayer's Tibetological blog for several articles, and his references for others. A usual approach is to differentiate between Kama and Terma biographies, although it's not easy or necessarily valid to draw conclusions from this differentiation.

As Terma said, though, if your faith in Guru Rinpoche or in the efficacy of the Nyingmapa practices is likely to be compromised by what academic researchers (some of whom are IMO dead wrong) write, you may be better off not dipping your toe into the water. A little knowledge is a dangerous thing.

I make a distinction between myth, legend, and history.

A historical character like Padmasambhava is interesting because of the way myth, legend, and history intersect in the traditions around him. He most certainly was a real person who visited Tibet for a period of time in the 8th century, during the decade between 770-780. His departure to Camara was also mentioned by Vajrāsana (c. mid-eleventh century) in the Supplication to the 84 Mahāsiddhas (grub thob brgyad cu rtsa bzhi'i gsol 'debs (D 3758))

།དག་སྒོང་ལུས་ཀྱིས་ཕྱག་རྒྱ་བརྟེན། །ཆོ་རུབ་སྲིན་པོའི་ཁ་གཏོན་མཛད། །
བརྒྱ་ལྔ་ར་ཞེས་བྱ་བའི། །སྤྲུལ་དེ་ལ་ཕྱག་འཆམ་ལོ།

With the form of a bhikṣu, reliant on a consort

[the one who] suppressed the rakṣasas in the southwest
I prostrate to that guru
called Padmakāra.

Now, it is very possible that Vajrāsana heard about the legend of Padmasambhava from Tibetans, and penned this verse influenced by that. But if this is actually an Indian tradition, this confirms three facts about Guru Rinpoche: one, he was a bhiṣṣu; two, he made use of consorts, even though maintaining the garb of an ordained person; three, he is reputed to have gone to the southwest to tame rakṣasas (indigenous people dwelling where?). It is also interesting to note that "rakṣasa" is also a poetic name for the southwest.

I have not seen any mention of the Supplication to the 84 Mahāsiddhas in the academic literature on the subject of Padmasambhava, so this source seems to have been overlooked by scholars researching the topic. So it is an interesting question, likely unanswerable, as to whether this brief verse impacted the Tibetan concepts of Guru Rinpoche or not.

However in my personal practice, I allow the mythic dimension of Guru Rinpoche to take precedence, since for me, that is where the juice is found.

mandog said:

What is the distinction between Myth and Legend here? I think of the two as being roughly synonymous with the former holding more negative connotations and the latter holding more positive connotations.

Malcolm wrote:

Myths are totally beyond any ability to verify, often involving figures whose existence can never be verified empirically; whereas legends are about historical people, but can't really be backed up by any source.

Author: Malcolm

Date: Tuesday, May 5th, 2020 at 3:16 AM

Title: Re: Renewable Energy

Content:

Malcolm wrote:

So a barter system. But a barter system will not scale to meet the daily needs of 8 billion people.

Grigoris said:

No, not a barter system. They inevitably lead to the development of currency, changing values by tweaking supply, etc...

Malcolm wrote:

We already have currency. Basing currency on real assets is an error that has been demonstrated in economic history again and again.

Credit preceded money, actually.

Grigoris said:

From each according to their ability, to each according to their needs.

Malcolm wrote:

And who decides that?

Grigoris said:

Phasing out of private ownership.

Collectivisation/socialisation of the means of production.

That sort of nonsense.

Malcolm wrote:

We tried that. It failed alongside capitalism.

Grigoris said:

Your idea, like all stateless utopianism, sounds wonderful on paper, in practice, it cannot succeed beyond a local and limited scale.

Malcolm wrote:

Yes it can. Via federalism. [/quote]

Ummmm...here is where the real inconsistencies in your thinking are exposed.
Federalism requires a state.

Grigoris said:

As I pointed out, I live in New England, which is a strong history and cultural ethos of mutual aid, from barn-raising to you name it. But mutual aid is not going to put food on the table of everyone, guarantee their healthcare, educate their kids, train professionals, etc.

Malcolm wrote:

Why not? I mean, we know Capitalism doesn't do it, so why shouldn't mutual aid be able to do it. [/quote]

I just don't think that you are going to convince 8 billion people to trust that other people have their best interests at heart.

Grigoris said:

Centrally-planned economies simply do not supply demand as well as regulated market economies.

A regulated market requires central planning.

Malcolm wrote:

Market regulation merely enforces what kinds of transactions are allowable, and what kind are not, without deciding who gets what, how, and when. In a crisis, Market regulation allows for limited central planning in times of severe economic crisis, but that's about it.

Anyway, you clearly believe in market economies and states since you explain that a) in a mutual aid economy currency will be developed, and b) you admit that states are necessary in order to scale up the benefits of mutual aid, via what you term "federalism," which is just another term for a "state."

Accept the pervasion.

Author: Malcolm

Date: Tuesday, May 5th, 2020 at 3:19 AM

Title: Re: Alan Wallace: Dzogchen, COVID-19 & the prophecy received by Dudjom Lingpa

Content:

heart said:

Buddhism is the only religion I ever had, thanks to my parents. I don't see anyone practice even shamata in monotheistic religions so you would have to invent something new even on that level.

/magnus

loktibrada said:

You don't see because you choose not to see. Christianity has shamatha, mantra recitation as well as mindfulness-of-thoughts practices, and that's just the public stuff. I am sure hardcore practitioners in the cloisters are working with more advanced practices. [Edit]

If you want to know more, you can research Hesychasm as the starting point.

Malcolm wrote:

Different basis, different path, different result. That's all there is to it. You are clearly coming from a perennialist perspective, to which you are entitled, but the idea that all religions lead to the same goal is just silly.

Author: Malcolm

Date: Tuesday, May 5th, 2020 at 4:29 AM

Title: Re: Renewable Energy

Content:

Malcolm wrote:

Ummmm...here is where the real inconsistencies in your thinking are exposed.

Federalism requires a state.

Grigoris said:

No.

Malcolm wrote:

"A rose by any other name would smell as sweet."

-- Shakespeare.

Grigoris said:

<https://www.google.com/search?q=anarchist+federalism&oq=anarchist+federalism&aqs=chrome..69i57j0.5167j0j7&sourceid=chrome&ie=UTF-8>

Malcolm wrote:

The arguments on this page are incoherent and self-contradictory.

Author: Malcolm

Date: Tuesday, May 5th, 2020 at 4:38 AM

Title: Re: Alan Wallace: Dzogchen, COVID-19 & the prophecy received by Dudjom Lingpa

Content:

smcj said:

Different basis, different path, different result. That's all there is to it. You are clearly coming from a perennialist perspective, to which you are entitled, but the idea that all religions lead to the same goal is just silly.

The last chapter of the Uttaratantra talks about how Buddha Activity happens without any discernment or effort. It simply happens wherever and whenever the karma of sentient beings allows for it to happen. Just like the sun has no intentions to light up the room when you open the shades, the Buddha Nature manifests in a way that is appropriate for the karma of a certain time and place. There's absolutely no restriction on this activity as to affiliations. It is not a considered response to prescribed prayer, although I assume some prayer is usually in the mix of karma that allows the Activity to happen.

Malcolm wrote:

From this it does not follow that the paths of nonbuddhists lead out of samsara. In fact this idea is explicitly denied in all Buddha's teachings.

Author: Malcolm

Date: Tuesday, May 5th, 2020 at 5:19 AM

Title: Re: Alan Wallace: Dzogchen, COVID-19 & the prophecy received by Dudjom Lingpa

Content:

smcj said:

...meaning I don't think the others are as complete. However that's the same as saying Sakyamuni's teachings are the expression of Buddha Activity that best suits my karma. It is how things seem from my karmic ignorance. That's all. It's not as if I'm standing on "the other shore" as I say this.

Malcolm wrote:

It is a nice idea that all things beneficial are a result of buddha activity, but it is a pretty buddhist idea, unlikely to be shared by Muslims or Hindus.

Author: Malcolm

Date: Tuesday, May 5th, 2020 at 5:24 AM

Title: Re: Alan Wallace: Dzogchen, COVID-19 & the prophecy received by Dudjom Lingpa

Content:

smcj said:

...meaning I don't think the others are as complete. However that's the same as saying Sakyamuni's teachings are the expression of Buddha Activity that best suits my karma. It is how things seem from my karmic ignorance. That's all. It's not as if I'm standing on "the other shore" as I say this.

Malcolm wrote:

It is a nice idea that all things beneficial are a result of buddha activity, but it is a pretty buddhist idea, unlikely to be shared by Muslims or Hindus.

smcj said:

We call it Buddha Activity.

Malcolm wrote:

The problem is that according to your definition, buddha activity is limited by karma. For Christians, etc., God's power has no limits. So they will never agree.

Author: Malcolm

Date: Tuesday, May 5th, 2020 at 8:01 PM

Title: Re: Is there a pure classical Madhyamaka school in existence today?

Content:

Aemilius said:

Besides the Yogacarabhumi of Asanga there are two other works with that same name!

Etienne Lamotte writes in his History of Indian Buddhism, page 696 :

"Among the Indian masters who contributed to the formation of the Indo-Chinese school of Yoga or Dhyana, we should mention Samgha- raksa, Dharmatrata, Buddhasena and Buddhahadra. Samgharaksha was a native of Surashtra; he was born there in the second century A.D.; he was well-travelled and reached Gandhara where King Candana Kaniska made him his master. He composed, among other works, a Yogacarabhumi, at present known through two Chinese translations (T 607, made by An Shih Kao between 148 and 170; T 606, carried out by Dharmaraksa in 284). - Dharmatrata and Buddhasena seem to have taught in Kashmir around the beginning of the fifth century; Dharmatrata composed a Yogasamasanasutra, lost today; Buddhasena wrote a Yogacarabhumi which was translated into Chinese (T 618) by Buddhahadra in about 413."

This too suggests that the Buddhist school of Yoga or Yogacara was larger and earlier than the one identified with Asanga and Vasubandhu.

Malcolm wrote:

That is the not issue I had with your statement. The issue I had with your statement was that you are conflating shravakas called yogacarins with mahayanis.

Author: Malcolm

Date: Tuesday, May 5th, 2020 at 10:04 PM

Title: Re: A More Precise Teaching on Emptiness?

Content:

tobes said:

Start with chapter 24, and do not go beyond it until your understanding develops.

Malcolm wrote:

I don't agree. The MMK is a dialogue that builds from the beginning. One needs to start at the beginning, and work chapter by chapter through each topic.

Before beginning the MMK, however, you need to have some familiarity with Abhidharma. Without understanding precisely what Nāgārjuna was critiquing, it is easy to get lost. The Siderits translation is probably the best right now.

Author: Malcolm

Date: Wednesday, May 6th, 2020 at 4:27 AM

Title: Re: Lost texts

Content:

avatamsaka3 said:

I'll rephrase: Do we have any evidence suggesting they might be in a certain area, rather than another? I'm not familiar with the state of academic research on these kinds of texts.

Malcolm wrote:

The best place to find lost Sanskrit Manuscripts is a) the Library of Sakya, which has thousands of manuscripts that are just mouldering 2) Beijing, where whole libraries were carried after the Tibetan Diaspora.

Author: Malcolm

Date: Wednesday, May 6th, 2020 at 12:38 PM

Title: Re: Stephen Batchelor

Content:

Grigoris said:

Of what value is practice without Right View? Somehow, I do not think that it is the first factor of the Eightfold Noble Path by chance.

Dan74 said:

That just brings us back to what is essential for practice to be Right Practice? Is someone with a materialist world view inherently incapable of this Right Practice? Or are there stages of practice and people with many obscurations and ignorance can still practice and relinquish them? Therefore the wrong views, such as materialism are also relinquished at some stage of the path?

Sunrise said:

Those are really good questions to think about.

For Right View, there is Mundane Right View and Superior Right View. Mundane Right View requires at least the acceptance of the law of karma. For Superior Right View, the wish to escape samsara is part of it.

Where does that place Secular Buddhists? Perhaps they have Mundane Right View?

Malcolm wrote:

Not even close.

Author: Malcolm

Date: Wednesday, May 6th, 2020 at 7:19 PM

Title: Re: Plants Acquiring Sentience

Content:

Malcolm wrote:

It's not what the Buddha taught.

ShantiM said:

Please excuse my ignorance and persistent inquiries about Master Hsuan Hua's teachings. I have had my doubts, and may have misunderstood what he's preaching, but looking to see if I can get this cleared. This time, assuming I understand it correctly, the teaching is about plants being sentient and are part of the rebirth cycle? There were actual anecdotes below in regards to this teaching. The Master himself also provides an explanation of this phenomenon mentioning that "Because the trees were old and they

had experienced much, and because they had lived among people in the world, gradually they acquired the nature of humans. They had life-energy. After they had life-energy, then they acquired a little feeling.” and that “both those with and without feelings can accomplish the Way.”

http://www.drbachinese.org/online_reading/drba_others/memory1/life4b_english.htm

On October 23, a 1989-year-old camphor tree at Puji Monastery on Potola Mountain in Zhejiang Province, China, took refuge with the Venerable Master.

<http://www.advite.com/sf/assm/assm2-5.html> Plants want to take refuge too? In the courtyard of Universal Salvation Monastery on Potola Mountain of Zhejiang Province, a 1,989-year old camphor tree, through a person with spiritual power, requested to take refuge with a high monk in the United States, the Venerable Master Hsuan Hua. The tree was given the Three Refuges by proxy at Long Beach Monastery in south Los Angeles on October 23, 1994.

<http://www.dharmasite.net/HowBuddhismChangedMyLife.pdf>

Plants want to take refuge too?

In the courtyard of Universal Salvation Monastery on Potola Mountain of Zhejiang Province in China, a 1989 - year old camphor tree, through a person with spiritual power, requested to take refuge with the Venerable Master.

Long Beach Monastery, facing the Pacific Ocean, is the second Buddhist Way-place that the Master established in southern California, after Gold Wheel Monastery in Los Angeles. On October 23, 1994, the weather was ideal. At 8:00 am twenty-one Buddhist disciples who were preparing to shave their heads, along with 300 other Buddhists, participated in a bowing ceremony, which preceded the ceremony for entering monastic life.

Among the twenty-one people who resolved to leave the home life, four were male and seventeen, female. They came from Finland, Canada, the United States, China, Taiwan, Hong Kong, Singapore, Malaysia, and Vietnam. Their ages ranged from six to seventy-two.

Following the ceremony for entering monastic life, the transmission of the three refuges, five precepts, and ten novice precepts were held in the afternoon. During these ceremonies a special overseas call came from China

52

Page 52

A CAMPHOR TREE WAITS 1989 YEARS TO TAKE REFUGE

to the Master. The Master's disciple, Upasaka Yang, related the following true account: When my father and I were visiting Potola Mountain, at Universal Salvation Monastery, we saw a camphor tree that was so huge it would have taken ten people hand-in-hand to encircle it. That tree spoke to me, saying it wanted to take refuge with the Venerable Master Hsuan Hua. I found this quite odd and asked the tree, “You’ve been in this monastery for so many years. Haven’t you met a true cultivator and taken refuge? Why do you want to take refuge with the Master?” The tree said that he had never met a real cultivator with whom he could take refuge, that the conditions had not ripened before, and that now he hoped to take refuge with the Master. I said, “Fine! Wait until I ask the Master. I’ll let you know.”

Later, I went back to my room and fell asleep, exhausted. When I woke up, I had

forgotten all about this matter. I had neither told my father nor asked the Master about it. We were going to visit other monasteries in the afternoon. When we got downstairs, I turned around to talk to my father. All of a sudden, I sprained my neck. Fortunately, it did not break. I was immediately alert, "What did I do wrong?" Just as I was pondering, I turned around and saw the big camphor tree and instantly realized that I had forgotten to do what he had asked me to do. Just then, the tree said to me, "How could you be so careless and forget what I asked you to do?"

"I'm so sorry! My memory is very poor. Please don't be upset. I will ask the Master now." So I asked the Master for instruction.

The Master said, "Whether or no he becomes my disciple is not important, but he should diligently cultivate precepts, samadhi, and wisdom and put to rest greed, hatred, and delusion."

I relayed the message to the camphor tree and added, "As long as you can observe the Six Principles of the City of Ten Thousand Buddhas: no

53

HOW BUDDHISM CHANGED MY LIFE!

fighting, no greed, no seeking, no selfishness, no pursuit of self-benefit, and no lying, then even if you don't have the affinities to meet the Master, you will still be the Master's disciple. The tree promised to do as told. He further vowed to imitate Guanyin Bodhisattva in making the resolve to universally save living beings in the future. Right then, I saw the tree turn into a monk, kneeling on the ground with hands folded, and Guanyin Bodhisattva appeared above him and anointed the crown of his head with pure water from a vase. I was deeply touched. I reported this matter to the Master after we got home. The Master took it seriously and asked me to get more details about the tree. His name is Ren Neng (Humane and Able). I asked him what his method of cultivation was. He said he has been reciting the Heart Sutra and investigating the principles in that Sutra. However, since he lacked the guidance of a good teacher, he had not fully understood it.

Since Upasika Yang is a sincere Buddhist who possesses the spiritual power to communicate with other species, the camphor tree made the request to take refuge with the Master through her. From now on the tree will receive guidance from a bright-eyed wise advisor. Upasika Yang asked the tree how he knew about the Master and why he wanted to take refuge with the Master. The tree said it was very simple: all living beings can hear the Master speaking Dharma. When the Master speaks the Dharma, all living beings throughout empty space and the Dharma Realm can see and hear the Master. However, people who are burdened by wealth, worldly things, fame, and desire for riches may look and listen, but they fail to see and hear. All other living beings are quietly cultivating, steeped in the sound of the Master's Dharma, nurturing their seeds of Bodhi. So the tree had been listening to the Master's Dharma for a long time.

http://chinabuddhismencyclopedia.com/en/index.php/The_Flower_Adornment_Sutra:_A_Commentary_by_the_Venerable_Master_Hsuan_Hua:_Chapter_Forty

Today someone asked me if flowers are not sentient, how can they make sounds? This is a good question, so now I will explain it clearly. Trees and plants have no feeling. Although they are without feeling they do have a nature, the nature of life. What is the nature of life? It is the life-energy (jen) discussed in Confucianism. This life-energy is a

nature, and this nature can be said to be the Way. It can also be called the mother of the ten thousand things. Do humans have life-energy? Of course they do. If they were without it, then they would not be called humans. If they were not called humans, then what would they be called? You can call them anything you wish. For a human to have life-energy means to be human, or to speak it more correctly, “to be of the Way.” The phrase “life-energy” was coined by Confucius, and all plants and trees possess it. How can you say that plants and trees have life-energy? In the spring their limbs, branches, and leaves grow, flowers blossom and fruits come forth. This is because they have the nature of life. Not only do they have the nature of life, all plants, flowers, and trees have a minute amount of knowledge. So someone asked me, “When you cut a flower it emits a sound which we cannot hear, but if you use scientific means, then it can be heard.” This is really common.

Why is it that plants and trees can make sounds? It is because they have a nature. This nature is not full, but only exists in a minute amount. For example, if a person were said to have one hundred pounds of nature, the flowers, plants, and trees by comparison, would not have even an ounce, but would have about as much as a hair. Now this is a comparison, so do not take it literally. Basically, plants, flowers, and trees do experience some kind of sensation. I have said this before.

In China, a camphor and ginkgo tree received the precepts. You ask, “How is it that they could take the precepts? Since they are not sentient, how is it that they can have the nature of humans and receive the precepts? This is too contradictory.”

This is not the least bit contradictory, because if you understood it, you would see it is very ordinary. Because the trees were old and they had experienced much, and because they had lived among people in the world, gradually they acquired the nature of humans. They had life-energy. After they had life-energy, then they acquired a little feeling. Because of this feeling, they wished to take the precepts. For a long time they did not realize how many improper things they had done, but after a while, they recognized their mistakes, took the precepts, and even thought about leaving the home-life. We should be aware of this point. Not only does he cross over sentient beings, but he also crosses over those without feelings. So it is said, “both those with and without feelings can accomplish the Way.” All of them can accomplish the Buddha’s Way. It is for this reason that he is called Universal Worthy; not only does he want to save people, but he also wants to cross over all flowers, plants, and trees. How can we not admire the vastness of his practices? At their best, most people are only aware of crossing over other people, crossing over other sentient beings, but Universal Worthy Bodhisattva even crosses over those without life, and so he is called Universal Worthy Bodhisattva.

Author: Malcolm

Date: Wednesday, May 6th, 2020 at 7:27 PM

Title: Re: A More Precise Teaching on Emptiness?

Content:

Tenma said:

Where can one start out with Abhidharma then (especially for beginners)? Which text,

commentary, etc.?

Grigoris said:

You could start with Glimpses of Abhidharma by Chogyam Trungpa.

tobes said:

It is very undernourished terrain, in terms of western translations/commentaries/publications etc. You can't just sit down and read Vasubandhu....unless you're Malcolm or have similar dispositions.

Alongside the Prajnaparamita, I really, deeply wish that the next generation of Dharma scholars, translators, publishers etc will make a big contribution in this area. At the moment we're all a bit stuck.

Malcolm wrote:

I didn't just sit down and read Vasubandhu...well I tried, but it did not work to well. So after Khenpo Migmar Tseten was stationed in the Boston, MA, area in 1989, I gave him a copy of Pruden's translation and asked him to teach it. He did so, for one year. He repeated that course two more times.

Author: Malcolm

Date: Thursday, May 7th, 2020 at 1:55 AM

Title: Re: Plants Acquiring Sentience

Content:

tkp67 said:

He specifically mentioned Hsuan Hua's teachings in an east Asian ...

Malcolm wrote:

So what? Just because some Chinese guy claims that plants are sentient, "because they are old," () does not mean that the Buddha taught this idea. Nowhere in the Agamas, the Sūtras, or the Tantras has the Buddha taught that plants are sentient or part of the cycle of rebirth. But if you wish to accept the authority of Hsuan Hua's crazy idea, please go ahead.

Author: Malcolm

Date: Thursday, May 7th, 2020 at 2:03 AM

Title: Re: A More Precise Teaching on Emptiness?

Content:

Malcolm wrote:

I didn't just sit down and read Vasubandhu...well I tried, but it did not work to well. So after Khenpo Migmar Tseten was stationed in the Boston, MA, area in 1989, I gave him a copy of Pruden's translation and asked him to teach it. He did so, for one year. He repeated that course two more times.

Grigoris said:

That's the four volume series of translations, correct?

Malcolm wrote:

Yes.

Author: Malcolm

Date: Thursday, May 7th, 2020 at 4:55 AM

Title: Re: Plants Acquiring Sentience

Content:

Könchok Thrinley said:

I have seen this idea explained that plants acted as "houses" to various spirits, however the relationship between spirit and "house" are so loose that we cannot talk about the plants being sentient. Just like our houses are not sentient, despite us living in it.

Malcolm wrote:

Yes, that is what yakṣas are, in part, "spirits" that become attached to certain kinds of trees.

Author: Malcolm

Date: Thursday, May 7th, 2020 at 8:55 PM

Title: Re: Stephen Batchelor

Content:

Queequeg said:

Those having realized the deathless... I believe that number is quite higher.

boda said:

Who?

Malcolm wrote:

All arhats, etc., as well as Arya bodhisattvas.

Author: Malcolm

Date: Thursday, May 7th, 2020 at 8:59 PM

Title: Re: Plants Acquiring Sentience

Content:

Ayu said:

I hope you respect this specific subforum and refrain from disparaging speech against other people's venerable teachers.

Please accept if other members disagree.

On my search I found at least one article about the specific role of trees in Buddha's life. It doesn't dare to talk about sentience though.

But if a plant is that important, it might imply a certain form of intelligence at least.

Wherever this originates. When the Buddha was born, he assumed his human, material

form; when he attained enlightenment, he achieved a higher spiritual level; when he died, he shed his physical form and fully entered the spiritual realm. A tree was present at each of these moments, serving as an arboreal bridge between our material realm and enlightenment.

<https://www.buddhistdoor.net/features/the-tree-in-buddhist-symbolism-and-art>

Malcolm wrote:

Sorry, but you won't find a single sutra where the Buddha discusses the rebirth of a plant's consciousness.

Author: Malcolm

Date: Thursday, May 7th, 2020 at 10:41 PM

Title: Re: What possible reason could there be to study or practice Buddhism if arising and ceasing do not occur?

Content:

haha said:

For meaninglessness and flatly incorrectness, here are some remarks from MMK 24:

11a. A wrongly perceived emptiness ruins a person of meager intelligence.

13. Furthermore, if you were generate any obsession with regard to emptiness, the accompanying error is not ours. That [obsession] is not appropriate in the context of the empty.

15. You, attributing your own errors to us, are like one who has mounted his horse and confused about it.

18. We state that whatever is dependent arising, that is emptiness. That is dependent upon convention. That itself is the middle path.

37. For one who contradicts emptiness there would be nothing that ought to be done; activity would be uninitiated and an agent would be non-acting.

40. Whoever perceives dependent arising also perceives suffering, its arising, its ceasing and the path [leading to its ceasing].

Kalupahana, David J. (1996) Mulamadhyamakakarika of Nagarjuna

Malcolm wrote:

Oh man, this is really deprecated translation, It is very inaccurate and the translator has a real axe to grind. Better to cite the Sidrits' translation.

Author: Malcolm

Date: Thursday, May 7th, 2020 at 10:43 PM

Title: Re: What possible reason could there be to study or practice Buddhism if arising and ceasing do not occur?

Content:

Dgj said:

If no arising nor ceasing occur then the twelve links are meaningless, reduced to nonsense.

Astus said:

It should always be kept in mind that many of the Mahayana ideas developed from or against Sarvastivada doctrine. In this case, the Sarvastivada abhidharma teachings say that production/birth (jati), duration/staying (sthiti), deterioration/death (jara), and impermanence (anityata) are characteristics (laksana) that are dharmas themselves, and dharmas are what have self-existence (svabhava), and it is the Sarvastivadin interpretation - or what its opponents, the Mahayanikas understood the Sarvastivadin teaching to be - that for instance Nagarjuna argues against when saying that arising, duration, etc., do not exist, i.e. not really, not on their own as unique entities.

Dgj said:

Okay! Thanks! So he wasn't saying:

Arising, duration and cessation absolutely never occur in any way, shape, form, nor under any circumstances, ever.

But rather:

Arising, duration and cessation of ultimate entities as incorrectly posited by the Sarvastivadins does not occur.

?

Malcolm wrote:

Arising, duration, and cessation are merely conventions we use to describe the appearance and disappearance of entities; but ultimately, "arising from causes and conditions" cannot be established as being anything other than a convention. For example, the MMK it is said, "Since arising, abiding, and cessation cannot be established, the compounded cannot be established. Since the compounded cannot be established, how can the uncompounded be established?"

Author: Malcolm

Date: Friday, May 8th, 2020 at 3:53 AM

Title: Re: Essential & Useful Reading on Abhidharma and Prajnaparamita/Madhyamaka

Content:

avatamsaka3 said:

Thanks, this is great. Could anyone comment on starting with Chim Jampalyang rather than Vasubandhu's original text?

Malcolm wrote:

Very difficult.

Author: Malcolm

Date: Friday, May 8th, 2020 at 11:18 PM

Title: Re: Alan Wallace: Dzogchen, COVID-19 & the prophecy received by Dudjom Lingpa

Content:

Pero said:

Thank you for your translation but other than the misreading you mention I can't see a difference in meaning between two translations since the main point of both is that taking mind as the path does not lead to liberation.

Malcolm wrote:

The point is not that there is a huge difference in the translations, the point is the assumption Wallace draws from the text. The assumption he draws is this: it is absolutely necessary for beginners to take the impure mind as the path. But that is not what Dudjom Lingpa is saying at all. He is, characteristically, describing what certain people, people of inferior capacity (dbang po dman) must do, before they can enter the actual path of Dzogchen, which is taking pristine consciousness (ye shes) as the path.

Wallace's interest in śamatha predates his forays into Dzogchen by many years, which one can observe in his 1992 translation, *Calming the Mind: Tibetan Buddhist Teachings on the Cultivation of Meditative Quiescence*.

Author: Malcolm

Date: Saturday, May 9th, 2020 at 12:01 AM

Title: Re: Plants Acquiring Sentience

Content:

Queequeg said:

My point is, what we think of as consciousness that we think makes us so different from plants, is, on closer analysis, not all that different from a plant turning toward light in many respects. What we think distinguishes us is a very narrow category of actions.

Malcolm wrote:

Consciousness distinguishes us from plants, rocks, and so on. Sentient beings have volition, thus, they possess karma. Plants have no consciousness, thus they do not possess karma.

The Buddha himself drew a clear distinction between sentience and non-sentience. For example, in the *Ratnakaraṇḍa Sūtra*, the Buddha says:

With respect that, while the cessation of ignorance may not occur in the past, future, or in the present, nevertheless, any improper thinking produces ignorance. On the other

hand, if there is discerning thinking because of proper thinking, [ignorance] will not be produced. That absence of production is a total cessation, therefore, it is called "cessation of ignorance." In that case, proper thinking with respect to this body, which is produced from the four great elements, is as follows: This body is inert, discerned to appear like grass, trees, walls, and stones. Whatever is called mind, intellect, or consciousness is immaterial, cannot be shown, is unimpeded, cannot be cognized, and is like an illusion or a dream. [The mind, etc.,] cannot be perceived inside [the body], outside [it], or both.

Thus, drawing a conclusion that because plants exhibit the same kind of autonomic functions as an animal's body, and therefore plants must have consciousness too, is not a good argument to make for the sentience of plants. The Buddha treated the body itself as inert, insentient, and so on. This point is really brought home when you look at the Tibetan term for body, "lus," which means "leftover," in this case, the body (rūpa skandha) is left over when the five aggregates disintegrate at the moment of death.

Author: Malcolm

Date: Saturday, May 9th, 2020 at 12:14 AM

Title: Re: What possible reason could there be to study or practice Buddhism if arising and ceasing do not occur?

Content:

LastLegend said:

So the main purpose of Madhyamaka is a response towards antagonists and not pointing towards non-dual wisdom?

Malcolm wrote:

Nāgārjuna's purpose to clarify the Buddha's central teaching: dependent origination.

Author: Malcolm

Date: Saturday, May 9th, 2020 at 12:32 AM

Title: Re: Plants Acquiring Sentience

Content:

Queequeg said:

I could have written that more clearly. Yes, this.

Malcolm wrote:

While there are problems with Sino-Japanese concepts of self, as eloquently illustrated by the late Jungnok Park in his *How Buddhism Acquired a Soul on the Way to China*, the idea of all phenomena possessing buddhanature that we see frequently mentioned in Sino-Japanese Buddhism is not a problematic at all, if understood as Nāgārjuna states

it in the MMK, "Whatever is the nature of the Tathāgata, that is the nature of the world. As the Tathāgata has no nature, the world has no nature."

Author: Malcolm

Date: Saturday, May 9th, 2020 at 2:27 AM

Title: Re: Plants Acquiring Sentience

Content:

Queequeg said:

I could have written that more clearly. Yes, this.

Malcolm wrote:

While there are problems with Sino-Japanese concepts of self, as eloquently illustrated by the late Jungnok Park in his *How Buddhism Acquired a Soul on the Way to China*, the idea of all phenomena possessing buddhanature that we see frequently mentioned in Sino-Japanese Buddhism is not a problematic at all, if understood as Nāgārjuna states it in the MMK, "Whatever is the nature of the Tathāgata, that is the nature of the world. As the Tathāgata has no nature, the world has no nature."

Queequeg said:

That's how I've taken these assertions of universal buddhanature - its the "positive" language of tathagatagarbha teachings. Emptiness is also the case. That said, I am aware that buddhanature is in some streams of thought tantamount to a soul - the true Atman some see in the Parinirvana Sutra, for instance (disregarding all that denial of such substance throughout the text).

Anyway. I'll check that Park out.

Malcolm wrote:

Pp. 223-224 summarize his whole argument very neatly.

The basic argument he makes is that while Indians relied upon both direct perception (which he calls empiricism, though he mistakenly claims that Indians reject direct perception with respect to perceiving emptiness, etc.) and inferential reasoning (which he simply calls "reasoning"), the Chinese, according to him, generally rejected inferential reasoning with respect to understanding ultimate truth.

He basically claims that differences in understanding in Indian Buddhism and Sino-Japanese Buddhism boil down to acceptance or rejection of ontological reductionism, with the Indians employing ontological reductionism as their principal approach, and Chinese Buddhists largely rejecting the ontological reductionism of the Indian Buddhist tradition in toto.

He also states in the book that Chinese Buddhists unwittingly imported an atman back

in Buddhism because of the Daoist underpinnings of Chinese civilization, pinning a complex of arguments on this notion, which he defends through an interesting walk through translation theory, comparative analysis and review of Indian Buddhism with Buddhism as it was translated into Chinese and so on. It is a very interesting book.

Similar issues arise in Tibetan Buddhism too, where Tibetan scholars articulate arguments that would be outright rejected by their Indian forbears, based on how words translated into Tibetan are read by Tibetans, and their consequent assumptions.

Author: Malcolm

Date: Saturday, May 9th, 2020 at 4:10 AM

Title: Re: Plants Acquiring Sentience

Content:

Malcolm wrote:

inferential reasoning...

He basically claims that differences in understanding in Indian Buddhism and Sino-Japanese Buddhism boil down to acceptance or rejection of ontological reductionism, with the Indians employing ontological reductionism as their principal approach, and Chinese Buddhists largely rejecting the ontological reductionism of the Indian Buddhist tradition in toto.

Queequeg said:

Can you give an example of inferential reasoning as found in Indian Buddhism? Just curious what sort of arguments this refers to.

Malcolm wrote:

the old smoke behind a hill indicates fire.

Queequeg said:

And examples ontological reductionism?

Malcolm wrote:

The five aggregates negate the idea that there is a whole. He uses this example specifically as an instance of ontological reductionism.

Queequeg said:

He also states in the book that Chinese Buddhists unwittingly imported an atman back in Buddhism because of the Daoist underpinnings of Chinese civilization, pinning a complex of arguments on this notion, which he defends through an interesting walk through translation theory, comparative analysis and review of Indian Buddhism with Buddhism as it was translated into Chinese and so on. It is a very interesting book. I recall reading medieval primary texts (in translation), can't remember if Chinese or Japanese, but they seemed to be aware that transmission was confused in the earlier

centuries of Buddhism's introduction to China particularly because translations often relied on Daoist terminology, and also because the translators were self consciously presenting Buddhism as a contrast to Daoism. IIRC, the argument went that the encounter with Buddhism actually provoked Daoist thinking to become more sophisticated in response to Buddhism, surreptitiously adopting Buddhist ideas in the process - I think the language used was to accuse Daoists of stealing the ghee. I think the comments were made more generally as a way to praise Kumarajiva and his translations into Chinese, which the author argued was a correct transmission.

Malcolm wrote:

Park is making the argument that assumptions embedded in Chinese choices of equivalents were never actually corrected, despite attempts by Kumarajiva, and others such as Zhiyi, to do so. He points to instances which follow Zhiyi, etc. where Chinese translators were still using terms like shen and so on. You will want to read this book.

Author: Malcolm

Date: Saturday, May 9th, 2020 at 5:07 AM

Title: Re: Countdown to a race war?

Content:

Malcolm wrote:

https://www.vice.com/en_us/article/y3zmj5/the-boogaloo-bois-are-bringing-their-ar-15s-and-civil-war-ideology-to-the-lockdown-protests

Unknown said:

The younger, shitposting face of the armed far-right — often called “boogaloo bois” — have been showing up at anti-lockdown protests across the U.S., toting AR-style rifles and wearing their trademark Hawaiian shirts and leis.

Author: Malcolm

Date: Saturday, May 9th, 2020 at 10:54 AM

Title: Re: Plants Acquiring Sentience

Content:

Malcolm wrote:

All of what you say may be true, but I have run into Zen and Chan Buddhists whose views could be differentiated from atmavada if you had a crowbar. Indeed Reps' Zen Flesh, Zen Bones contains in its appendix a translation of a brief shaivaite tantra.

ItsRaining said:

The book while I haven't read the whole thing, seems to have a lot a problems in the later section on Chan Buddhism. He quotes Zongmi and Yanshou

Zongmi

[This true] nature is like space; it is not to be added to or reduced. There is no need to add [virtues]. Once one stops karmic action but fosters shen at every time and

everywhere, the embryo of sainthood develops and manifests its natural mystery. This is true awakening, true practice and true realization.

The author says Zongmi can be read as either advocating for a self like some pre 5th century Buddhists or one that is more in line with post Zhiyi Buddhists that understand the more orthodox position on self but I don't since the former reading is possible if Zongmi's other works are cited.

Zongmi's own explanation of the "true nature" which in his commentary on the Awakening of Faith he clarifies is not a "self" but rather emptiness. Here's one section where he uses the Three Natures to explain the true nature. (True is also a way of saying Suchness since they are written the same way in Chinese) Since Zongmi explains the true nature to be emptiness and permanence is said to be non-changing as the emptiness doesn't arise or perish I'm not sure how it could be in line with the author's view on how Self is expained by earlier Buddhists.

Also, fostering shen is a stock phrase in Chinese that means to be at rest, the author didn't seem to mention this.

Why is the deluded nature said not to neither arise or perish? It is because there is no dharma to arise nor perish like the snake imputed on a rope. The dependent nature arises yet does not arise and perishes yet does not perish like the rope imputed on hemp. The perfected nature is the middle without the two kinds of dharmas previously mentioned like hemp with neither rope or snake imputed.... From leaving the previous attachments of self and dharmas this perfected is suchness so it is said to not be arising or perishing.....

So the Perfect Awakening state: the nature of extinction of the Tathagatas is without start or end. Hence the next line state: The nature of mind is neither arising or perishing and it neither arises in a previous moment nor perishes in the next and it permanent. This is the explanation on the non-change of the true mind.

Yanshou:

Being attached to illusory suffering, one seeks liberation; wishing for the [intellectual] capacity of saints, one attempts practice. However, all these are actions of the illusory self, i.e., discrimination by sensory consciousnesses. For this reason, when the Great Hero appeared [in this world], he showed only the correct tenet: destroying the illusory self, [he] revealed the gate towards the true self; rejecting sensory consciousness, [he] directed [living beings] to the way towards pure consciousness. The true self and pure consciousness are equality [as taught in the *Ratnakàrandaka-vyūha\]. By means of pure consciousness, one eliminates discrimination; [by means of] the true self, one is not attached to the senses. Since discrimination has gone, differences disappear by themselves; since there is no sensory attachment, equality appears by itself.¹⁹ In short, the concept of self in Chan Buddhism

The book says in Chan realising true nature or Buddha is the same as realising a real self that is the essence of mind and the agent of thought and creation here citing Yanshou, however, this is not what Yanshou or Zongmi previously defines essence of mind or

Buddha Nature. Previously Zongmi defines the true nature as emptiness - a lack of arising and perishing in dharmas so it can be that this is a agent of mind. Unless the quality of not arising could think. Yanshou defines essence of mind the same way.

To say the essence of mind is a kataphatic explanation. Since all dharmas are without essence, this is the true nature of mind. Essence is therefore essencelessness, this is a apophatic explanation.

So Yanshou does not define nature of mind as something that can be said to be Self unless having a lack of svabhava is defined as self. In the Zong Jing Lu he rarely brings up the terms True Self or Shen the author seems to be cherry picking one paragraph from the whole text. He only brings it up since he was explaining on Buddhas teach according the attachments of the students so that he teaches no-self but also self at times, Yanshou then uses it creatively as descrbing the true mind since the Buddha used it to describe Nirvana.

Had Yanshou actually been concerned with a true self or shen he would have written about it in the other fascicles of the text but instead in the areas focusing on true nature, mind or "pure consiousness" he wrties about how it is empty, withou svabhava, fixed characeristics, etc

Author: Malcolm

Date: Saturday, May 9th, 2020 at 11:01 AM

Title: Re: Vesak 2020

Content:

tobes said:

I always get confused by this. I know the Theravadins have a different date, a month earlier. I checked the FPMT calendar a while back, and they have it locked in for June. But it seems a lot of other Tibetan Buddhists are celebrating it today. What's the deal?

Malcolm wrote:

Vesak is the Theravadin holiday. Their calendar follows the Chinese lunar calendar, which is a month ahead of the Phuglug calendar in Tibet (the Tshur lug corresponds with the Chinese lunar year). The Phuglug is followed by everyone In Tibetan Buddhism but the Karma Kagyus. We call our holiday Saga Dawa, as the fourth month is called Vaisakha in Sanskrit.

Internationally, most Buddhists follow the Theravadin date.

Author: Malcolm

Date: Saturday, May 9th, 2020 at 11:26 PM

Title: Re: Historically, how did people deal with severely disabled babies? How did they interpret the karmic consequence?

Content:

Boomerang said:

If a baby had a disability that made independence impossible, for example severe mental retardation, how would Tibetans deal with it?

Malcolm wrote:

As kindly as possible.

Author: Malcolm

Date: Saturday, May 9th, 2020 at 11:27 PM

Title: Re: Emptiness

Content:

shanyin said:

What does emptiness have to do with meditation?

Viach said:

Emptiness is what arises from your practice of meditation, and not what you should meditate on.

LastLegend said:

We can also start with non-dual emptiness (what's already present).

Malcolm wrote:

"Nonduality" is just a meaningless slogan.

Emptiness is neither dual nor nondual, since it is something uncompounded. The notions of unity and multiplicity do not apply to emptiness, space, or cessation.

Author: Malcolm

Date: Saturday, May 9th, 2020 at 11:30 PM

Title: Re: Alan Wallace: Dzogchen, COVID-19 & the prophecy received by Dudjom Lingpa

Content:

Crazywisdom said:

Let's say you go somewhere there is no religious tradition, like an alien world with no history of any Faith. What are you going to talk about to explain Dzogchen? What would be the source of those words and actions?

Malcolm wrote:

Well, the natural thing would be to start with suffering, its cause, etc.

Author: Malcolm

Date: Saturday, May 9th, 2020 at 11:40 PM

Title: Re: Uploading the ego to the cloud

Content:

Kim O'Hara said:

I know, and that's basically where I came in, saying that we don't know enough to rule out the possibility of fully sentient AI.

Malcolm wrote:

Sure we do. Sentient beings are self-organizing. AI's can never be, because they are manufactured. Supposing a machine/network achieved sentience, it could not be called an "artificial intelligence" because its property of being sentient would be emergent, not fabricated.

Author: Malcolm

Date: Saturday, May 9th, 2020 at 11:51 PM

Title: Re: Plants Acquiring Sentience

Content:

Queequeg said:

Anyway. I'll check that Park out.

Malcolm wrote:

There is a very funny remark by Kumarajiva on Chinese translations, including his own, "[W]hen we translate Indian languages into Chinese, we lose the rhythm of the sentences. Although the overall meaning may be delivered, there is a great difference in literary flavor. It is like giving chewed food to others: the food not only loses its taste, but also makes them vomit." How Buddhism Acquired a Soul on the way To China, pp.5

That's pretty much how I feel about all Buddhist translations from any primary Dharma language into English, including mine.

Author: Malcolm

Date: Saturday, May 9th, 2020 at 11:55 PM

Title: Re: Plants Acquiring Sentience

Content:

ItsRaining said:

Just a brief google says Paul Reps was a student of a Shaivite mystic, doesn't seem like a good representation of what more "orthodox" Zen is like.

Malcolm wrote:

Reps encountered Zen while he was stationed in Japan after WWII. His book was one of the very first book on Buddhism I ever read, apart from Three Pillars by Kapleau, as well as Meditation in Action (which contains the first Dzogchen text by Jigme Lingpa I ever read) and the Myth of Freedom by Trungpa. But frankly, in 1978, there were not a lot of books on Buddhism yet.

Author: Malcolm

Date: Sunday, May 10th, 2020 at 12:10 AM

Title: Re: Plants Acquiring Sentience

Content:

tkp67 said:

It seems to me that this plant does not suffer from the delusion of a projected self

Malcolm wrote:

Generally, insentient things do not suffer, since they have no mind with which to experience pain.

Author: Malcolm

Date: Sunday, May 10th, 2020 at 12:12 AM

Title: Re: Plants Acquiring Sentience

Content:

haha said:

Current scientific understanding has shown that plants do communication through their roots.

Malcolm wrote:

Machines communicate through wires.

haha said:

They communicate about hostility and friendship. They do read the soil nature/information, etc.

Malcolm wrote:

As living beings, albeit, nonsentient, plants respond to the conditions present where they grow.

I have already provided a citation above where the Buddha defines plants as nonsentient.

Author: Malcolm

Date: Sunday, May 10th, 2020 at 12:27 AM

Title: Re: Plants Acquiring Sentience

Content:

tkp67 said:

It seems to me that this plant does not suffer from the delusion of a projected self

Malcolm wrote:

Generally, insentient things do not suffer, since they have no mind with which to experience pain.

tkp67 said:

generally, however not all insentient things are living and an essential part of the fabric of one's existence.

Malcolm wrote:

All insentient things, living or dead, lack consciousness, which is the point. The point is not whether they are essential for our own existence.

Author: Malcolm

Date: Sunday, May 10th, 2020 at 1:01 AM

Title: Re: Countdown to a race war?

Content:

Tlalok said:

'd also say that America has been in a race war since at least 1861,

tingdzin said:

Fringe leftist hyperbole. If you think that America is engaged in a war, you have never been within anywhere near a real one.

Malcolm wrote:

In fairness, you should read Heather Cox Richardson's *How the South Won the Civil War*: While the North prevailed in the Civil War, ending slavery and giving the country a "new birth of freedom," Heather Cox Richardson argues in this provocative work that democracy's blood-soaked victory was ephemeral. The system that had sustained the defeated South moved westward and there established a foothold. It was a natural fit. Settlers from the East had for decades been pushing into the West, where the seizure of Mexican lands at the end of the Mexican-American War and treatment of Native Americans cemented racial hierarchies. The South and West equally depended on extractive industries-cotton in the former and mining, cattle, and oil in the latter-giving rise a new birth of white male oligarchy, despite the guarantees provided by the 13th, 14th, and 15th Amendments, and the economic opportunities afforded by expansion.

To reveal why this happened, *How the South Won the Civil War* traces the story of the American paradox, the competing claims of equality and subordination woven into the nation's fabric and identity. At the nation's founding, it was the Eastern "yeoman farmer" who galvanized and symbolized the American Revolution. After the Civil War, that mantle was assumed by the Western cowboy, singlehandedly defending his land against barbarians and savages as well as from a rapacious government. New states entered the Union in the late nineteenth century and western and southern leaders found yet more common ground. As resources and people streamed into the West during the New Deal and World War II, the region's influence grew. "Movement Conservatives," led by westerners Barry Goldwater, Richard Nixon, and Ronald Reagan, claimed to embody cowboy individualism and worked with Dixiecrats to embrace the ideology of the Confederacy.

Richardson's searing book seizes upon the soul of the country and its ongoing struggle to provide equal opportunity to all. Debunking the myth that the Civil War released the nation from the grip of oligarchy, expunging the sins of the Founding, it reveals how and why the Old South not only survived in the West, but thrived.

Richardson is a professor of American History at Boston University. She writes daily letters which are really amazing, to be perfectly honest.

<https://heathercoxrichardson.substack.com>.

And Democracy in Chains by Nancy Maclean:

Nancy MacLean is the William H. Chafe Professor of History and Public Policy at Duke University, and the award-winning author of several books. Her scholarship has received more than a dozen major prizes and awards, and has been supported by fellowships from the American Council of Learned Societies, the National Endowment for the Humanities, the National Humanities Center, the Russell Sage Foundation, and the Woodrow Wilson National Fellowships Foundation.

Her most recent book is Democracy in Chains: The Deep History of the Radical Right's Stealth Plan for America. Booklist called it "perhaps the best explanation to date of the roots of the political divide that threatens to irrevocably alter American government."

The Guardian said: "It's the missing chapter: a key to understanding the politics of the past half century."

A New York Times bestseller, Democracy in Chains was a finalist for the National Book Award, and the winner of the Los Angeles Times Book Award in Current Affairs, the Lannan Foundation Cultural Freedom Award, and the Lillian Smith Book Award. The Nation magazine named it the "Most Valuable Book" of the year.

Author: Malcolm

Date: Sunday, May 10th, 2020 at 1:39 AM

Title: Re: [Video] Walking Around Mt.Hiei-zan Enryaku-ji Temple (Kyoto, Japan)

Content:

Malcolm wrote:

The place I realized I was a Buddhist, August, 1986.

Author: Malcolm

Date: Sunday, May 10th, 2020 at 3:46 AM

Title: Re: Historically, how did people deal with severely disabled babies? How did they interpret the karmic consequence?

Content:

LhakpaT said:

What?! Next, you're gonna tell me the Greeks didn't all fight in slow motion and kick

ambassadors into wells either!

Grigoris said:

The only thing that is true in "300" is that all Greek men have six packs...

fat greek guy.jpg

Dan74 said:

I don't think a Dharma forum is an appropriate place to post semi-nude pictures of yourself. I mean you may be looking for love and that's fine, but is this really the right venue?

Malcolm wrote:

How can you call that man half-nude? I mean, look at the Jesus bling.

Author: Malcolm

Date: Sunday, May 10th, 2020 at 4:45 AM

Title: Re: Countdown to a race war?

Content:

Tlalok said:

The U.S. Army's definition of a Low-Intensity Conflict (LIC):

... a political-military confrontation between contending states or groups below conventional war and above the routine, peaceful competition among states. It frequently involves protracted struggles of competing principles and ideologies. Low-intensity conflict ranges from subversion to the use of the armed forces. is waged by a combination of means, employing political, economic, informational, and military instruments. Low-intensity conflicts are often localized, generally in the Third World, but contain regional and global security implications.

The situation of racial violence in the US absolutely meets this definition.

Also America is engaged in like 30 wars at any given moment lol, they're just terrible at it.

Malcolm wrote:

Under this definition, the President of the United States is waging a LIC against America.

Author: Malcolm

Date: Sunday, May 10th, 2020 at 8:57 AM

Title: Re: Countdown to a race war?

Content:

Wayfarer said:

It seems a stunt to me. Maybe it would be a real news item if shooting broke out.

Malcolm wrote:

It wasn't a stunt. I don't think you grok racial relations in the US.

Author: Malcolm

Date: Sunday, May 10th, 2020 at 11:28 PM

Title: Re: Countdown to a race war?

Content:

Fa Dao said:

Apparently you are not familiar with US history. It was the republicans that freed the slaves, and the democrats that started the civil war, the KKK and also attempted to ban blacks from having 2nd amendment rights. This was going on up until the 60's when they tried to shut down various civil rights movements.

Malcolm wrote:

First of all, it was only the Southern Democrats that led the secession. Among Northern Democrats there were two factions: War Democrats who supported Lincoln's military policies, and Copperheads, who opposed them. Already, during the formation of the Republican party in the 1850's, many Northern Democrats joined it. Not only this, but in 1864, the Republican Party and the War Democrats formed a Unionist Party, called the National Union Party, to re-elect Lincoln. It fell apart right after the Civil War when most Republicans abandoned it.

So, are we living in the era pre-1965 or post 1965? The reason I ask is that as far as I know, there was a realignment in the late 60's, causing racist Southern Democrats to switch their allegiance to the GOP, which in turn allowed Nixon to succeed in his election bid by using the so-called Southern Strategy. This of course means that now the GOP is the party with the most KKK in its DNA.

That being said, since the 1930's, Northern Democrats were the union party, liberal, and devoted to FDR's New Deal. Republicans on the other hand were the business party, and largely in opposition to the New Deal, and later, the Great Society.

The KKK was generally opposed to unions, especially integrated unions, and generally opposed the New Deal. Under FDR, the Democratic Congress passed the National Labor Relations Act in 1935. We can understand that Southern Democrats were generally opposed to the New Deal.

Prior to Reagan, there were conservatives in both parties, who formed what was known as the Conservative Coalition, which dominated Congress until the 1970's, and who opposed and undermined the New Deal as much as they were able.

Since Reagan, conservatives have largely moved into the GOP silo, while liberals have moved into the Democratic silo.

So, characterizing the modern Democratic and Republican Parties in terms of their pre-

1965 and 1980 history is excessively misleading, since it is complicated, and cannot be simply quantified into two sections: Democrats = KKK; Republicans = 13th Amendment.

Author: Malcolm

Date: Sunday, May 10th, 2020 at 11:42 PM

Title: Re: Alan Wallace: Dzogchen, COVID-19 & the prophecy received by Dudjom Lingpa

Content:

Crazywisdom said:

But I was talking about Dzogchen. Starts with Three Statements, no?

Malcolm wrote:

If I landed on an alien planet, where there was no knowledge of Buddhadharma, say somewhere like North Dakota, I would start where ChNN always started: suffering. That's just me, however. YMMV.

Author: Malcolm

Date: Sunday, May 10th, 2020 at 11:44 PM

Title: Re: Jang-chog / Neydren

Content:

mandog said:

Are Jangchog and Neydren the same ritual?

Malcolm wrote:

Yes.

Author: Malcolm

Date: Sunday, May 10th, 2020 at 11:56 PM

Title: Re: Vesak 2020

Content:

tobes said:

Yeah, so maybe it also about increasingly liminal boundaries between previously very disparate traditions...

Quite intentional perhaps, in many cases.

But basically: Vesak is usually May, Saka Dawa is usually June.

Malcolm wrote:

Unless you are following the Tshurlug system, in which case Saga Dawa is generally in May.

Author: Malcolm

Date: Monday, May 11th, 2020 at 12:45 AM

Title: Re: Alan Wallace: Dzogchen, COVID-19 & the prophecy received by Dudjom Lingpa

Content:

Malcolm wrote:

I would say we have gone way way way off topic...

Author: Malcolm

Date: Monday, May 11th, 2020 at 12:54 AM

Title: Re: Countdown to a race war?

Content:

Minobu said:

Until america gets over it's never ending divide and conquer politics racism will always be.

The republicans don't like the Dems and the Dems as seen on this site seethe when it comes to republicans.

Malcolm wrote:

Not a Democrat, actually. However, the GOP is most dangerous and destructive political party on the planet right now, and have been for some decades.

Author: Malcolm

Date: Monday, May 11th, 2020 at 12:59 AM

Title: Re: Countdown to a race war?

Content:

PeterC said:

He even opposed anti-lynching legislation when it was first suggested.

Malcolm wrote:

Speaking of lynchings, it still happens in Georgia:

Author: Malcolm

Date: Monday, May 11th, 2020 at 4:56 AM

Title: Re: Countdown to a race war?

Content:

Minobu said:

To see Buddhists this uptight about the other political party is amusing to watch.

Tlalok said:

I rejoice that some people have the good fortune to see American politics as a kind of team sport, and not a constant battle with people that regard you as subhuman savages and relish stories of your brothers and sisters being murdered, violated, and humiliated. Must be great...

Malcolm wrote:

Minobu must be white.

Author: Malcolm

Date: Monday, May 11th, 2020 at 9:59 PM

Title: Re: Plants Acquiring Sentience

Content:

jmlee369 said:

There are probably no records of beings taking birth as plants, however there are plenty of stories of beings taking birth as plant spirits.

Malcolm wrote:

Yes. But this was never in dispute.

Author: Malcolm

Date: Monday, May 11th, 2020 at 10:01 PM

Title: Re: Stephen Batchelor

Content:

PeterC said:

I personally think that the whole 'secular buddhism' idea is nonsensical and collapses quickly into ersatz psychotherapy. A bit like a high-end spa with a statue of the Buddha in the corner. But Batchelor does have a valid argument in his response to Wallace where he (sort of) says that it's possible to practice the Dharma without having taken a definite position of belief on certain questions. I think there's something in that, there are topics on which one can remain in doubt and still practice. Moreover reading Wallace criticizing Batchelor for projecting ideas onto the words of the Buddha...we are all on very thin ice when we start doing that, including Wallace himself.

Malcolm wrote:

Well, one can certainly practice the brahma viharas. One can certainly practice śamatha. Insight? Well, since we know already that the Buddha declared rebirth denial or doubt a wrong view, that does not really seem possible.

Author: Malcolm

Date: Monday, May 11th, 2020 at 10:12 PM

Title: Re: Uploading the ego to the cloud

Content:

Wayfarer said:

Bolds added. The crucial point is, the dhammas refer to 'experience' - they are elements of experience, not of an external or 'mind-independent' object, like the atoms of Greek philosophy.

Malcolm wrote:

Try telling that to the Sarvāstivādins and Sautrantikas. All these definitions are not predicated upon native definitions of the term "dharma," and none of the authorities cited for their translation equivalents using native definitions in formulating their equivalents.

The word "dharma" derives from "dhr̥," "to hold, to bear," and generally, among ten definitions of "dharma," the one relevant here is "bearer of characteristics."

So, in fact, when it comes to things like the constituents of the material aggregate, indeed, the five material objects of the five material senses are indeed held to be external or "mind-independent" objects. And, beyond the four elements, there is a further derivation of the elements into secondary or derived matter. This is all explained in the Dhātu chapter of the Kośabhaṣya.

Author: Malcolm

Date: Monday, May 11th, 2020 at 10:15 PM

Title: Re: Uploading the ego to the cloud

Content:

Wayfarer said:

Daniel Dennett's first book, *Consciousness Explained*, was commonly parodied - by other philosophers! - as 'Consciousness Ignored', or 'Consciousness Explained Away'.

Malcolm wrote:

How about, "Mansplaining Consciousness."?

Author: Malcolm

Date: Monday, May 11th, 2020 at 10:55 PM

Title: Re: Stephen Batchelor

Content:

smcj said:

...the Buddha declared rebirth denial or doubt a wrong view..

The Buddha said doubt was wrong view? That mean conviction is a necessary prerequisite? Denial as wrong view I understand fully, but 'conviction' has multiple shades of gray. It seems problematic to require a certain shade of gray before you start.

Malcolm wrote:

"Conviction" aka faith, means you have to take someone else's word for it.

Buddhadharma recognizes three sources of authority, not merely one, as some modern interpreters of Buddhism maintain. What are the three? Direct perception, inference, and testimony of reliable witnesses. These days, many people interested in Buddhism have been misled to believe that only direct perception is a valid authority. However,

this is actually the position of the Ancient Indian materialist school, the Carvaka/Lokayatis.

Author: Malcolm

Date: Tuesday, May 12th, 2020 at 12:33 AM

Title: Re: Stephen Batchelor

Content:

PeterC said:

I personally think that the whole 'secular buddhism' idea is nonsensical and collapses quickly into ersatz psychotherapy. A bit like a high-end spa with a statue of the Buddha in the corner. But Batchelor does have a valid argument in his response to Wallace where he (sort of) says that it's possible to practice the Dharma without having taken a definite position of belief on certain questions. I think there's something in that, there are topics on which one can remain in doubt and still practice. Moreover reading Wallace criticizing Batchelor for projecting ideas onto the words of the Buddha...we are all on very thin ice when we start doing that, including Wallace himself.

Malcolm wrote:

Well, one can certainly practice the brahma viharas. One can certainly practice śamatha. Insight? Well, since we know already that the Buddha declared rebirth denial or doubt a wrong view, that does not really seem possible.

PeterC said:

I'm giving him a small loophole and it's not what he's saying but: there are things in which we have at most inferential knowledge before we have developed abilities on the path of seeing. We can't *know* them in the sense of knowledge being justified true belief. Even if I believe in rebirth I can't assert that I know it.

Malcolm wrote:

This implicitly negates inference and testimony of unimpeachable witnesses as pramāṇas. Just sayin'.

Author: Malcolm

Date: Tuesday, May 12th, 2020 at 3:38 AM

Title: Re: Alan Wallace: Dzogchen, COVID-19 & the prophecy received by Dudjom Lingpa

Content:

Pero said:

Why not? Plenty of people come to the teachings from other religious backgrounds.

Malcolm wrote:

So there is a causal link to praying to god and then getting direct introduction? How does that work? Basically Pero, if you go to receive Dzogchen teachings, you are an Ex-whatever. Oh, sure, you can maintain outward form of a Christian, etc., but if your view

does not change, you will not realize the meaning.

Nemo said:

Lately I wonder if creator Gods are demons.

Malcolm wrote:

Gnostics certainly thought so.

Author: Malcolm

Date: Tuesday, May 12th, 2020 at 3:41 AM

Title: Re: Renewable Energy

Content:

Aemilius said:

Oil that fries your burger can run your car

Malcolm wrote:

Diesel engines only.

Author: Malcolm

Date: Tuesday, May 12th, 2020 at 9:39 AM

Title: Re: Stephen Batchelor

Content:

PeterC said:

I'm giving him a small loophole and it's not what he's saying but: there are things in which we have at most inferential knowledge before we have developed abilities on the path of seeing. We can't *know* them in the sense of knowledge being justified true belief. Even if I believe in rebirth I can't assert that I know it.

Malcolm wrote:

This implicitly negates inference and testimony of unimpeachable witnesses as pramāṇas. Just sayin'.

PeterC said:

Not really. Just recognizes that the modern definition of “knowledge” differs from the definition of valid inference at the time. One can say that one infers things without knowing them. Small point but a source of much confusion. I don't know, for instance, that the earth goes around the sun.

Malcolm wrote:

Only if you give in to the definition of truth which is derived from materialist schools.

Author: Malcolm

Date: Tuesday, May 12th, 2020 at 9:48 AM

Title: Re: Uploading the ego to the cloud

Content:

Malcolm wrote:

The word "dharma" derives from "dhr," "to hold, to bear," and generally, among ten definitions of "dharma," the one relevant here is "bearer of characteristics."

Wayfarer said:

So they are comparable to the 'substance and attribute' model of Aristotelian metaphysics? I had always been told that Buddhism eschewed such notions.

Malcolm wrote:

If you study Indian Abhidharma, you will discover that substance/attribute correspondence is a tenet of the Sarvastivadin school, the dominant Indian Buddhist school of metaphysics (Abhidharma).

Author: Malcolm

Date: Tuesday, May 12th, 2020 at 10:11 AM

Title: Re: Uploading the ego to the cloud

Content:

Wayfarer said:

I have read a little about Sarvastivada - reality of past/present/future dharmas was how it was glossed to me.

But the broader point is this: that abhidharma arises from the analysis and contemplation of the constituents of experience. All of the steps of the 12-fold chain pertain to the elements of being or consciousness, do they not?

Malcolm wrote:

While it is the case that the Vibhanga, the most important Abhidhamma text, portrays dependent origination as being strictly a process of consciousness, Abhidharma presents dependent origination in cosmological terms, as well as experiential terms.

Author: Malcolm

Date: Tuesday, May 12th, 2020 at 11:37 PM

Title: Re: Stephen Batchelor

Content:

PeterC said:

Yes. But it is dangerous to be too certain of one's conclusions in epistemology. As Russell said in his introduction to the Tractatus, "as one with a long experience of the difficulties of logic and of the deceptiveness of theories which seem irrefutable, I find myself unable to be sure of the rightness of a theory merely on the grounds that I cannot see any point on which it is wrong." I guess this is really my point. One can still live one's life and practice recognizing that there is a certain element of doubt.

Grigoris said:

If you want to relate to Buddhism as a philosophy/epistemology, yes. If you want to approach Buddhism as a means of true liberation from suffering, then doubt is a serious obstacle.

PeterC said:

I agree, eventually you have to overcome doubt, but I personally think the way to achieve that is through experience rather than reliance on authority or reasoning. But different people will view this differently

Edit - doubt isn't something you can simply tell people to discard ex ante. To do so would actually most likely cause them to doubt more: it's not particularly helpful to tell someone who doubts a point of doctrine that they just need to believe and then everything will make sense. In some cases you can gain understanding through practice, for instance in the four common preliminaries. But you can't *make* yourself believe something. You don't believe that the sun rises in the east and sets in the west because someone with a PhD has explained astrophysics to you. You believe it because you have observed this day after day and gained confidence that it is the case. Then when the astrophysicist comes and explains to you the mechanism by which eclipses happen, you find it easier to accept because you have gained confidence in another part of his general description of how objects in the solar system is arranged. That way you have gained confidence in the system and the explainer of the system. I know this isn't a great analogy but you see what I mean.

Malcolm wrote:

Bad analogy. The sun does not rise in the east and set in the west. The sun does not rise or set at all. Instead, the earth rotates on its axis, giving one the perception that the sun rises and sets. morning and evening. It does neither. Thus, this is an instance where direct perception alone is not sufficient as an authority.

Author: Malcolm

Date: Tuesday, May 12th, 2020 at 11:44 PM

Title: Re: What are you doing about the coronavirus?

Content:

Nemo said:

If we are talking about failures then the possibility this was leaked from a lab in China doing gain of function experiments funded by America because it was too dangerous to do at home should be seriously considered. There is no proof it came from a seafood market near the Wuhan Institute of Virology in mid January and the CCP has been proven to have lied repeatedly to the point they have zero credibility. The circumstantial evidence for a leak is becoming quite significant.

Malcolm wrote:

Whatever the case may be, the horses have already left the barn.

Author: Malcolm

Date: Wednesday, May 13th, 2020 at 12:40 AM

Title: Re: Uploading the ego to the cloud

Content:

Wayfarer said:

But it does remain the case that the Buddhist conception of dharmas is momentary - arising and ceasing in rapid succession, rather than as enduring substances, doesn't it? Because the point about atoms in that sense, is that they are, first of all, permanent and unceasing, and secondly, not created, which I think would conflict with core Buddhist principles.

Malcolm wrote:

"Atoms" are called paramanu in Sanskrit. They are the smallest forms of matter. There are a number of interesting arguments concerning their nature and function; but in general, in Sarvāstivāda, they are considered to be partless, irreducible, and momentary.

The notions of substance/characteristic is found in the various arguments we see about water and its characteristics, wetness, where wetness is conceived as the svabhāva of water, etc.

Author: Malcolm

Date: Wednesday, May 13th, 2020 at 12:43 AM

Title: Re: Stephen Batchelor

Content:

Malcolm wrote:

Bad analogy. The sun does not rise in the east and set in the west. The sun does not rise or set at all. Instead, the earth rotates on its axis, giving one the perception that the sun rises and sets. morning and evening. It does neither. Thus, this is an instance where direct perception alone is not sufficient as an authority.

PeterC said:

True - bad example. What we consider as direct observation is a lot less reliable than we generally believe it to be.

And if we want to take things to the extreme skeptics' position - we could be brains in vats of chemicals in Alpha Centauri being manipulated by an evil alien. Though I've always found that argument a little unconvincing: the extreme skeptical position is irrefutable, but it's also pointless.

Malcolm wrote:

My point is simply this: materialists only accept direct perception as authoritative, much like the modern Secular Buddhists. But in Buddhadharma, there are three separate yet mutually dependent authorities: direct perception, inference, and testimony.

Author: Malcolm

Date: Wednesday, May 13th, 2020 at 12:51 AM

Title: Re: Shingon: the Tibetan and Nichiren connection?

Content:

Meido said:

Also hope not to hijack this revived thread, but in skimming it I'm surprised to not yet see a clear refutation of the statement that "Shingon is the Japanese branch of Tibetan Buddhism," or of the idea that there was any Tibetan Buddhist connection to the formation of Nichiren's teachings.

I am hardly qualified to be the history police. But it bears repeating: the early esoteric teachings transmitted to Japan and preserved there today did not come from, or first pass through, Tibet.

Malcolm wrote:

Correct, they were brought by Vajrabodhi and Amoghavajra to China directly from Southern India via the sea route in the late 7th and early 8th century, and it is quite likely that the influence of Chinese Buddhists at the court of the Tibetan King stimulated his interest in importing Mantrayāna to Tibet during the latter half of the 8th century. The main shrine at Samye was in fact devoted to Mahavairocana, the same Buddha called Dai Nichi Nyorai in Shingon, etc.

Author: Malcolm

Date: Wednesday, May 13th, 2020 at 4:26 AM

Title: Re: Stephen Batchelor

Content:

smcj said:

What we consider as direct observation is a lot less reliable than we generally believe it to be.

Hence the teachings on no-self and emptiness. The tetralemma tells us that our direct observations are completely deluded—including how we believe ourselves to be.

Malcolm wrote:

Well, no-- direct perceptions themselves are nonconceptual and generally, if one has health sense organs, nondeluded. The inferences drawn from direct perceptions can be mistaken, for example, mistaking mist for smoke and concluding there is a fire somewhere, or that the sun rises and sets, etc.

Author: Malcolm

Date: Thursday, May 14th, 2020 at 11:21 AM

Title: Re: What are you doing about the coronavirus?

Content:

tobes said:

I agree Nemo - neoliberalism is the cause. Interestingly, Australia, under a very conservative govt, basically jettisoned the whole neoliberal caper in one stroke. Doubled unemployment benefits and....well.....actually started governing. Haven't seen this since the 90's.

I'm sure it will return though.

Nemo said:

Ever the optimist. I'm not so sure. The last recessions were financial hiccups that trickled down to main street. Often a financial hiccup in a single country. This time main street has been decimated in every country on earth. This has never happened before. Generally it takes 6 to 18 months for the full extent of the damage to manifest. Many countries are over 20% unemployment today. In a year that could be 30%. There are no precedents or models for this kind of collapse. It's either socialism or barbarism and many neoliberals are already choosing socialism.

Malcolm wrote:

The only sensible choice.

Author: Malcolm

Date: Thursday, May 14th, 2020 at 11:28 AM

Title: Re: Stephen Batchelor

Content:

smcj said:

Hence the teachings on no-self and emptiness. The tetralemma tells us that our direct observations are completely deluded—including how we believe ourselves to be.

Malcolm wrote:

Well, no-- direct perceptions themselves are nonconceptual and generally, if one has health sense organs, nondeluded. The inferences drawn from direct perceptions can be mistaken, for example, mistaking mist for smoke and concluding there is a fire somewhere, or that the sun rises and sets, etc.

smcj said:

The lotus flower symbolizes purity arising out of filth. The yuck and muck that symbolism is referring to is our present awareness, right?

Malcolm wrote:

No, I would put it differently. The “muck” is the state of afflictions, which is not inherent to the lotus, and yet is the basis on which the lotus grows and blossoms. as Garab Dorje puts it in one tantra, “ The fire of pristine consciousness burns the fuel of affliction.”

Author: Malcolm

Date: Thursday, May 14th, 2020 at 11:35 PM

Title: Re: Question on role of samaya in multiple empowerments

Content:

tsultrimtarchin said:

Hello everybody!

Thank you so much to anyone who can help me with this question. This is a powerful doubt monster that has really been distracting me today.

Some history - Last year I took refuge with a lama and later did an Amithaba empowerment. There were very few requirements, but one was to try to recite the mantra, if nothing else, every day. I was in a pretty rough state during the time, and was mostly driven to do the practice through fear. As I came out of that state, I dropped the practice, as I associated it so strongly with my emotional state at that time.

Over the past few months, I have had the good fortune to connect with Green Tara practice, receive empowerment, and now do the Green Tara Sadhana practice I was taught everyday - with joyful enthusiasm! I received this from a different lama. Along with this, I practice vajra recitation as I was taught and objectless shamatha/nature of mind practice.

Today this doubt monster reared it's head while I was practicing my Green Tara sadhana - that I should be also fulfilling my requirement to do Amithaba. By taking refuge in Green Tara and practicing her Sadhana, as understand it, I am taking refuge in all the Buddhas and walking the path. But am I doing something wrong by not doing Amithaba as well? By approaching Green Tara with joyful enthusiasm, generating boddhicita, and attempting to understand her and my practice from the absolute view, I hope this is enough. My practice of Amithaba was a little tainted by my mind state at the time and I'm a little afraid to bring it into my daily practice again. Any suggestions or thoughts here are welcome!

Malcolm wrote:

When reciting one mantra, one is reciting all mantras. One should have this confidence.

Author: Malcolm

Date: Friday, May 15th, 2020 at 1:02 AM

Title: Re: Emptiness

Content:

shanyin said:

I have read Allan Carr's book. It didn't lead to myself quitting smoking or any progress on quitting smoking..

Sunrise said:

Sorry to hear that method didn't work for you. I really hope you find a method that works for you. Quitting smoking is really hard, but worth it a million times over. I found quitting

smoking helps improve meditation as well, because smoking produces a subtle restlessness in the mind. Best of luck and never quit quitting.

Malcolm wrote:

Quitting smoking is easy. You just stop, throw away your cigs, and cease. That's what I did, 31 years ago. Cold turkey, no regrets, no trauma, no cravings, etc.

Author: Malcolm

Date: Friday, May 15th, 2020 at 5:49 AM

Title: Re: I'm on

Content:

Mirror said:

I have a question. Why are there fewer and fewer highly advanced yogis or dharma practitioners? Why aren't there any yogis like Tilopa, Naropa, Marpa, Milarepa, etc. ? Is it because hedonism and materialism or that people lack love and compassion or wisdom?

Malcolm wrote:

Actually, there never are that many in any given generation.

Author: Malcolm

Date: Friday, May 15th, 2020 at 10:31 PM

Title: Re: What are you doing about the coronavirus?

Content:

Wayfarer said:

I have been researching space travel, and I'm convinced it will never happen, certainly not in our lifetimes, in any meaningful way.

Malcolm wrote:

Elysium is a somewhat dumb movie, but it shows one a possible future. Hint, the rich lose.

Author: Malcolm

Date: Saturday, May 16th, 2020 at 2:35 AM

Title: Re: I'm on

Content:

avatamsaka3 said:

How would you know there are fewer? I'm not at all saying I'm one: I'm not. But the world is full of surprises.

Mirror said:

Traditional buddhist cultures are more and more materialist. Even Dzongsar Khyentse Rinpoche said, that in Bhutan young people are looking for happiness in a career and Jetsunma Tenzin Palmo said something like that about India. Japan, Thailand.... People

choose rather comfort, than an ascetic way of life in monasteries. We can also see it in other religions. The faith of christians is weaker, than it was a few decades ago here in Europe. I was told by a Polish priest, that there are lesser people studying theology every year.

Malcolm wrote:

This is because the promise of religious salvation turned out to be a bogus lie, and Christian Theology is really just a house of cards.

In Dharma, the only person who can save you is yourself.

Author: Malcolm

Date: Sunday, May 17th, 2020 at 3:51 AM

Title: Re: Counting mandala mudra offerings

Content:

pemachophel said:
climb-up,

So we're talking about the Yuthok Nyingthig ngondro? I've done that ngondro four times. First time I did it by the numbers. Other three times I did it by 7-day retreats. In all cases I offered a physical mandala. It never occurred to me to do it any other way.

Malcolm wrote:

Most people do not realize that the reason for the brevity of the Yuthog Nyinthig Ngondro is that it is written for busy doctors. It is not a short cut, like some people imagine. It is short, because the merit of practicing medicine is so great, doctors do not need to practice longer ngondros, etc.

Author: Malcolm

Date: Sunday, May 17th, 2020 at 8:50 PM

Title: Re: Dzam Ling chi sang

Content:

Toenail said:

Always wondered what the history behind this holiday is. I know it is where offerings to local deities etc are made, but is this a 'new' holiday or is there some story etc behind it?

Malcolm wrote:

It is connected with Gesar. There is a Gesar ballad with this as a theme

Author: Malcolm

Date: Sunday, May 17th, 2020 at 8:59 PM

Title: Re: Stephen Batchelor

Content:

PeterC said:

I don't deny the possibility of benevolent Christians. I have just encountered too many unpleasantly intolerant ones in many different countries, and the common thread is that they want you to change your practices and beliefs - completely consistent with their belief that you are going to hell and they have a duty to save you. This drives their organized political activities. These activities are very well documented in the US, less so elsewhere but they are socially malign wherever you encounter them.

I have never encountered a scientist, engineer, doctor etc who wanted to change my practices or beliefs, beyond the occasional casual conversation over drinks where they ask if I really get a lot out of visualizing myself with multiple heads and arms drinking blood from a skull cup. Which, to the uninitiated, is actually a pretty reasonable question.

I just think attacking the straw man of secular ideology is extremely Quixotic - in the true sense of the word. We've had centuries of organized religions persecuting non-believers. Why would we ever want to make common cause with them.

tobes said:

I don't think it's a strawman: secularism is definitely a rising force in many western-industralised nations. And there is a kind of nascent power in it, of the kind where if you are of a more religious persuasion, you are considered irrational or stupid. I'm not particularly 'religious' but I have had countless experiences of secularist people trying to change my beliefs.

But like Wayfarer, I'm in Australia - it is clearly more secular than the US, the numbers shows this.

PeterC said:

I agree geography matters here.

But look at it this way. Are The Secularists trying to physically stop people going to medical procedures because they think those procedures contravene their beliefs? Are they lobbying legislatures trying to get business exempted from civil rights obligations due to their scientific beliefs? Are they protesting anime conventions because they disrespect physics? Are they condemning gay people to imprisonment or condoning their killing because homosexuality is contrary to accepted biological reproductive practices? Did they burn people at the stake for claiming that the earth was flat? Did they enslave religious people because they thought it would improve them?

I could go on but I'm sure you see my point. It is pretty absurd to claim oppression of religious people by secular viewpoints. Australia is for the most part a fairly rational society. However if you go to not just the US but large parts of Africa, the Middle East, Eastern Europe, bits of Latin America even, religious majorities imposing their views on others is a real and ongoing problem.

Malcolm wrote:

The East and West coast are largely secular, churches are empty or closing, etc. the

Deep South and the Midwest are where Christians have a stronghold. I personally have no reason to spend time in places in America dominated by Christians/GOP. It might be hard to believe from someone who is not from here, but I have virtually no interaction with rabid Christians or Republicans. One benefit of living in Massachusetts. However, there are limited numbers of places I would live elsewhere in the US: Northern NM, HI, VT, CO, and CA, that's about it.

Author: Malcolm

Date: Sunday, May 17th, 2020 at 10:32 PM

Title: Re: Stephen Batchelor

Content:

PeterC said:

What you can't escape, unfortunately, is the way that Christian interests (or interests sailing under that flag of convenience) influence federal legislation and jurisprudence. Hobby Lobby was just the beginning. And those people only believe in states' rights when it happens to be their states, their rights.

Malcolm wrote:

Well, New England is the source of American Democracy, however imperfect it may be. The reason the Bay Area, Portland, and Seattle are as liberal as they are has a great deal to do with the cultural connections of those cities to the East Coast. Come what may, New England will continue to observe our own traditions of direct and representative democracy. If the rest of the country become too insane, we will secede.

Author: Malcolm

Date: Sunday, May 17th, 2020 at 10:47 PM

Title: Re: Aaron Mate and Glenn Greenwald on Gen Flynn/Russian collusion

Content:

Queequeg said:

Yeah. TL;DW.

Watched enough to get the general gist. The whole thing (Russiagate) was stupid.

Which is too bad, because it overshadowed a real problem that needed to be addressed - Russian interference in the 2016 election.

Russians and Chinese probably looked at both sides of the political divide and thought, "What a bunch of morons."

Malcolm wrote:

Flynn was not arrested and charged with contacting a Russian. He was charged with lying to the FBI, to which he pled guilty. He didn't need to lie. High government officials can and should be held to a higher standard of conduct.

Lying to a federal agent is a felony. No sympathy for Flynn.

Author: Malcolm

Date: Monday, May 18th, 2020 at 12:24 AM

Title: Re: Aaron Mate and Glenn Greenwald on Gen Flynn/Russian collusion

Content:

smcj said:

So yes, he was set up in a perjury trap.

Malcolm wrote:

Lying to the FBI is not perjury, but it is a felony.

The perjury aspect of this case begins when Flynn changes his story under oath, during his trial.

But there was no perjury trap.

Author: Malcolm

Date: Monday, May 18th, 2020 at 12:25 AM

Title: Re: Aaron Mate and Glenn Greenwald on Gen Flynn/Russian collusion

Content:

Queequeg said:

I don't think Flynn knew he was an asset, if he was. Maybe he was an angle. Which made him a liability all the same.

The problem is not that Trump is some Manchurians.

Malcolm wrote:

Flynn was arrogant, and thought he could get away with lying to the FBI. He is not a very smart man.

Author: Malcolm

Date: Monday, May 18th, 2020 at 12:35 AM

Title: Re: Dzam Ling chi sang

Content:

pemachophel said:

I was told it commemorates Guru Rinpoche's offering sang on top of Hepori and enrolling the spirits of Tibet as Dharma Protectors and Guardians.

Malcolm wrote:

Perhaps, all I know is that there is a long Gesar Ballad called Dzamling Chisang.

Author: Malcolm

Date: Monday, May 18th, 2020 at 10:51 AM

Title: Re: Stephen Batchelor

Content:

PeterC said:

I think you're putting the Dharma in a completely anachronistic philosophical framework. Practice of the Dharma doesn't particularly need philosophy. Of course most serious practitioners spend a lot of time on philosophical questions, but they don't really have to. However if you want to ask what the Dharma thinks about 'secular values', you need to look at the question in the context of the Dharma as expounded by the Buddha and reflected in the canonical texts of your lineage. You don't need to read Kant to understand the Dharma, the Dharma has no interest in or relation to the European enlightenment, Christianity, etc. These topics have nothing to say that adds to the understanding needed to practice the Dharma, and by trying to relate the two to each other you enter the eponymous thicket of views, fetter of views etc. The question of whether one can hold 'secular values' independent of any non-empirically-observable beliefs is something in which that Dharma took very little interest. The Dharma of Sakyamuni did engage to some degree with the other dharmas of its day, and explained why they didn't, in its view, lead to liberation. But that's really all that it's concerned with: suffering, the ending of suffering, achieving liberation (expressed in different forms in the different vehicles). It doesn't need to care about anything else, really, except the basics of how to provide the conditions for practice, how to relate to society while you practice, but advice of that kind is mostly around how to do that in a way that minimizes disruption to your practice.

Malcolm wrote:

Bravo. Well done. And anyway, Buddhism accounts for ethics in the context of the ten natural nonvirtues, which it considers the core frame around which all secular and religious morals and ethics are constructed.

Most of these morals and ethics involve various interpretations of the constraints upon persons these ten natural nonvirtues impose upon our personal conduct.

Author: Malcolm

Date: Monday, May 18th, 2020 at 8:53 PM

Title: Re: Stephen Batchelor

Content:

Malcolm wrote:

We seem to have slipped off topic here...

Author: Malcolm

Date: Monday, May 18th, 2020 at 11:27 PM

Title: Re: Aaron Mate and Glenn Greenwald on Gen Flynn/Russian collusion

Content:

Fa Dao said:

I know they're quite long but did anyone here actually listen to the videos I posted?

Aaron Mate is a true blue Bernie supporter and Glenn Greenwald is about as old school liberal as they come...

Malcolm wrote:

The details of the Flynn case are extremely clear. He lied to the FBI. That in itself is a felony. He plead guilty to that charge. Then he changed his mind and perjured himself before a judge, under oath. These are the salient facts.

Mate and Greenwald's opinions don't really matter very much. Even if Russiagate were complete bollocks through and through, Flynn does not get a pass for lying, especially because he was appointed to a high office.

Author: Malcolm

Date: Monday, May 18th, 2020 at 11:29 PM

Title: Re: Stephen Batchelor

Content:

Malcolm wrote:

We seem to have slipped off topic here...

Grigoris said:

I dunno man.

Seems to me that Batchelor is the mongoloid spawn of the same colonialist attempt to Protestantise Buddhism, that started in Sri Lanka and lead to the Theravada Buddhism we have all come to recognise. it.

Malcolm wrote:

Yes, but now we are talking about genocides, and so on. Its a little off-topic.

Author: Malcolm

Date: Monday, May 18th, 2020 at 11:35 PM

Title: Re: Karmic cause become gay

Content:

Norden said:

Hello guys

As far as I can tell Buddha never condemns gay people, Buddha taught us to have compassion to all living beings. But the question is, what is the karmic cause that makes someone become a gay? Thanks in advance.

Malcolm wrote:

According to Abdhidharmakoṣabhaśya, a bardo being with excess desire whose fetus

becomes a male fetus during the third week of gestation will likely end up becoming pandaka; one can infer that a bardo being with excess anger whose fetus remains female will become a female pandaka.

According to Ayurveda and Tibetan Medicine, gender preference is largely a biological outcome resulting from a uniform quantity of male and female reproductive tissues at the moment of conception.

The question of pandakas is really only an issue for monastic ordination. It is not a moral issue, though, naturally, there are non-gender specific issues with oral sex and anal sex described in the teachings on sexual misconduct.

Author: Malcolm

Date: Monday, May 18th, 2020 at 11:42 PM

Title: Re: Dzam Ling chi sang

Content:

pemachophel said:

I was told it commemorates Guru Rinpoche's offering sang on top of Hepori and enrolling the spirits of Tibet as Dharma Protectors and Guardians.

Malcolm wrote:

Perhaps, all I know is that there is a long Gesar Ballad called Dzamling Chisang.

Toenail said:

Do you have a link or something to the text? Can also be Tibetan.

Malcolm wrote:

An account supporting Pema Chopel's statement can be found here:

https://www.tbrc.org/#library_work_ViewByOutline-01GS577454CZ288083%7CW27932

Author: Malcolm

Date: Monday, May 18th, 2020 at 11:55 PM

Title: Re: LN Ngondro requirements

Content:

DechenDave said:

I received a surprise lung for the LN Ngondro During a weekend of teachings last year.

The guru yoga section of the sadhana the lama read from contained a self-generation of Vajrayogini: <https://www.lotsawahouse.org/tibetan-masters/dodrupchen-l/longchen-nyingtik>

Do I need a Vajrayogini empowerment to be able to do this?

As well, I have seen shorter LN Ngondro sadhanas which seem like they could be more suitable to daily practice. Does having received the lung for the sadhana I linked to enable one to select a shorter one or is a separate lung necessary?

Malcolm wrote:

In general, the empowerment in order to practice the outer and inner guru sadhanas of the Longchen Nyinthig is the called the Coronation of the Victor Empowerment. It is the empowerment for both the outer and inner guru sadhanas of LN. The secret and most secret guru sadhanas have their own empowerments.

Most people do not realize that the preliminary practices of the LN do not actually include the outer guru sadhana. The outer guru sadhana is combined with the ngondro text to make up what people now refer to as the LN Preliminaries.

So, there is in fact an empowerment for this outer guru sadhana, but it is not always given beforehand.

Author: Malcolm

Date: Monday, May 18th, 2020 at 11:58 PM

Title: Re: Aaron Mate and Glenn Greenwald on Gen Flynn/Russian collusion

Content:

Fa Dao said:

Yeah..thats what I thought..you didnt listen to either of them. Its that type of thinking and clinging to that narrative that will get Trump reelected

Malcolm wrote:

Nope, no need. Flynn screwed himself without any help from the FBI. It is not a narrative, these are just the facts of the case laid out in the charges leveled against him and the ensuing trials. As always, it is the coverups that get these guys in trouble, not what they may or may not have done.

The narrative that is being pushed in public is the one that Trump has been railing about for nearly four years, that Flynn was treated "unfairly." That narrative is complete rubbish.

Author: Malcolm

Date: Tuesday, May 19th, 2020 at 1:13 AM

Title: Re: Aaron Mate and Glenn Greenwald on Gen Flynn/Russian collusion

Content:

Fa Dao said:

Yeah..thats what I thought..you didnt listen to either of them. Its that type of thinking and clinging to that narrative that will get Trump reelected

Malcolm wrote:

BTW, no one ever accused Trump of collusion. Collusion is not a legal term outside of antitrust law. Just to remind you:

[A] listener called in to ask about the legal meaning of the word "collusion." Bharara and

his two guests were quick to set the record straight; the term collusion, despite its frequent use, has no actual legal definition outside of antitrust law. Instead, Bharara raised a different question for his guests: If collusion has no legal meaning in the context of the Russia investigation, then “why has the word ... captured everyone’s attention?” What’s more, how did a word with no legal relevance to the case become so associated with the Trump-Russia allegations?

<https://www.lawfareblog.com/where-heck-did-term-collusion-come>

So you must forgive us for being underwhelmed by some journalists who lately, surprise, realize that collusion is a meaningless term when applied to “Russiagate.”

Trump and Manafort used the term first:

Mook did not use the word “collusion,” but the press, in reporting his comments, did. Within the hour, in an article timestamped at 9:55 a.m., the Washington Examiner reported that Paul Manafort and Donald Trump Jr. had responded to Mook’s allegations and “vigorously denied any kind of collusion between Trump Sr. and the Russian president.” (To be clear, Manafort denied “any ties” between Putin and the Trump campaign, and Donald Trump Jr. criticized Mook for “lie after lie.” Neither one of them mentioned “collusion.”) Ninety minutes later, at 11:27 a.m., ABC News repeated what it termed Mook’s “allegation of collusion between the campaign and Russia.” And three hours later, at approximately 12:35 p.m., Bernie Sanders’s campaign manager, Jeff Weaver, told CNN’s Jake Tapper, “If there was some kind of collusion between the Trump campaign and Russian intelligence or Russian hackers, that clearly has to be dealt with.”

Those of us with our wits about us never thought there was collusion or a conspiracy between the Trump campaign and the Russians.

Author: Malcolm

Date: Tuesday, May 19th, 2020 at 1:20 AM

Title: Re: LN Ngondro requirements

Content:

heart said:

I never heard anyone teach you need a vajrayogini empowerment to do guru yoga, so who told you that you needed it?

/magnus

Grigoris said:

Did you read the opening post?

This discussion is in reference to the opening post.

heart said:

Yes, I did, there is no need for empowerment for self-visualisation in a guru yoga.

Malcolm wrote:

This is arguably false. If you gave not received empowerment or direct introduction, you have no guru at all.

But it is true that Nyingma and Kagyu Lamas give ngondro transmission to people who have not received either empowerment or direct introduction.

Author: Malcolm

Date: Tuesday, May 19th, 2020 at 2:59 AM

Title: Re: Aaron Mate and Glenn Greenwald on Gen Flynn/Russian collusion

Content:

Malcolm wrote:

This just in:

<https://talkingpointsmemo.com/news/flynn-gleeson-proposed-schedule?fbclid=IwAR3bo3fIA9jkDdwplI9wzc59vaKkbOMdzybJD1wHErvFKmHws3ZZNATSl8>

Unknown said:

Flynn had pleaded guilty in December 2017 to lying to the FBI earlier that year about his Russian contacts. But in recent months, Flynn has tried walk back that plea and push allegations of prosecutorial misconduct — with his former boss, President Trump, cheering on the effort. The Justice Department’s move last month to try to drop the case is believed to be unprecedented, given the multiple occasions Flynn previously affirmed his guilty plea in court.

In appointing Gleeson, Sullivan has also asked him to examine whether Flynn committed perjury.

Gleeson told Sullivan on Monday that he would like until June 10 to file his friend-of-the-court brief addressing the question of whether the court can deny the DOJ request to dismiss the case and if so, the legal standard for doing so.

Gleeson also said by then he’d lay out “any additional factual development I may need before finalizing my argument in opposition to the government’s motion in this case.”

Gleeson did not elaborate on what areas of the factual record he may like to look at, or whether it would include how top DOJ officials went about reversing course in the case.

Finally, Gleeson told Sullivan that by June 10 he could also address “whether, based on the record before the Court, it should order the defendant to show cause why he should not be held in criminal contempt for perjury.”

Author: Malcolm

Date: Tuesday, May 19th, 2020 at 3:01 AM

Title: Re: Aaron Mate and Glenn Greenwald on Gen Flynn/Russian collusion
Content:

Malcolm wrote:

Trump and Manafort used the term first:

Slight correction: the Washington Examiner used the phrase first.

Author: Malcolm

Date: Tuesday, May 19th, 2020 at 10:24 PM

Title: Re: What are you doing about the coronavirus?

Content:

Dan74 said:

The danger I see is the ever shrinking window of actual human contact and technology becoming the master, rather than the servant.

Malcolm wrote:

We have been very promiscuous as a civilization. In fact, social isolation has been the norm for most of human history, where most people have lived in isolated bands, and strangers met with suspicion; precisely because of contagious diseases to which there was no immunity.

Author: Malcolm

Date: Tuesday, May 19th, 2020 at 10:27 PM

Title: Re: Sattvic/Yogic Diet Challenge

Content:

Malcolm wrote:

Sunrise:

Contrary to your assumptions about yogic diets, you will frequently find in Tibetan yoga manuals recommendations to eat meat and also drink a little alcohol, and other nutritiously-dense foods, because these stimulate metabolism.

The kind of diet recommended in the advice you have posted here makes sense for a very hot climate. It does not make much sense for a very cold one. Context is everything.

Author: Malcolm

Date: Tuesday, May 19th, 2020 at 10:29 PM

Title: Re: Validity of online empowerments

Content:

javier.espinoza.t said:

and how did people webcasting the wang actually received it? was there a simil to the Guruyogas of WWT?

i never saw such thing. maybe i'm wrong. could someone corroborate this? maybe i have more empowerments that i thought (laughs)

heart said:

Yes, kind of similar to the wwt transmission. Basically every deity retreat he did there was a donwang, Mandarava, Ayu Khandro's Singhmukha, Changchub Dorje's Shitro and so on. Donwang's is just a visualisation, then Rinpoche did tri-lung for the sadhana.

/magnus

javier.espinoza.t said:

mm i thought the wang component was actualy approached through DI.

how is that "Donwang's is just a visualisation"?

Malcolm wrote:

He means that there are no ritual implements, etc., used, like a vase, laying out a mandala, etc.

Author: Malcolm

Date: Tuesday, May 19th, 2020 at 10:57 PM

Title: Re: Validity of online empowerments

Content:

Toenail said:

The ritual implements, are they really essential?

Malcolm wrote:

It depends on the kind of empowerment.

Author: Malcolm

Date: Tuesday, May 19th, 2020 at 11:31 PM

Title: Re: Sattvic/Yogic Diet Challenge

Content:

Malcolm wrote:

...

Grigoris said:

When it comes to Ojas: Is this something that is found in particular food, or is it that particular food assists us in producing ojas (like iron and folic acid is helpful for

producing blood)?

Malcolm wrote:

Ojas is actually not found in food, per se. It is the final product if you will, of the seven-fold process of metabolism described in Ayurveda/TM: nutriment (rasa)-->blood-->flesh-->fat-->bone-->marrow-->seminal precursor. The last tissue, seminal precursor is then divided: the pure part becomes ojas, is concentrated mainly in the heart region, but is evenly spread through the body; the impure part is discarded as reproductive tissue in both men and women (until menopause).

The more nutritionally dense one's food is, the more ojas is available, provided these metabolic pathways are functioning properly. Vegetarians can have an ojas enhancing diet, provided they eat enough foods that are "sweet" in taste and oily in quality. Bitter and astringent foods tend to be poor supporters of an ojas-enhancing diets. Ojas-enhancing diets tend to be anabolic. There are certain instances where one will want to engage in a cleanse, which is basically a kind of catabolic diet, as a preliminary to engaging in rasāyāna, which is the consumption of herbs and foods that anabolic in nature, but which do not have high levels of ama, undigested or improperly digested foods (think arterial plaque). The downside of meat, of course, is that it can result in a lot of ama. This is why, when eating meat, it is better to eat it stewed, rather than frilled or fried.

For vegetarians, a kind of date and milk drink is very good for building ojas in depleted people. This is an excellent recipe: <https://kripalu.org/resources/kripalu-recipe-immunity-building-ojas-milk>

Author: Malcolm

Date: Tuesday, May 19th, 2020 at 11:36 PM

Title: Re: Validity of online empowerments

Content:

Toenail said:

They are often called branch empowerment etc. and the substances are often the same, like Vajra master initiation etc. Is it not enough to have received them once in a major empowerment in person?

Hi Malcolm,

not sure if you saw this edited part of my posting.

Malcolm wrote:

Yes, as I said, it depends on the empowerment. If you want to receive a major empowerment, it is necessary to suffer through the endless repetitions, and so on.

That said, having received one, well, then unless you wish to receive another for some reason, there is no need.

Author: Malcolm
Date: Wednesday, May 20th, 2020 at 1:38 AM
Title: Re: What are you doing about the coronavirus?
Content:

Grigoris said:
It is just a matter of time before the infection rate sky-rockets again. Especially in large urban centers.

Malcolm wrote:
Well, if we would just take down all those 5G antennas, the problem would be solved without the forced sterilizations posing as vaccines for a virus that does not exist....

Author: Malcolm
Date: Wednesday, May 20th, 2020 at 1:41 AM
Title: Re: What are you doing about the coronavirus?
Content:
krish5 said:
unless it all is politically based...

Author: Malcolm
Date: Wednesday, May 20th, 2020 at 3:00 AM
Title: Re: Rigzin Tsewang Norbu Vajrasattva
Content:
Toenail said:
Is there a translation of this text available in English?

Malcolm wrote:
Not that I am aware.

Author: Malcolm
Date: Wednesday, May 20th, 2020 at 5:30 AM
Title: Re: Sattvic/Yogic Diet Challenge
Content:
Hermetic said:
Our friends like Malcolm think contrary to this.

Malcolm wrote:
I am a Doctor of Tibetan Medicine, and have studied Ayurveda extensively in India.

Do you have any idea how many different kinds of meat are described in such classics as the Charaka Samhita, etc.?

In addition to that, I have studied yoga and the Yoga Sutras with Srivatsa Ramaswami, the last remaining living disciple of Krishnamacarya. He made it very clear that in Yoga, the substance of one's diet is really of no importance at all. What is important is not to eat too much, so the body remains light. There is no mention of a "sattvic diet" in the Yoga Sutras. This idea comes from chapter 17 of the Bhagavad Gita (Feuerstein, Shambhala, 2011; pg. 291):

Foods [that] promotes life, [the factor of] lucidity, strength, health, joy, and delight, [and that are] savory, rich-in-oil, firm, and heart [-gladdening]—[these are] dear to the sattva-natured.

Foods [which are] pungent, sour, salty, hot, sharp, harsh, and burning—[these are] desired by the rajas-natured. [They] cause pain, grief, and disease.

And [food] which is spoiled, tasteless, putrid, stale, left-over, and unclean—[this] is food agreeable to the tamas-natured [individual].

You will notice here too an absence of mention of meat. Rather, the text focuses on qualities of food. Meat can be sattvic. It just depends on how it is prepared. Finally, most people cannot live on sattvic foods alone, but need some rajasic foods for various reasons.

Finally, my point is that Tibetan texts on yoga do not recommend that one avoid meat, on the contrary, they recommend that one eats some meat in order to build one's strength and immunity, given how harsh the Tibetan climate is.

Everything is relative, including diet. It is very stupid to base one's diet on religious idealism. You have no idea how many patients I have seen who have ruined their health following unhealthy vegetarian and vegan food regimens.

Author: Malcolm

Date: Thursday, May 21st, 2020 at 12:26 AM

Title: Re: What are you doing about the coronavirus?

Content:

krish5 said:

I am very confused, more so than ever regarding the corona virus. My state re-opened pretty much everything, including pools, malls, and casinos. I know they have extra rules but still very concerned about this virus spreading more now, than ever. I am still pretty much staying in most of the time, except grocery shopping once a week and once or twice a week picking up food. But no matter how careful i am, i know am still at the mercy of this virus and people who might have it. I know the responsible thing to do is to keep this lifestyle up, of staying home, even though free to go out now, but it is not living really and i am becoming very lethargic and depressed staying home. So if this virus doesnt kill me, these other things will, the way it is going. I dont know if i am making sense, but can anyone who has more knowledge about this virus than me, give some advice, suggestions, how to go about living during a pandemic like this that doesnt seem to be going away. To balance trying to be safe and also to live some too, if that is

possible. Thanks.

Malcolm wrote:

Wear a mask when you go into public. Wash your hands. Don't touch your face until you have washed your hands. Avoid the covidiot who think this is a "flu," "5G radiation," or who think that it can be prevented by ingesting or injecting bleach, UV light, taking Hydroxychloroquine, and other such covidioty.

If you are a practitioner of the Dharma, you need to reflect on the four thoughts, etc., devote yourself to practice. What else is there for a Dharma practitioner to do?

Cut down on watching cable news. Vote for Biden.

Author: Malcolm

Date: Thursday, May 21st, 2020 at 1:21 AM

Title: Re: LN Ngondro requirements

Content:

Grigoris said:

Why would contemplating the Four Thoughts be advanced?

Malcolm wrote:

Part of the shared preliminaries, so, suitable for beginners and advanced alike, Refuge and bodhicitta?

These are unshared refuge and bodhicitta, since there is also a guru jewel, in addition to the usual three.

Grigoris said:

Accumulating merit through mandala offerings?

Malcolm wrote:

Mandala offerings are strictly found in HYT, their source is the Guyasamaja, and are actually a branch of guru yoga proper. Sometimes, they are placed before Vajrasattva, but generally, in most ngondros, they come after.

Grigoris said:

Okay, maybe the Vajrasattva part, but even then there is (as you rightly pointed out) no self-visualisation, so even in terms of tantra it is pretty "low" on the scale. It is basically a purification practice to prepare one for Vajrayogini (for example), so...

Malcolm wrote:

Vajrasattva is from Yoga tantra. But the visualizations used in Ngondro (central channel, etc.) come from HYT.

Grigoris said:

So how, in your opinion, is it advanced?

Malcolm wrote:

One can realize the meaning of Dzogchen/Mahamudra through guru yoga alone. Not only is it advanced, it is the pinnacle of all practices. You don't really need anything else.

Author: Malcolm

Date: Thursday, May 21st, 2020 at 1:50 AM

Title: Re: LN Ngondro requirements

Content:

Varis said:

Sakyapas hit you with the mandala up front, it's the older way of doing things.

Malcolm wrote:

The reason why Sakyapas insist on empowerment first is that 1) it has to do with the Sakyapa theory, articulated by Jetsun Drakpa Gyaltsen, that there are two approaches to entering secret mantra: a gradual one for less fortunate students, which is consistent with the Kadampa/Kagyu/Gelug graduated approach (rim gyis pa); and the sudden approach (cig car ba) for more fortunate students, where one is given the ripening empowerment with little or no preparation. 2) It has to do with Sakya Pandita's assertion that one cannot be said to have a secret mantra guru without having received empowerment, and therefore, secret mantra practices like vajrasattva, mandala, and guru yoga are not appropriate for those who have not been ripened by empowerment. The Nyingmapas generally are more in accord with the Sakya POV, with some differences in terms of their understanding of direct introduction as a means of ripening, for Nyingmapas it is valid; but not for Sakyapas, who insist that direct introductions should only be given on the basis of having received a full major empowerment.

Varis said:

If we're being honest though, I think the Gelugpa approach of lam-rim prior to Vajrayana makes the most sense for westerners. Helps you develop a solid understanding of what this is all about.

Malcolm wrote:

I don't agree with this perspective. Vajrayāna first; life is short, time is passing, and we are living in time.

Author: Malcolm

Date: Thursday, May 21st, 2020 at 2:07 AM

Title: Re: LN Ngondro requirements

Content:

Malcolm wrote:

The reason why Sakyapas insist on empowerment first is that 1) it has to do with the

Sakyapa theory, articulated by Jetsun Drakpa Gyaltsen, that there are two approaches to entering secret mantra: a gradual one for less fortunate students, which is consistent with the Kadampa/Kagyu/Gelug graduated approach (rim gyis pa); and the sudden approach (cig car ba) for more fortunate students, where one is given the ripening empowerment with little or no preparation. 2) It has to do with Sakya Pandita's assertion that one cannot be said to have a secret mantra guru without having received empowerment, and therefore, secret mantra practices like vajrasattva, mandala, and guru yoga are not appropriate for those who have not been ripened by empowerment. The Nyingmapas generally are more in accord with the Sakya POV, with some differences in terms of their understanding of direct introduction as a means of ripening, for Nyingmapas it is valid; but not for Sakyapas, who insist that direct introductions should only be given on the basis of having received a full major empowerment.

Varis said:

Very interesting. Thank you, Malcom.

Malcolm wrote:

I should also add, that I don't know anyone who ever managed to complete a ngondro without having, at some point during their ngondro, receiving a full empowerment or at least "a blessing" initiation.

Author: Malcolm

Date: Thursday, May 21st, 2020 at 2:37 AM

Title: Re: Karmic cause become gay

Content:

Varis said:

It's become a joke among people of my generation (I'm in my 20s) that many women my age are bisexual. While it's obviously not objective, the fact that the joke has caught on like wildfire suggests something I think.

Malcolm wrote:

Then there is the LUG phenomena, i.e., lesbian until graduation.

Author: Malcolm

Date: Friday, May 22nd, 2020 at 12:41 AM

Title: Re: will the 5 lights always be there?

Content:

Sādhaka said:

All sentient beings with a connection to Mahāsandhi are said to attain eventual irreversible Buddhahood.

Every other sentient being is said to attain a level of Buddhahood by or at the end of each mahakalpa; however, they can still be ignorant at the beginning of the next mahakalpa.

Malcolm wrote:

No, this is not really how it is. This is a difficult point in Dzogchen. However, basically, the point is that as there are infinite sentient beings, they do not all take rebirth in a given eon; so in every eon there are plenty of sentient beings to go around.

Author: Malcolm

Date: Friday, May 22nd, 2020 at 2:03 AM

Title: Re: will the 5 lights always be there?

Content:

Sādhaka said:

Okay, well I don't feel the need to push the issue at the moment; but my first sentence is correct at least though right?

Malcolm wrote:

All sentient beings who make a connection with Dzogchen teachings will attain irreversible buddhahood, eventually.

Author: Malcolm

Date: Friday, May 22nd, 2020 at 2:57 AM

Title: Re: will the 5 lights always be there?

Content:

Sādhaka said:

Okay, well I don't feel the need to push the issue at the moment; but my first sentence is correct at least though right?

Malcolm wrote:

All sentient beings who make a connection with Dzogchen teachings will attain irreversible buddhahood, eventually.

Grigoris said:

Over an infinite quantity of time it essentially means that an infinite number of sentient beings will achieve Buddhahood, leaving an infinite number of afflicted sentient beings.

Malcolm wrote:

The actual teaching from the Sound Tantra states that at the end of this great eon, all sentient beings in this billion world system will attain buddhahood through Dzogchen teachings. The question is asked, "Where do the sentient beings of the next great eon come from, a) if all sentient beings in this world system attained buddhahood, and 2) without creating brand new sentient beings?" One answer is that not all sentient beings manifest and that there are an infinite number who are latent. The other more obvious answer, but not addressed by Longchenpa, is that there are infinite numbers of world systems, with infinite numbers of beings, and that those have no obstacle to being reborn in the billion world system that form after the next period of twenty void eons between great eons.

Author: Malcolm

Date: Friday, May 22nd, 2020 at 3:01 AM

Title: Re: will the 5 lights always be there?

Content:

Artziebetter1 said:

I thought the Dzogchen view was that thru its teachings all sentients will achieve irreversible buddhahood one day?

Malcolm wrote:

In this world billion world system; but there are infinite world systems with infinite sentient beings. Even if this number is static, and there are statements by the Buddha to the effect that the sattvadhātu does not increase or decrease, i.e., grow larger or become smaller, an infinite set can contain an infinite number, which while being fixed, cannot be counted.

Author: Malcolm

Date: Friday, May 22nd, 2020 at 4:48 AM

Title: Re: will the 5 lights always be there?

Content:

Artziebetter1 said:

I thought the Dzogchen view was that thru its teachings all sentients will achieve irreversible buddhahood one day?

Malcolm wrote:

In this world billion world system; but there are infinite world systems with infinite sentient beings. Even if this number is static, and there are statements by the Buddha to the effect that the sattvadhātu does not increase or decrease, i.e., grow larger or become smaller, an infinite set can contain an infinite number, which while being fixed, cannot be counted.

Artziebetter1 said:

Thanks malcolm.

So, saving beings in samsara is a eternal endeavor?

Malcolm wrote:

If you never go beyond time, yes.

Author: Malcolm

Date: Friday, May 22nd, 2020 at 10:38 AM

Title: Re: will the 5 lights always be there?

Content:

Artziebetter1 said:

Thanks malcolm.

So, saving beings in samsara is a eternal endeavor?

Malcolm wrote:

If you never go beyond time, yes.

Artziebetter1 said:

the tathagatagarbha sutras say everyone will attain nirvana, but the avatamsaka sutra says that samsara is eternal. which one is upaya and which one is definitive?

Malcolm wrote:

Both are upaya.

Author: Malcolm

Date: Friday, May 22nd, 2020 at 10:48 PM

Title: Re: Shower of Blessings GY

Content:

pemachophel said:

Terma,

I say there is an empowerment for Shower of Blessings only because my Teacher, Lama Dawa, gave an empowerment for it. During that empowerment, He did not say that it was actually an empowerment taken from somewhere else, as sometimes also Lamas do. However, at the time, I did not think to ask more about the provenance of this particular empowerment. Sorry.

Malcolm wrote:

He either gave you the empowerment of Kongtrul's Seven-line Supplication Treasure, or Apam's Seven Line Supplication Treasure. My guess it was the latter, since this was widely promulgated by HH Dudjom Rinpoche, Jikdral Yeshe Dorje.

Author: Malcolm

Date: Saturday, May 23rd, 2020 at 12:00 AM

Title: Re: Stephen Batchelor

Content:

Wayfarer said:

Of course there are probably many better books on Madhyamika than Garfield's but in the context of the discussion, his interpretation is preferable to Batchelor's, because he takes seriously the aspirational aims of Buddhism and doesn't try to repurpose it as a

secular philosophy. And as I mentioned there's a link to a series of his lectures on the site at the moment.

Malcolm wrote:

Garfield updated his translation of MMK with his translation of Tsongkhapa's commentary on the MMK. Therefore, it is better to refer to the latter than the former.

Author: Malcolm

Date: Saturday, May 23rd, 2020 at 1:03 AM

Title: Re: What are you doing about the coronavirus?

Content:

Nemo said:

But I don't really think Biden is electable.

Malcolm wrote:

The alternative is far worse.

Author: Malcolm

Date: Saturday, May 23rd, 2020 at 2:05 AM

Title: Re: Heartbreak

Content:

avatamsaka3 said:

I am wondering what the physical and subtle basis is for heartbreak. I remember earlier in my life when I was heartbroken it felt like there was a pain or stiffness or blockage in the center of my upper chest... For instance, in cases of divorce, rejection, loneliness, isolation & pain, do you all know of good ways to work with this feeling, perhaps on a subtle level? Perhaps one of the chakras is blocked or something. May all beings benefit!

Malcolm wrote:

Disturbed vata or rlung.

Author: Malcolm

Date: Saturday, May 23rd, 2020 at 2:08 AM

Title: Re: What are you doing about the coronavirus?

Content:

Grigoris said:

There are even people out there that believe that Trump's actions are going to cause him to fail to be re-elected...

Malcolm wrote:

The only hope that Trump has is an electoral college win. This is why he is promoting quarantine rebellions in swing states that went to the Dems in 2018. He is hoping he

can get enough disgruntled lumpen proletariats to get him another win, since he knows quite well he can never win through the popular vote. However, Arizona is looking increasingly like it is going to flip. If it does flip, it severely curtails his path even to an electoral college win.

Author: Malcolm

Date: Saturday, May 23rd, 2020 at 2:10 AM

Title: Re: Three Dharmapala of Dudjom Tersar

Content:

Grigoris said:

Is there a specific empowerment that includes the three Dharmapala of the Dudjo Tersar: Ekadzati (Ralchigma), Rahula and Dorje Lekpa?

Or is it that each one is received sperately?

Is there even a specific empowerment for the worldly protector Rahula, or is he given as part of a particular Yidam/Dharmapala mandala?

Malcolm wrote:

Rahula is not a worldly protector. He is a "wisdom" protector. Ekajati, Rahula, and Dorje Lekpa can be practiced as yidams, provided one has the empowerment for this.

There are many different empowerments for all three of these deities. The standard one is the seven protector empowerment by Longchenpa found in the Rinchen Terzod.

Author: Malcolm

Date: Saturday, May 23rd, 2020 at 2:36 AM

Title: Re: Heartbreak

Content:

avatamsaka3 said:

OK, and the solution?

Malcolm wrote:

Vata pacifying diet and behavior.

Author: Malcolm

Date: Saturday, May 23rd, 2020 at 2:38 AM

Title: Re: What are the most minimalist or simplest forms or schools of Buddhism?

Content:

Queequeg said:

Do good. Avoid evil.

Malcolm wrote:

You forgot a line: Observe your mind.

Author: Malcolm

Date: Saturday, May 23rd, 2020 at 3:00 AM

Title: Re: Shower of Blessings GY

Content:

pemachophel said:

Loppon has jogged my memory. I believe the empowerment Lama Dawa gave was from Jamgon Kongtrul.

Malcolm wrote:

Makes sense too, since Mipham's White Lotus was inspired by the Kongtrul's terma.

Author: Malcolm

Date: Saturday, May 23rd, 2020 at 4:09 AM

Title: Re: What are the most minimalist or simplest forms or schools of Buddhism?

Content:

Dgj said:

Consider this: to master a hua tou for example, which is not a complicated practice, people spend years working very hard. They attend retreats (hours upon hours of meditation for days). Even if that's all their teacher assigned them and told them not to read or study, it is intense and takes great effort, yet very simple to learn and do.

PadmaVonSamba said:

Yeah, but isn't it usually when they stop trying so hard, that's when they finally "get it" No?

Dgj said:

Not always. Hakuin tried his way to enlightenment, pushing incredibly hard all the way.

"Meditating With Koans" translated by JC Cleary is full of similar stories and is what Hakuin used as a guide.

Then there's the iron ball explanation:

It is like swallowing a red-hot iron ball. You try to vomit it out, but you can't." — Zen Master Wumen

Great effort is part and parcel of koan study.

Malcolm wrote:

The simplest practice is one based on a gnosis free of proliferation, rather than all these

other paths based on a mind possessing proliferation.

Author: Malcolm

Date: Saturday, May 23rd, 2020 at 4:10 AM

Title: Re: Three Dharmapala of Dudjom Tersar

Content:

pemachophel said:

In the Dudjom Tersar, I believe there is an "entrustment" for Damchen Chitor, not an "empowerment." At least that's what Lama Dawa said when He was giving it. I've also received a number of Dudjom Tersar Protector practices, especially Ma Ekadzati, from Loppon Orgyen Tenzin (at Enrico's in Austria), and, if I remember correctly, these were simply bestowed as lungs.

Just checked my empowerment file and the one's bestowed by LOTR were all lungs.

Malcolm wrote:

A srog gtad is a kind of empowerment.

Author: Malcolm

Date: Saturday, May 23rd, 2020 at 4:24 AM

Title: Re: What are you doing about the coronavirus?

Content:

Danny said:

Why the left who collectively consider themselves the most tolerant, when you scratch the surface actually the most intolerant?

Like the smell of your own farts too much?

Regards

Malcolm wrote:

"In order to maintain a tolerant society, the society must be intolerant of intolerance."

Karl Popper

For this reason right wing whinging about "tolerance" will fall on deaf ears, since the right wing is basically just a bunch of intolerant, racist, snowflake assholes. Not to mention the fact that right wing policies are actually harmful to the planet and the people.

Author: Malcolm

Date: Saturday, May 23rd, 2020 at 4:47 AM

Title: Re: What are you doing about the coronavirus?

Content:

Danny said:

Why the left who collectively consider themselves the most tolerant, when you scratch the surface actually the most intolerant?
Like the smell of your own farts too much?

Regards

Dan74 said:

I am not American, but I know that whatever it is, generalising about people isn't helpful.

Malcolm wrote:

Yeah, you don't live in America, so you really don't know the situation here and how bad it is.

Author: Malcolm

Date: Saturday, May 23rd, 2020 at 4:55 AM

Title: Re: What are you doing about the coronavirus?

Content:

Malcolm wrote:

This is the level of ignorance we are dealing with here.

Author: Malcolm

Date: Saturday, May 23rd, 2020 at 7:35 AM

Title: Re: What are you doing about the coronavirus?

Content:

Dan74 said:

I think you hit the nail on the head, Malcolm, when you said "ignorance." But from where I stand, it is understandable - a concerted propaganda and disinformation campaign has been run for years, and not only by Fox & Co. The web of lies that has been spun has gotten so thick that it is little wonder you are in the post-truth world and people just choose what they want to believe, completely disregarding (distrusting) the facts.

Malcolm wrote:

No, this shifts responsibility and deprives them of their personal responsibility. These people are willingly complying with evil, harmful policies. We are not in a post-truth world. Facts are still facts, even if 30 percent of the country willfully ignores them, even though they know they are lying. This is how all authoritarianism gets a foothold and spreads. The cult of Xi, Modi, Trump, Orban, Putin are all identical in this respect.

Author: Malcolm

Date: Saturday, May 23rd, 2020 at 7:47 AM

Title: Re: Renewable Energy

Content:

Kim O'Hara said:

Great work, Nemo, especially considering the climate you live in.

Kim

Malcolm wrote:

The problem on the NorthEast Of The US in general is that upgrades to older homes are prohibitively expensive, especially in rural areas.

Author: Malcolm

Date: Saturday, May 23rd, 2020 at 8:52 AM

Title: Re: What are you doing about the coronavirus?

Content:

Danny said:

Indeed, cheerleading for political parties will do that to you. I've retired from politics for a few years now, politics used to be the art of the possible. I was elected twice to executive board of a Union with other 90,000 members world wide. Hardly qualifies me as a right winger. But what it does qualify me to opinion on is the dirty pool played on both sides of the argument.

Neither side has anybody's best interest at heart.

Regards

Malcolm wrote:

It's not about parties. I am not a Democrat, nor a Socialist, etc. it's about values. Right wing values suck much worse than even the most embarrassing PC over reaches.

40 years of Reaganism lead to this. And yes, the Pandemic in the US is precisely the fault of the GOP.

Author: Malcolm

Date: Saturday, May 23rd, 2020 at 9:57 AM

Title: Re: Ticks

Content:

avatamsaka3 said:

So I'm wondering: How did all these old yogis and forest meditators avoid ticks when meditating out in nature? Were there just less ticks back then? Were there just fewer tick-borne diseases? Or did they have the special tick repelling instructions?

Malcolm wrote:

When one reaches a certain level of samadhi, lice, ticks, etc., naturally leave the body.

Author: Malcolm

Date: Saturday, May 23rd, 2020 at 9:58 AM

Title: Re: Heartbreak

Content:

avatamsaka3 said:

I am truly asking on behalf of others. I know some may not believe that.

Any info on this diet and behavior then?

Malcolm wrote:

Google vasant lad, etc.

Author: Malcolm

Date: Saturday, May 23rd, 2020 at 12:06 PM

Title: Re: Ticks

Content:

avatamsaka3 said:

When one reaches a certain level of samadhi, lice, ticks, etc., naturally leave the body.

What's that level? Where is this stated? Why does this happen?

Malcolm wrote:

When one reaches strong heat on the path of application.

Author: Malcolm

Date: Saturday, May 23rd, 2020 at 12:07 PM

Title: Re: Ticks

Content:

avatamsaka3 said:

So I'm wondering: How did all these old yogis and forest meditators avoid ticks when meditating out in nature? Were there just less ticks back then? Were there just fewer tick-borne diseases? Or did they have the special tick repelling instructions?

Malcolm wrote:

When one reaches a certain level of samadhi, lice, ticks, etc., naturally leave the body.

Tenma said:

I thought for yogis and ngakpas, the lice and ticks were dakinis and thus one reason not to cut hair?

Malcolm wrote:

Never heard that.

Author: Malcolm

Date: Saturday, May 23rd, 2020 at 12:08 PM

Title: Re: Advice for Consultation with Guru

Content:

n8pee said:

I've not spoken to my root guru in seven years or so due to my travel and moving around the U.S. I've recently secured an audience via Zoom, which has been made available due to today's COVID crisis.

I have specific practice questions of course. But I feel this urge to let him know his impact on my life, as I've never had a significant private audience with him, but don't wish to make our time together about me and my perceptions. I first met with the lineage teachings nearly twenty years ago.

I am welcome to any advice about how best to utilize the guru's time. From my side he is Vajradhara, and has been the source of all blessings. How does one meaningfully communicate in this situation?

Malcolm wrote:

Remember that from his side he is a human being, no matter what you think.

Author: Malcolm

Date: Saturday, May 23rd, 2020 at 10:22 PM

Title: Re: What are you doing about the coronavirus?

Content:

Nemo said:

But I don't really think Biden is electable.

Malcolm wrote:

The alternative is far worse.

Nemo said:

Bernie would already be beating him. Instead the elites stuck you with this nag with one foot in the glue factory. The DNC seems to think that business as usual will suffice. The far left is a voter bloc now and without concrete concessions no one is showing up.

Malcolm wrote:

Let us hope you are wrong. Bernie is giving full throated support to Biden these days. Apart from the converted, everyone in America is tired of the Trump shit show.

Author: Malcolm

Date: Saturday, May 23rd, 2020 at 10:24 PM

Title: Re: Guru Padmasambhava ID Request

Content:

humble.student said:

I was given a picture of Guru P many years ago, the same as this one, and was wondering from which cycle of teachings it comes from.

Malcolm wrote:

It is from a cycle called Sampa Lhundrup, and specifically, this is the form of Guru Rinpoche for warding off Mongolian Hordes.

Author: Malcolm

Date: Saturday, May 23rd, 2020 at 10:50 PM

Title: Re: Does the Bön tradition believe we have a self/soul?

Content:

GrapeLover said:

But the elements disperse at death etc and are just part of your conditioned existence.

Varis said:

The bLa lingers after death and acts like a sentient spirit AFAIK.

Malcolm wrote:

This is because among common people, there is an ambiguity between bla and consciousness. Barbara Gerke has perhaps one of the best summaries I've yet read:

The meaning of bla evolves from the notion of what could be rendered into English as 'subtle life essence',⁷ but is in fact more complex considering the internal and external manifestations of bla, as well as the shamanic and Buddhist historical influences that have shaped body concepts, perception and ritual practices in the Himalayan enclaves.

Tibetan-English dictionaries offer a variety of translations for bla.⁸

Apart from the literal meaning 'higher' or 'above', the most commonly adopted form of translation is 'soul'.⁹ I find the translation of bla as 'soul', especially in anthropological works, to be unsatisfactory for several reasons. Firstly, the notion of 'soul' is strongly rooted in Western religious thought and does not reflect the numerous cultural meanings that bla has acquired in Buddhist and non-Buddhist contexts among Himalayan communities. Secondly, 'soul loss' is an anthropological invention of the early 20th century that had appeared while studying the temporary absence of some unidentified life force among certain cultures.

¹⁰ Thirdly, bla has most commonly been translated as 'soul' probably because the European connotation of a subtle body that is capable of leaving the coarse body has survived most prominently in the Platonic notion of the 'psyche'.¹¹ Another viewpoint to be considered also is that

the subtle body has been one of the hardest concepts in Buddhist and Hindu thought for Westerners to appreciate, perhaps because it implies a lack of separation between 'body' and 'mind', which Western science has had difficulty in accepting (Samuel 1993b: 237).

I am not suggesting here that bla is the same as the Indian Tantric concept of the subtle body, but only that a certain ethnocentrism within North American and European intellectual circles has led to a misunderstanding of the concepts of the body and its subtle physiologies found among other cultures, which in turn may have supported the translation of bla as 'soul'.

Gerke, Barbara. (2007). Engaging the subtle body: Re-approaching bla rituals in the Himalayas.

https://www.researchgate.net/publication/265186982_Engaging_the_subtle_body_Re-approaching_bla_rituals_in_the_Himalayas

Author: Malcolm

Date: Sunday, May 24th, 2020 at 3:50 AM

Title: Re: What are you doing about the coronavirus?

Content:

Dan74 said:

Do public broadcasters have any significant influence on the US public opinion?

Malcolm wrote:

No, however, the cable news channels do have such influence. In particular, Fox News has an enormous influence on a certain subsection of the American public, older, racist (whether they admit it or not), white people who are afraid of the inevitable demographic shift that will inevitably make the US browner, blacker, and multilingual.

Roger Ailes was an evil genius.

Author: Malcolm

Date: Sunday, May 24th, 2020 at 3:53 AM

Title: Re: What are you doing about the coronavirus?

Content:

Danny said:

Well lets answer a question with a question,
Where do you go to get trusted news?

<https://www.thebalancesmb.com/what-is-propaganda-and-how-does-it-work-2295248>

Malcolm wrote:

By the same author:

Q: Is Breitbart News a credible news source for you? Why or why not?

No. True journalists have no agenda, with the opinion pages separated from news gathering.

Breitbart clearly has an agenda baked into their stories, which really aren't designed to inform, but to persuade.

The acid test of fairness is simple: fair, journalism-based newspapers and magazines will post stories that are critical of any public figure or elected official, and they'll save opinion for the oped pages. Biased outlets with only go after one side
<https://www.quora.com/profile/Guy-Bergstrom>

Author: Malcolm

Date: Sunday, May 24th, 2020 at 3:55 AM

Title: Re: Does the Bön tradition believe we have a self/soul?

Content:

Varis said:

I assume by common people you mean Tibetan/Himalayan folk beliefs, right?

Malcolm wrote:

Yes.

Author: Malcolm

Date: Sunday, May 24th, 2020 at 4:22 AM

Title: Re: What are you doing about the coronavirus?

Content:

Danny said:

It's important not to get locked into information ghettos.

Malcolm wrote:

Yes, this is what newspapers of record are for, etc. Not that they are perfect, they all make errors. But in general, the sales of advertising forced newspapers to strive for objectivity in reporting.

Author: Malcolm

Date: Sunday, May 24th, 2020 at 5:18 AM

Title: Re: Nihilistic view

Content:

Bundokji said:

...except that i don't see anything spiritual either in confirming or denying the self.

Grigoris said:
Good for you!

Anatman is one of the four defining characteristics (Four Dharma Seals) of a Dharma.

Any body of teaching that does not include Anatman cannot be Dharma.

So somebody out there obviously considers the discussion of whether there is a self or not, of vital spiritual significance.

Bundokji said:
Is anatman a denial of the self?

Malcolm wrote:
Of course. It is the negation of an absolute self, but not "the self" used as a name for the collection of aggregates.

Author: Malcolm
Date: Sunday, May 24th, 2020 at 5:54 AM
Title: Re: Nihilistic view
Content:

Bundokji said:
Is anatman a denial of the self?

Malcolm wrote:
Of course. It is the negation of an absolute self, but not "the self" used as a name for the collection of aggregates.

Bundokji said:
Would it be accurate to say that it is the negation of absolutism? or the dogmatic "ism" in worldly views regardless of it taking a negative or positive forms?

Malcolm wrote:
Anatman is the negation of an unconditioned, permanent, ultimate entity that moves from one temporary body to another. It is not the negation of "Sam," "Fred," or "Jane" used as a conventional designation for a collection of aggregates. Since the Buddha clearly states in many Mahāyāna sūtras, "all phenomena" are not self, and since everything is included there, including buddhahood, therefore, there are no phenomena that can be called a self, and since there are nothing outside of all phenomena, a "self," other than an arbitrary designation, does not exist.

Author: Malcolm

Date: Monday, May 25th, 2020 at 12:22 AM

Title: Re: Nihilistic view

Content:

Malcolm wrote:

Anatman is the negation of an unconditioned, permanent, ultimate entity that moves from one temporary body to another. It is not the negation of "Sam," "Fred," or "Jane" used as a conventional designation for a collection of aggregates. Since the Buddha clearly states in many Mahāyāna sūtras, "all phenomena" are not self, and since everything is included there, including buddhahood, therefore, there are no phenomena that can be called a self, and since there are nothing outside of all phenomena, a "self," other than an arbitrary designation, does not exist.

Bundokji said:

Why negating an unconditioned, permanent, ultimate entity is more accurate than negating the "ism" in worldly views according to your understanding?

Malcolm wrote:

The "ism" being negated by the negation of an unconditioned, permanent, ultimate entity is "self-ism," aka atmavada, specifically, the atmavadin views of Vedanta.

Bundokji said:

For example, the Buddha might use what appears to be an eternalist or nihilist language when he teaches in certain contexts, so even eternalists and nihilists can be right once in a while akin to a broken clock. So why to bother negating the self whether absolute or otherwise?

Malcolm wrote:

Buddha never used the term "self" to refer to an unconditioned, permanent, ultimate entity. He also never asserted that there was no conventional "self," the subject of transactional discourse. So, it is very clear in the sutras that the Buddha negated an ultimate self and did not negate a conventional self.

Author: Malcolm

Date: Monday, May 25th, 2020 at 12:39 AM

Title: Re: Nihilistic view

Content:

Grigoris said:

There is no utility in the metaphor, it does not correspond to Buddhist theories/doctrine of mind.

I think I made that clear from the beginning.

If you believe it does correspond, then the onus is on you to find a doctrinal source that supports it.

Caoimhghín said:

If course it doesn't. The Buddha teaches anātmā, not of the ātmā. If you want to find out what people are saying "the ātmā is," you have to leave Buddhism necessarily, because Buddhist people will only tell you what that "the ātmā isn't." As far as metaphors go, I think the Tree of Jīvātmā perfectly describes the naïvety of the mind who suggest such a brain homunculus lives in the branches of their mind. I think this because, as other posters have pointed out, the bird who does not eat is not like a "bird" in any way truly, and likely is an impossible being, i.e. one who only exists in story.

Of course, the intended function of the myth is to teach you about your wonderful shiny ātmā syzygy, the you who is always victorious and never humiliated, who is uninjured when you are injured, etc.

Grigoris said:

A Dharma brother of mine practiced in a Hindu tradition that used the analogy as the basis for their daily practice: Trying to maintain the position of a passive unintruding observer (atma) while watching themselves (jiva) act. At some point he felt he was losing his mind, that he had actually become two versions of himself.

Malcolm wrote:

The Hindu view in general is that there is a purusha who passively enjoys prakṛti and its transformations; the main disagreement is whether that purusha is one (Vedānta) or many (Sāṃkhya).

Author: Malcolm

Date: Monday, May 25th, 2020 at 1:02 AM

Title: Re: Momentariness

Content:

Artziebetter1 said:

Does momentariness imply things coming out of nothing?if the cause ceases completely before the effect even begins to arise,how do effects arise?
there must be things beginning the arise as soon as its cause begins to dissapear,but then why call it momentary?

This doctrine is the hardest buddhist doctrine to wrap my head around since coming into buddhism,especially from a hindu backround.I've read shankara's Bhasya on the brahma sutras against momentariness or Kshanabhanagavada and I havent seen any alternative views wich could prove momentariness.

please explain it to me.

Malcolm wrote:

The Madhyamaka view is that causes and effects are neither the same nor different, because a cause and an effect cannot be temporally dislocated nor can they be simultaneous. Therefore, the only thing that can explain how cause and effect functions

is that causes and effects are neither the same nor different, for example, ghee from milk, etc. Naturally, this is all strictly on a conventional level. Ultimately, arising from causes and conditions is just a convention. In ultimate truth, nothing ever arose from the beginning.

Author: Malcolm

Date: Monday, May 25th, 2020 at 1:39 AM

Title: Re: Nihilistic view

Content:

Malcolm wrote:

Buddha never used the term "self" to refer to an unconditioned, permanent, ultimate entity. He also never asserted that there was no conventional "self," the subject of transactional discourse. So, it is very clear in the sutras that the Buddha negated an ultimate self and did not negate a conventional self.

Bundokji said:

The problem is that the Buddha's utterances are dharmas and both dharmas and sanskara are taught to be anatman.

Malcolm wrote:

You are conflating two different uses the term "dharma": the first refers to teachings; the second refers to discrete entities that bear characteristics. Your use of the term samskara, while found in some Vipassana circles, is really derived from Hinduism, unless you are referring to a) the second link in the chain of dependent origination or b) the saṃskāra skandha, the aggregate of formations (caitya). Some people use the term samskaras to refer what in Buddhism would be called vasanas, or traces.

Bundokji said:

The issue of skillful means is justified by making that distinction between sanskara and dharmas when that distinction is not applicable to the lord Buddha as even his human actions cannot be driven by ignorance.

Malcolm wrote:

With respect to skillful means, this is a Mahāyāna concept.

Bundokji said:

The above has manifested itself in your answer appearing to be paradoxical. On the one hand, the Buddha never used the term self to refer to an unconditioned, permanent, ultimate entity, and on the other hand he negated it. How can he negates it without referring to it is a logical impossibility.

Malcolm wrote:

When I said the Buddha never used the term self to refer to an unconditioned, permanent, ultimate entity, I meant that he never affirmed such a proposed self.

This is really not difficult to understand, and is not a subtle point at all.

Author: Malcolm

Date: Monday, May 25th, 2020 at 1:45 AM

Title: Re: What are you doing about the coronavirus?

Content:

Danny said:

All media views human activity as an entertainment to be sold. It views everything as a commodity, Including social change movements and culture.

Regards

Malcolm wrote:

Including crayons and pastels? What about oil paint? Latex? Acrylic?

Author: Malcolm

Date: Monday, May 25th, 2020 at 1:48 AM

Title: Re: is Biden subconsciously racist

Content:

Minobu said:

When the day comes that you see others as just a person and it doesn't matter your ethnicity , or religion, or , culture, and why bother labeling , America will be more...like Canada .

Malcolm wrote:

Right, because there is no racism in Canada.

Author: Malcolm

Date: Monday, May 25th, 2020 at 2:16 AM

Title: Re: What are you doing about the coronavirus?

Content:

Danny said:

All media views human activity as an entertainment to be sold. It views everything as a commodity, Including social change movements and culture.

Regards

Malcolm wrote:

Including crayons and pastels? What about oil paint? Latex? Acrylic?

Danny said:

Art as a medium is also a commodity, someone famously said all art is propaganda.

Regards

Malcolm wrote:

Art is only a commodity if it is sold as such. There is plenty of art that is not commodified.

Propaganda isn't art.

Author: Malcolm

Date: Monday, May 25th, 2020 at 9:01 AM

Title: Re: is Biden subconsciously racist

Content:

Tlalok said:

Joe Biden is a white man in America.

White people are proud of the genocide of the indigenous people they called “savages” because the Native American holocaust was their “manifest destiny.” They have no trouble calling themselves the “founding fathers” of an economic superpower fueled by the bloody brows and calloused hands of enslaved Africans who occupied this continent centuries before the arrival of the men who enshrined white supremacy into the American ethos.

White people aren't inherently racist but America is.

In America, whiteness is bulletproof. It is a birthright, a vaccine and a deflector shield that has historically shielded white people from self-awareness and the recognition of anyone's humanity aside from their own. This country convinces housewives that they should spit in the face of schoolgirls and turns laymen into lynch mobs. That's what simply living in the cool breeze of American history will do to white people.

Because of how America is set up, if we somehow found the kindest, most compassionate white infant who ever took a breath of American air, that child would need every ounce of strength, humility and consciousness it could muster from its baby muscles to simply not be racist.

And it would fail.

Because it would still be a white baby in America.

From: <https://www.theroot.com/joe-biden-just-proved-why-he-must-have-a-black-woman-as-1843614180>

Malcolm wrote:

Yes, all of the countries with a history of colonial occupation around the world are racist, and are founded on the basis of a doctrine of Anglo-European cultural supremacy. Everyone knows that is true. Everyone.

Author: Malcolm

Date: Monday, May 25th, 2020 at 11:34 PM

Title: Re: Interesting paper on some early Dzogchen texts

Content:

lelopa said:

she doesn't translate "rDo la gser zhun" as "written with gold on stone"

that's good - but I wouldn't translate it as "Pure Golden Ore " either

Malcolm wrote:

Mipham glosses the title in this way:

[T]he intimate instruction of how to meditate is the treatise exemplified by a skilled smith smelting the element of gold in gold ore into liquid, meaning that it is actually extracted...

This leads to the title, "Smelting the Gold from Ore"

Author: Malcolm

Date: Monday, May 25th, 2020 at 11:46 PM

Title: Re: What are you doing about the coronavirus?

Content:

Danny said:

Plus any small business owners out there will tell you they want government out of their way and not an expanded plan to increase them as your silent partner.

Malcolm wrote:

Yes, because small businesses hate roads, bridges, electricity, telephones, and the US Post Office.

This anti-government rhetoric is extremely harmful. Reagan led directly to Trump.

Author: Malcolm

Date: Tuesday, May 26th, 2020 at 12:03 AM

Title: Re: Nyingmapas who don't practice Dzogchen?

Content:

Varis said:

Hey everyone,

I was wondering if there are Nyingmapas who only practice HYT without Dzogchen? Or is the general consensus that if you have the karma to meet a Nyingmapa lama you probably have the superior capacity for Dzogchen?

Malcolm wrote:

There are Nyingmapas who mainly focus mahayoga and anuyoga. But the goal of all is Dzogchen, even if they are not practicing Dzogchen directly.

Author: Malcolm

Date: Tuesday, May 26th, 2020 at 12:04 AM

Title: Re: What are the most minimalist or simplest forms or schools of Buddhism?

Content:

Enryu84 said:

You can reach enlightenment without knowing anything, just by meditating.

Malcolm wrote:

Umm, no, this is completely false. This is not what the Buddha taught.

Author: Malcolm

Date: Tuesday, May 26th, 2020 at 12:06 AM

Title: Re: is Biden subconsciously racist

Content:

Malcolm wrote:

Yes, all of the countries with a history of colonial occupation around the world are racist, and are founded on the basis of a doctrine of Anglo-European cultural supremacy. Everyone knows that is true. Everyone.

Kim O'Hara said:

I wish everyone did know it, but there are some white people (here, and probably even in the US) who are simply oblivious to it. They are mostly poorly educated, mostly rural and regional, and mostly older, but there are plenty of them.

And most of them are decent enough people. They live their lives from day to day without much contact with non-white people and don't discriminate (or not much) when they come across them, but they simply never learned enough history in school and have never had to re-think what they learned in school.

Kim

Malcolm wrote:

No, they also know it. But they are willfully ignorant.

Author: Malcolm

Date: Tuesday, May 26th, 2020 at 12:12 AM

Title: Re: is Biden subconsciously racist

Content:

PeterC said:

He's a white US person in his 70s. Of course he's racist.

Malcolm wrote:

My mom is a white person in her eighties. She is not at all racist. Not even a tiny bit.

PeterC said:

If you put Sanders through the ideological purity test, you would also find him lacking.

Malcolm wrote:

Bernie left NYC, and moved to Vermont, which was a black population of 1% (9000 out of 900,000). In the last election, he was largely oblivious to issues of race, because his constituency, for all intents and purposes, is about as white as it gets in the US. But he learned his lesson.

PeterC said:

But what we can say with confidence is that he would do way more to help non-white people in the US than would trump. And since there aren't any other options out there, that's the question we have to ask on this, and many other topics.

Malcolm wrote:

At least Biden will hire competent people, rebuild the State Department, etc., and purge all the incompetent fools that Trump installed.

Basically, Trump has eviscerated the government. Our pandemic response is direct outcome of GOP policies.

Author: Malcolm

Date: Tuesday, May 26th, 2020 at 1:09 AM

Title: Re: is Biden subconsciously racist

Content:

Minobu said:

Maybe that's the key.for me anyway..exposure to so many different cultures and interacting with so many different races that eventually you just become color blind..

Malcolm wrote:

"Color-blindness" also has its own problems, and can lead people to not accept the existence of, or diminish, incidents of racism towards people of color, etc., because supposedly we are "beyond racism." This was the narrative that Fox News pushed for years, i.e., that we live in a post-racial society. This is obviously false, as in the US, UK, Australia, and yes, even Canada, there is a rise in xenophobic sentiments across the

board.

<https://www.aljazeera.com/news/2020/02/chinese-canadians-denounce-rising-xenophobia-tied-coronavirus-200202191216923.html>

<https://www.cbc.ca/news/canada/toronto/racism-coronavirus-canada-1.5449023>

Author: Malcolm

Date: Tuesday, May 26th, 2020 at 1:37 AM

Title: Re: Nihilistic view

Content:

Malcolm wrote:

You are conflating two different uses the term "dharma": the first refers to teachings; the second refers to discrete entities that bear characteristics. Your use of the term samskara, while found in some Vipassana circles, is really derived from Hinduism, unless you are referring to a) the second link in the chain of dependent origination or b) the saṃskara skandha, the aggregate of formations (caitya). Some people use the term samskaras to refer what in Buddhism would be called vasanas, or traces.

Bundokji said:

I was referring to sankharas (or samskara) being described as anicca and dukkha while dhammas being described as anatta.

Malcolm wrote:

Here, you mean "sankhata" in Pali, in all _conditioned_ phenomena are impermanent (annica).

Bundokji said:

Not affirming, at least in worldly logic, stops short of denying and often described as "suspending judgement" or simply remaining silent to allow the practitioner to find out for himself/herself. In the second part of the paragraph, you went on to explicitly state that he denied it. Anyway, maybe i was reading too much into your input.

Malcolm wrote:

Correct, the Buddha both refused to affirm there was an ultimate self and he denied there was an ultimate self.

I suggest you review this sutta:

<https://www.accesstoinsight.org/tipitaka/dn/dn.01.0.bodh.html>

Author: Malcolm

Date: Tuesday, May 26th, 2020 at 6:59 AM

Title: Re: Karmic consequence of having troubled relations with Gurus

Content:

treningday said:

Right now, I'm basically exiled. As in, not allowed to come to the center until I change my view. So this is what I need to fix but upon examining it and being very honest I don't think that there's anything very wrong. And I don't think a lama should require that of their student.

Malcolm wrote:

Personality cult. Avoid. Find a better guru.

Author: Malcolm

Date: Tuesday, May 26th, 2020 at 10:48 PM

Title: Re: Nihilistic view

Content:

Bundokji said:

I was referring to sankharas (or samskara) being described as anicca and dukkha while dhammas being described as anatta.

Malcolm wrote:

Here, you mean "sankhata" in Pali, in all _conditioned_ phenomena are impermanent (annica).

Caoimhghín said:

The Pāli actually has saṃskārā: Sabbe saṅkhārā aniccā; sabbe dhammā anattā

All conditions are impermanent. All things are not-self.

(SN 22.90 Ven Sujāto translation)

It's also the same in Sanskrit: sarvasaṃskārā anityāḥ, sarvasaṃskārā duḥkhāḥ, sarvadharmā anātmānāḥ, śāntaṃ nirvāṇam

The Chinese similarly has 一切行無常, 一切法無我, which is identical to the Pāli. 行 is the operative word here, which translates "saṃskārā" rather than "saṃskṛta." "All conditioned phenomena are impermanent" would read 一切有為(法)無常.

It is, of course, true that all conditioned phenomena are impermanent regardless of the above.

Malcolm wrote:

Interesting, In Tibetan, a distinction is made by between [mngon par] 'du byas (saṃskṛta) and 'du byed (saṃskārā), with the former being reserved for "compounded phenomena," and the latter, found in the passages similar to what you describe, 'du byed thams cad mi rtag pa, is generally confined to discussions of the second link of dependent origination and the saṃskārā skandha.

My point is that in Mahāyāna, we do not generally talk about "saṃskārās" in the way

Bundokoji does.

Author: Malcolm

Date: Tuesday, May 26th, 2020 at 11:26 PM

Title: Re: personality views

Content:

confusedlayman said:

Even if u know emptiness of everything, non self and impermanance.. is it possible to still have persoinality views?

Malcolm wrote:

Yes, this is when your knowledge of absence of self and impermanence are still only intellectual. One has to realize these things, not merely understand them intellectually.

Author: Malcolm

Date: Tuesday, May 26th, 2020 at 11:40 PM

Title: Re: is Biden subconsciously racist

Content:

Rinchen Samphel said:

Rationalization: the thread.

Trump has already won, yet again, not because he is the most qualified person, but because the dems cant stop shooting themselves in the foot and then blaming it on "white repubs" and their "racism and patriarchy".

Malcolm wrote:

The GOP is demonstrably racist and patriarchal.

Rinchen Samphel said:

Please, keep doing it and blaming the consequences of it on the other party and the majority of americans, the evil white people.

Malcolm wrote:

White people are not evil, but they are blind to their privilege.

Rinchen Samphel said:

Im sure that will secure the vote.... No wonder the democratic party is so disconnected from the people, their own voting base is disconnected from reality because of repeating what the media propaganda machine says. Just so yall know, just because you repeat what some so-called "expert" says, doesnt mean you're intelligent or are exempt from your duty to actually research info outside of the CNN narrative.

Malcolm wrote:

Lazy.

Rinchen Samphel said:

Not to mention, this whole Biden controversy came from an interview with Charlamagne Tha God.... LOL, yeah, he sure knows what he is talking about. Mayonnaise.

Malcolm wrote:

Yes, Joe screwed up, and apologized immediately.

Rinchen Samphel said:

Trump does, or says, something wrong

Dems: Facist, racist, hitler!

Malcolm wrote:

Trump definitely has fascist tendencies. The amount of ass-kissing and fawning he requires of his subordinates is embarrassing, something we are accustomed to seeing from weak leaders. He is a very weak leader, and if, as you say, he is going to return the WH house because of another electoral college win, the USA is doomed, and will never recover from another four years of this idiot and his cult.

Rinchen Samphel said:

Biden does and says something wrong

Dems thinking to themselves: "i know there is a way to justify this, its not actually racist..

Malcolm wrote:

What most Democrats are saying is that Biden spoke out of turn because he, like most white people in this country, are blind to their privilege. But again, Biden apologized immediately. Has Trump ever apologized for anything? No. Trump is not a decent person. Biden is a decent person. Take your pick.

Rinchen Samphel said:

and we shouldnt believe all women now, we only said that to hurt republicans, now it doesnt apply." And for that last thing said, dont post that bullshit article that says "believeallwomen" is a conservative trap. I was there, as where all of you back in 2017, we remember.

Malcolm wrote:

As far as Tara Reade goes, her story is not credible:

Author: Malcolm

Date: Wednesday, May 27th, 2020 at 12:22 AM

Title: Re: Nyingmapas who don't practice Dzogchen?

Content:

Pero said:

I don't know about today due to the influence of Dzogchen teachings but I think some Nyingmapas in the past had to have done so. Each vehicle can be practiced on its own. Also for example, I remember there is a Dzogchen explanation to the Guhyagarba tantra and a Mahayoga explanation of it from the Zur clan.

Crazywisdom said:

The Guhyagarbha is really very amazing. Longchenpa provides explicit Dzogchen instructions and classifies it differently than Zur.

Malcolm wrote:

Nevertheless, it is still classified as a mahāyoga tantra by the Nyingmapas, despite Longchenpa's, Khenpo Jigphun's, and Khenpo Namdrol's very profound explanations of it. For example, it remains within the mahāyoga section of Nyingma Collection of Tantras in all its different recensions. And ChNN very clearly includes it within mahāyoga in the Precious Vase.

Author: Malcolm

Date: Wednesday, May 27th, 2020 at 12:23 AM

Title: Re: Nyingmapas who don't practice Dzogchen?

Content:

Varis said:

Hey everyone,

I was wondering if there are Nyingmapas who only practice HYT without Dzogchen? Or is the general consensus that if you have the karma to meet a Nyingmapa lama you probably have the superior capacity for Dzogchen?

Malcolm wrote:

There are Nyingmapas who mainly focus mahayoga and anuyoga. But the goal of all is Dzogchen, even if they are not practicing Dzogchen directly.

Crazywisdom said:

Some mantra practice is generally important to assist folks with activities.

Malcolm wrote:

There is, according to Mañjuśrimitra, both a direct and an indirect way to realize Atiyoga.

Author: Malcolm

Date: Wednesday, May 27th, 2020 at 2:56 AM

Title: Re: is Biden subconsciously racist

Content:

SonamTashi said:

I always find it strange when right-wingers claim liberals and actual leftists of only watching CNN when most (especially leftists) don't watch CNN at all. It seems like clear projection from people who are so dependent on Fox News.

Malcolm wrote:
Especially since MSNBC is further to the left.

And now this:

<https://abcnews.go.com/theview/video/rep-james-clyburn-defends-joe-biden-70887259>

Author: Malcolm

Date: Wednesday, May 27th, 2020 at 3:39 AM

Title: Re: is Biden subconsciously racist

Content:

Queequeg said:

Anyway. I just shake my head and cast my vote for the person to replace the orange man.

Grigoris said:

That is what they are betting on...

Malcolm wrote:

Biden will be 1000% better than the orange guy. But whoever is president after Trump is going to have a hell of a job rebuilding the gvt.

But, it is looking increasingly likely that no matter who wins the WH, the Dems are poised to take 60 seats in Congress. This means they can override any veto and with a Democratic House, can pretty much pass any legislation they want, with or without presidential approval.

Author: Malcolm

Date: Wednesday, May 27th, 2020 at 3:42 AM

Title: Blue Wave 2020?

Content:

Malcolm wrote:

It is looking that way:

<https://fivethirtyeight.com/features/what-to-make-of-those-new-senate-polls-that-have-democrats-way-ahead/>

Author: Malcolm

Date: Wednesday, May 27th, 2020 at 3:48 AM

Title: Re: Zen's stand regarding 'The Absolute'

Content:

npr said:

If you can see the original Chinese text of Huang Po, and see what the original term that

was translated to Absolute, was, that can be nice

Astus said:

What translation? Could you please give some references?

Queequeg said:

Blofeld

Malcolm wrote:

Antiquated to the point of uselessness.

Author: Malcolm

Date: Wednesday, May 27th, 2020 at 4:07 AM

Title: Re: Why did the Buddha choose not to live of Light?

Content:

Lucas Oliveira said:

Why did the Buddha choose not to live of Light?..

"Devas, on seeing me, said, 'Gotama the contemplative is dead.' Other devas said, 'He isn't dead, he's dying.' Others said, 'He's neither dead nor dying, he's an arahant, for this is the way arahants live.'

"I thought: 'Suppose I were to practice going altogether without food.' Then devas came to me and said, 'Dear sir, please don't practice going altogether without food. If you go altogether without food, we'll infuse divine nourishment in through your pores, and you will survive on that.' I thought, 'If I were to claim to be completely fasting while these devas are infusing divine nourishment in through my pores, I would be lying.' So I dismissed them, saying, 'Enough.'

<https://www.accesstoinight.org/tipitaka/mn/mn.036.than.html>

Malcolm wrote:

Your citation provides the answer:

I thought, 'If I were to claim to be completely fasting while these devas are infusing divine nourishment in through my pores, I would be lying.' So I dismissed them, saying, 'Enough.'

Author: Malcolm

Date: Wednesday, May 27th, 2020 at 5:06 AM

Title: Re: is Biden subconsciously racist

Content:

Könchok Thrinley said:

I mean the right wingers are already whipped into frenzy at this point. Just remember that few weeks ago in some states there were groups of people with assault weapons at their local congresses when the votes on opening up were happenng. I can't imagine

how crazy they will go if the democrats actually override Trump. Mostly because Trump will throw a tantrum and feed it.

Malcolm wrote:

Nah, these clowns are weekend warriors, who are mainly dangerous to deer and to each other.

Author: Malcolm

Date: Wednesday, May 27th, 2020 at 6:36 AM

Title: Re: is Biden subconsciously racist

Content:

Rinchen Samphel said:

Screw off, this is the most generalizing argument that overlooks the common struggles of the middle-class and marginalizes it based on race, rather than class.

Malcolm wrote:

Study some history. Race is class in America.

The struggles of white people in the US are nothing compared to the struggles of African Americans, Latinos, Native Americans and so on. The fact that you cannot acknowledge this is merely an illustration of your blindness to your own privilege.

Author: Malcolm

Date: Wednesday, May 27th, 2020 at 6:39 AM

Title: Re: is Biden subconsciously racist

Content:

Malcolm wrote:

Biden will be 1000% better than the orange guy. But whoever is president after Trump is going to have a hell of a job rebuilding the gvt.

But, it is looking increasingly likely that no matter who wins the WH, the Dems are poised to take 60 seats in Congress. This means they can override any veto and with a Democratic House, can pretty much pass any legislation they want, with or without presidential approval.

Grigoris said:

To quote you from another thread:

Malcolm wrote:

Anything at this point is better than Trump.

Author: Malcolm

Date: Wednesday, May 27th, 2020 at 1:00 PM

Title: Re: is Biden subconsciously racist

Content:

Rinchen Samphel said:

Screw off, this is the most generalizing argument that overlooks the common struggles of the middle-class and marginalizes it based on race, rather than class.

Malcolm wrote:

Study some history. Race is class in America.

The struggles of white people in the US are nothing compared to the struggles of African Americans, Latinos, Native Americans and so on. The fact that you cannot acknowledge this is merely an illustration of your blindness to your own privilege.

Rinchen Samphel said:

And here is this argument, "but look back 100 yrs ago!" We can't solve this problem by bringing upon black people the sufferings of their ancestors, which they themselves never experienced. Half of my family was in France until the 1900's and the other half was in the north, poor farmers, and my great grandfather died from drinking paint thinner during the depression. Never owned slaves or took part in that, they married native Americans, and got along with people just fine. Nobody's suffering is more important than anyone else's. Why should I have to pay for what I never did, 60 or 100+ years ago? Why should I have to pay for a "privilege" that I didn't ask for, or even fully believe in? Are we going to start pointing out "attractive-privilege"? You know attractive people typically have more confidence, a more healthy sex life, and acquire higher positions easier. Oooh, or what about "skill-privilege", some people just have a knack for carpentry, but we shouldn't let that overshadow this person over here who doesn't have the privilege of being more inclined towards that work. What about, I mean, I could go on. No one becomes a hero through being a victim, no one grows out of the mud through being a victim, and no one should have to pay for things they didn't do, just because of their skin color.

Malcolm wrote:

It doesn't matter, your ancestors were white, and their very ethnic background granted them privileges, legal and social, systematically denied to African Americans, etc. Whether you understand this or not, you, as a white male in the US, have inherited this privilege.

Author: Malcolm

Date: Wednesday, May 27th, 2020 at 1:03 PM

Title: Re: is Biden subconsciously racist

Content:

Rinchen Samphel said:

Screw off, this is the most generalizing argument that overlooks the common struggles of the middle-class and marginalizes it based on race, rather than class.

Malcolm wrote:

Study some history. Race is class in America.

Rinchen Samphel said:

Look at the present, no its not.

Malcolm wrote:

Yeah, it is. And the fact you don't see this means you are blind.

<https://www.nytimes.com/2020/05/26/us/minneapolis-police-man-died.html>

Author: Malcolm

Date: Wednesday, May 27th, 2020 at 8:59 PM

Title: Re: is Biden subconsciously racist

Content:

Rinchen Samphel said:

Blacks have committed 52 percent of crimes from the 80's to about 2010, though blacks make up 13 percent of the population. The stats are ugly, and thats why i cant support the BLM movement, if the black community actually cared about black lives, there be more work on why the above is true, why 70+ percent of black murders are done by other blacks. And this is just the stats, and if someone thinks is racist, well, ok. But why do black lives only matter when a white cop kills a black person? Im not saying its right, what i am saying is its easier to support BLM and get pissed at white cops than it is to confront the actual problem.

Grigoris said:

Seems you do not have an idea what "the actual problem" is.

Why don't you go research the link between race and poverty? For starters.

Rinchen Samphel said:

I have, hence why i have aquired the viewpoint i have.

Malcolm wrote:

Sure, all on YouTube.

Author: Malcolm

Date: Wednesday, May 27th, 2020 at 11:24 PM

Title: Re: is Biden subconsciously racist

Content:

Dan74 said:

There are kids born in affluent urbanite educated Black families who have tonnes more privilege than a white kid born to unemployed parents in a backwater trailer park after manufacturing went abroad to the applause of urban elites cheering globalisation.

Malcolm wrote:

You don't get it. You probably never will. And your argument is mistaken. "Kids born in affluent urbanite educated Black families" do not have and will never have more privilege in America than "a white kid born to unemployed parents in a backwater trailer park" unless there is a fundamental change in the attitudes of white people toward black people.

A white kid born to unemployed parents in a backwater trailer park will never have a cross burned in his front yard, etc., or be subject to the casual, thoughtless racism black people in the US experience daily, etc., not to mention the organized racism of the penal system in the US, or the economic racism affecting black small business owners and so on.

You don't get it, because you do not understand the social history of class and race in the US.

You don't get it, because you don't have an overtly racist president.

You don't get it, because you don't really understand just how deeply racism is embedded in American cultural life.

You don't get it, probably because you have not read deeply in American History.

Author: Malcolm

Date: Wednesday, May 27th, 2020 at 11:25 PM

Title: Re: is Biden subconsciously racist

Content:

Fa Dao said:

Yeah..sorry Rinchen..its true..Greg is not a liberal, hes a full on commie...

Malcolm wrote:

Greg is not a "commie," he is an anarchist.

Author: Malcolm

Date: Thursday, May 28th, 2020 at 12:14 AM

Title: Re: is Biden subconsciously racist

Content:

Tlalok said:

White people don't have to worry about getting the Mozambique drill during every single interaction with police. That's an example of white privilege.

Malcolm wrote:

Precisely. I do not have worry about this:

Author: Malcolm

Date: Thursday, May 28th, 2020 at 1:06 AM

Title: Re: is Biden subconsciously racist

Content:

Grigoris said:

Since the McCarthyist era most Americans believe that anything left of Fascism is Communism.

Malcolm wrote:

These days many (ignorant) Americans have even convinced themselves that Fascism is itself a left-wing movement.

Grigoris said:

Crying shame really when you consider that the U\$ had a healthy Anarchosyndicalist movement, with the Industrial Workers of the World (Wobblies) having over 150,000 members at it's peak.

Malcolm wrote:

Yup. And Eugene Debs, Bernie Sanders' inspiration, was one its founders. The IWW was the only non-racist, non-sexist union in America when it was founded.

Grigoris said:

But Americans, in general, suffer from a complete ignorance when it comes to their history anyway.

Malcolm wrote:

Seriously? George Washington did not cut down that cherry tree?

Author: Malcolm

Date: Thursday, May 28th, 2020 at 1:12 AM

Title: Re: is Biden subconsciously racist

Content:

Malcolm wrote:

BTW, the Preamble to the IWW Constitution:

The working class and the employing class have nothing in common. There can be no peace so long as hunger and want are found among millions of the working people and

the few, who make up the employing class, have all the good things of life.

Between these two classes a struggle must go on until the workers of the world organize as a class, take possession of the means of production, abolish the wage system, and live in harmony with the Earth.

We find that the centering of the management of industries into fewer and fewer hands makes the trade unions unable to cope with the ever growing power of the employing class. The trade unions foster a state of affairs which allows one set of workers to be pitted against another set of workers in the same industry, thereby helping defeat one another in wage wars. Moreover, the trade unions aid the employing class to mislead the workers into the belief that the working class have interests in common with their employers.

These conditions can be changed and the interest of the working class upheld only by an organization formed in such a way that all its members in any one industry, or in all industries if necessary, cease work whenever a strike or lockout is on in any department thereof, thus making an injury to one an injury to all.

Instead of the conservative motto, "A fair day's wage for a fair day's work," we must inscribe on our banner the revolutionary watchword, "Abolition of the wage system."

It is the historic mission of the working class to do away with capitalism. The army of production must be organized, not only for everyday struggle with capitalists, but also to carry on production when capitalism shall have been overthrown. By organizing industrially we are forming the structure of the new society within the shell of the old.
<https://archive.iww.org/culture/official/preamble/>

Author: Malcolm

Date: Thursday, May 28th, 2020 at 1:24 AM

Title: Re: is Biden subconsciously racist

Content:

Malcolm wrote:

There's Only One Possible Conclusion: White America Likes Its Killer Cops:
George Floyd was murdered by Minneapolis police in broad daylight over Memorial Day weekend. We know he was murdered because video shows Floyd handcuffed and pinned under the knee of an officer who was crushing his throat into the pavement. Floyd could be heard telling the officer that he couldn't breathe. He could be heard telling the officer, "Don't kill me." Onlookers were heard begging the officer to stop killing the man.

The police didn't stop. The police are never going to voluntarily stop killing black and brown people. The killings will continue until the majority of white people in this country make the killings stop.

The police work for white people, and they know it. White people know it too. Deep

down, white people know exactly who the police are supposed to “protect and serve,” and they damn well know it’s not black and brown people. We saw some video of that too, over the weekend. Amy Cooper was walking in Central Park with her dog. Her dog was off its leash, in violation of park rules and city ordinances. A bird watcher, Chris Cooper, who happens to be black, asked her to follow the rules. Instead of just putting her dog on a leash, Amy decided to use Chris’s race against him. She first threatened to call the cops, and then did just that, claiming that an “African American man” was “threatening” her in the park.

The very instant that Amy Cooper felt she needed the support of institutionalized racism to get her through her morning, she knew exactly where to find it. She knew exactly whom to call. Amy Cooper was the one in violation of the rules. Yet there she was, calling the cops. No doubt, it wouldn’t have even occurred to her to call them to the scene of her lawlessness if not for the way cops tend to harass, jail, and, yes, murder people who look like Chris Cooper. Or George Floyd. Or Eric Garner. Or Terrance Crutcher. Or Alton Sterling. Or Emantic Fitzgerald Bradford Jr. Or Amadou Diallo. When Amy Cooper threatened to call the cops, she was threatening to take a black man’s life. It’s a threat that only works because cops are so consistently willing to murder black and brown men. Amy Cooper was able to dial up 400 years of racial oppression and violence on her phone more easily than I am able to order a pizza.

It doesn’t have to be this way. It is entirely within the scope of white power in America to rein in its police. White people could elect mayors and prosecutors who are committed to police reform. White judges and juries could hold the police accountable for their crimes. White Republicans could challenge and eventually break the power of police unions just as easily as they break teachers’ unions or any labor union that stands in the way of rapacious capitalism. If a majority of white people decided, today, that racist policing should end, we’d start seeing changes to police forces by the middle of next week.

But white people do not stop their cops. A majority of them clearly want the cops to behave this way. They want the viciousness. They want the horror. Why? It’s not just that a majority of white America probably thinks Amy Cooper did the right thing in her specific situation; it’s that they think they will one day be in a situation where Amy’s actions are justified. One day they might be alone in a park around a strange black man, and what might happen then? Sure, Chris Cooper seems like a “nice” black person, but what if he wasn’t? What if he was a “mean” or “aggressive” black person, and you were just alone in the park, illegally walking your dog? Best to keep brutal, dangerous, and racist cops around, because, hey, you never know.

White people think they might one day be Amy Cooper and want to have somebody to call, just in case. They know they’ll never be Chris Cooper. Making a society that’s safe for Chris Cooper to bird watch while black just isn’t the most important thing to a majority of white America.

Oh, a bunch of white people will be performatively outraged and saddened by Amy Cooper’s behavior. They’ll gladly participate in her online dragging. But when it comes to

neutering the police so that the Amy Coopers of the world don't have that kind of privilege and power over the Chris Coopers of the world, most of those white people will fall silent.

By the same token, white people will participate in the outrage over specific murders, like George Floyd's murder or Breonna Taylor's. They will join in calls to bring individual racists to account, like Amy Cooper or Gregory and Travis McMichael. But when it comes time to deal with institutional purveyors of racism, as opposed to individual bad actors, the outrage and support of the white community is not there. We see that disconnect on display now as police use coronavirus to threaten and harass black and brown people.

The Center for Constitutional Rights, the NAACP Legal Defense Fund, and the Legal Aid Society have joined an enforcement motion asking courts to investigate the New York Police Department's social distancing enforcement during the pandemic. The legal motion suggests that the NYPD is in violation of court orders imposed on the city after its unconstitutional stop-and-frisk program. The lawyers are asking for an immediate moratorium on NYPD enforcement of social distancing orders.

Since March, 81 percent of social distancing violations issued by the NYPD have been made against black or Latinx people. And those stats simply confirm what our eyes are already telling us. We've all seen the pictures of white people gathered in parks as police officers politely hand out masks, but no tickets, just as we've all seen videos, shot just a neighborhood away, showing black and brown people getting beaten and manhandled by the cops for allegedly violating social distancing protocols.

Anybody could have seen this coming. In fact, I wrote about how this would happen once the NYPD was empowered to enforce social distancing. I don't have a crystal ball. I'm not a wizard. I just know that cops cannot be trusted with the power they already have—and should never be given any more. Putting the NYPD in charge of enforcing social distancing was a decision that was so obviously going to lead to racially biased enforcement of the orders that one has to assume it was intentional.

Most black people know what happens when cops are given power, but we can't get 51 percent of white people to do anything about it. We can't get New York City Mayor Bill de Blasio, who centered his first mayoral campaign on his opposition to stop-and-frisk, to take a stand against the racist actions of his police force. We can't get the white people who are willing to gather in large crowds to enjoy a spring day to gather in a large crowd to protest at City Hall.

Why would they? White people are not ignorant and they're not blind. They see the racial bias in policing, and they know that bias benefits them. They know they're not going to catch a beatdown for not wearing a mask. They know they're not going to be choked to death on the street in broad daylight. They know that having racist police officers around gives them incredible power, and power makes people feel good even if they never use it. I've been in rooms where I've heard white people congratulate themselves for not calling the cops on some black person, as if declining the option to

use terrorism against a black person was some kind of liberal bona fide.

Black people have tried, again and again, to end the horror of police brutality against us. We march, we protest, we educate, we vote. We teach our children a special set of rules. We produce art and literature and music documenting our pain. We start organizations and movements. And yet we can't achieve structural change in policing because a majority of white America always sets its will against us. White people in our own communities, our alleged "friends and neighbors," consistently vote and act in ways that empower the police and ignore their brutality against us.

White people could put their police dogs on a leash. But they won't. And more black and brown people will get mauled and killed until white people decide to do better. More black people will die like George Floyd, because most white people want to live like Amy Cooper.

<https://www.thenation.com/article/society/white-america-cops/>

Author: Malcolm

Date: Thursday, May 28th, 2020 at 1:46 AM

Title: Re: Zen's stand regarding 'The Absolute'

Content:

Queequeg said:

Its what I see it in forums like this, that is just not appealing to me, and I sense some people use the aesthetic to paper over their own tentative understandings. That makes me wonder, what benefit such elliptical language/thought is supposed to do for someone who doesn't yet actually have genuine insight? It just looks like word play. Whatever floats your boat, but it seems immersing oneself in spontaneous word soups is not a particularly effective practice without a solid grasp of basics.

Meido said:

Well, I share your annoyance.

The kind of Zen talk that we often see aped in online forums is the encounter dialogue between masters and their disciples that can be found in many texts. These were not originally word soup, and did not occur among people who lacked an understanding of basics.

But the problem obviously is not that we have an over-abundance of Zen masters using true living words in that manner. It is that there are people with little or no Zen practice experience who read such things, are attracted by a style seemingly of iconoclastic freedom and mysterious spontaneity, and adopt it as an affectation.

Malcolm wrote:

Yes, we used to have a word for this bank in the days of Punk Rock: poseurs.

And this behavior is silly, and makes Zen look ridiculous and trivial (it isn't).

People whacking each other with sticks on line and uttering mysterious profundities (aka gibberish) is just sad.

Author: Malcolm

Date: Thursday, May 28th, 2020 at 9:36 AM

Title: Re: is Biden subconsciously racist

Content:

Rinchen Samphel said:

At this point i just have to accept that you have been very privileged, and cant see how anyone else who is white cant have had a life different than yours.

Tlalok said:

Thing is bud, if all else was the same, and you were born black, you would have had a harder life than you do now. That's white priviledge.

Rinchen Samphel said:

Aight pal, you know me. In and out of jail, dui's, hospitals, homelessness, abusive father you would hit me till i pissed myself (but at least i had one right?!), dropped out of school when i was in my teens, yeah, typical white privilege. Thanks for catetorizing me based on my skin color, so un-racist of you. The reason why i have the views i do, is because sitting around being a victim wouldnt have put me in college (back in school for the first time in 10 years), wouldnt have gotten me a job as a union laborer, and thats a lot better than sitting around thinking my dad or bullies owe me something. Sitting around being a victim 24/7 wont get you a life, society wont change for you or anyone else, you will only die a victim who has nothing more than resentment.

Malcolm wrote:

It is interesting how people on the right always frame things in terms of victimology. You claim not to be a victim, and yet you wear victimized resentment as a badge of pride, not even noticing that if you were a black man with the same set of social conditions, it would have been much harder for you to pull yourself up, because the deck is that much more stacked against you. In other words, you claim not to be a victim, but you talk like a victim (which is common in the alt right and fellow travelers). And yet, when black people do get upset and protest and struggle against the obvious disadvantages they have, which frankly, are much more acute than what you've experienced in life, people like you marginalize their struggle against racist oppression as if it is just a fantasy. Well, it isn't a fantasy at all. You have never experienced racism, so you really don't know what it feels like. Unlike me, you have no members of your family that have experienced racism from white people, so you really have no clue, like the rest of the MAGA crew. And your lack of empathy is shameful in someone who pretends to be a Buddhist.

Author: Malcolm

Date: Thursday, May 28th, 2020 at 7:54 PM

Title: Re: is Biden subconsciously racist

Content:

Dan74 said:

...

BTW, thank you for sharing your voice and your story here.

Ayu said:

Well, I'm sorry to say, I'm able to live without such misanthropic comments:

<https://dharmawheel.net/viewtopic.php?f=47&t=33709&p=533602#p533568>

How can anybody call it "nice" to see when a man is being killed? There obviously is something essentially wrong with rightist view.

Dan74 said:

Ayu, I took Richnen's comment differently.

The video was a horrible thing, I couldn't watch it, except just the start. I think Malcolm or someone said to him earlier that he must've learnt his stuff from YouTube videos and then "the other side" posts a youtube video. He said "nice video", in a dark humour sort of way. I don't for a moment believe that anyone here would find this 'nice' or applaud this. It is a turn of phrase. I wouldn't make much of it. How can one react to a video which appears to show a man being murdered by a law enforcement officer?

Malcolm wrote:

The source of that video was the Times.

Author: Malcolm

Date: Thursday, May 28th, 2020 at 7:55 PM

Title: Re: is Biden subconsciously racist

Content:

Tlalok said:

White people don't have to worry about getting the Mozambique drill during every single interaction with police. That's an example of white privilege.

Malcolm wrote:

Precisely. I do not have worry about this:

Rinchen Samphel said:

Nice YouTube vid

Malcolm wrote:

If you will look in the left hand corner, it's from the NYT.

Author: Malcolm

Date: Thursday, May 28th, 2020 at 8:32 PM

Title: Re: is Biden subconsciously racist

Content:

DharmaN00b said:

A long time ago I was on probation and had one of those 'gotcha' moments. My officer mentioned that the white race are devils.

I was obviously in no position to object but it would have been very easy to have taken the comment personally. Clearly there are a number of consequences to sweeping the racist echo chamber under the rug, where plotting can take place.. as much, if not more, than giving people a platform to consciously (or otherwise) air their dirty laundry in public.

People in hard situations are going to cheat... sometimes sneaky and others a bit 'on the nose'

Dan74 said:

This is such an important point that in the English speaking countries (at least in Australia, IME) goes unheard. We are all human and one of the greatest gifts is to be able to share and converse freely. So if I have fears and neuroses (who doesn't) I should not live in PC fear of blurting out something stupid. We all do. And hopefully we learn from it.

Malcolm wrote:

When common decency is referred to as PC speech, one knows one is in the presence of bigots.

Author: Malcolm

Date: Thursday, May 28th, 2020 at 8:34 PM

Title: Re: is Biden subconsciously racist

Content:

Dan74 said:

To an extent I agree. But to me, no matter how egregious the views, that's not a deal-breaker. On the one hand, actions speak a lot louder than words. And on the other as long as the other person is prepared to share and listen, then I am prepared to engage in a respectful manner.

As a little kiddo, I grew up in the Ukrainian hinterland where anti-Semitism of the most virulent kind was normal. My parents taught me to be grateful to people for not being anti-Semitic and hold them in high regard (kinda in Uncle Tom fashion). My mother was especially subjected to it because she looks quite Mediterranean. Then even in Australia, two Russian colleagues were racist with one regularly making nasty anti-Semitic remarks and jokes in my presence. But when it came to crunch, he actually was very helpful and decent to me. People are funny like that.

Malcolm wrote:

My grandfather on my mothers side, who lived in the Detroit area, was very racist against blacks as a group, and very kind to his black employees. But the latter does not remove the injury of the former.

Author: Malcolm

Date: Thursday, May 28th, 2020 at 11:45 PM

Title: Re: is Biden subconsciously racist

Content:

Dan74 said:

Who is doing the excusing or not excusing? Do you have that moral high ground, Malcolm? I don't. We can say that it's not OK. That's fine. I can teach my kids that certain kind of language and jokes are not OK (and I do). But at the end of the day, human beings are mixed bags with messy contradictory characters. What I find to be more valuable is to hear out people's stories and begin to understand how it is for them.

Malcolm wrote:

Hi Dan:

What I understand is that the United States, Australia, New Zealand, and Canada were all founded on the principles of white supremacy. The preamble of the Constitution of the United States begins "We the people of the United States..." but the people did not include women, African slaves, Native Americans, and still do not.

I also understand that conservatism is a political philosophy which is predicated on white supremacy and always has been:

"According to Burke's code, slaves of impeccable manners and behaviour should have a right to buy their freedom at "rates to be fixed by two Justices of the Peace", though he fails to suggest where they might find the money. A renowned advocate of individual liberty, Burke nevertheless thought that despite being committed slave owners, the "people of the southern (American) colonies are much more strongly.... attached to liberty than those to the northward"[14]. In his fascinating "Counter History of Liberalism" Domenico Losurdo describes Burke as "the tutelary deity of the slaveholding South"."

<https://www.opendemocracy.net/en/opendemocracyuk/edmund-burke-unspoken-villainy/>

With respect to Burke's heir, principle among them William S. Buckley:

"In its earliest days, National Review defended Southern segregation in euphemistic terms. Buckley published articles by highbrow segregationists praising the conservative South as a check on liberalism. In perhaps its most infamous editorial, National Review asked whether whites should dominate in the South. Its "sobering answer"? Yes.

<https://www.washingtonpost.com/outlook/2018/10/05/conservatives-self-delusion-race/>

Of course, Buckley, being an intelligent man (someone with whom my mother, an arch-liberal if there ever was one, civil rights activist, first-wave feminist, etc. was in fact friends, and someone whom I met as a toddler, though I have no memory of it) changed his position to the present, absurd idea of "color-blindness" common in conservative circles these days:

Colorblindness served conservative purposes. It allowed not only conservative writers but politicians like Barry Goldwater to oppose civil rights legislation from a "race-neutral" standpoint, in line with broad American values. They could always point to a higher principle than racism — whether constitutional or otherwise — to explain their opposition to black demands for equality...William Rickenbacker, another editor, argued that the magazine was best when it "bravely" said "the things everyone knows." These "givens" included that "white people and Negroes do not actively seek each other's company" and that "the bastardy rate" among blacks threatened "their claim that as a race they are ready to hold up their end of the social and legal structure of this country." He demurred that this wasn't a moral claim, merely a demographic one.

The strategies outlined at this meeting — legal colorblindness, law and order, free market dogmas and frankness about racial "realities" — were the go-to approaches for National Review and the burgeoning conservative intellectual movement for discussing race.

This last sentence remains the conservative and GOP approach to these issues. But what are they predicated on? Why of course, Edmund Burke once again:

Good order is the foundation of all good things. To be enabled to acquire, the people, without being servile, must be tractable and obedient. The magistrate must have his reverence, the laws their authority. The body of the people must not find the principles of natural subordination by art rooted out of their minds. They must respect that property of which they cannot partake. They must labor to obtain what by labor can be obtained; and when they find, as they commonly do, the success disproportioned to the endeavour, they must be taught their consolation in the final proportions of eternal justice. Of this consolation, whoever deprives them deadens their industry and strikes at the root of all acquisition as of all conservation. He that does this is the cruel oppressor, the merciless enemy of the poor and wretched, at the same time that by his wicked speculations he exposes the fruits of successful industry and the accumulations of fortune to the plunder of the negligent, the disappointed, and the unprosperous.

<https://socialsciences.mcmaster.ca/econ/ugcm/3ll3/burke/revfrance.pdf>

A perfect example of blaming poor people merely for being poor, as well a clear indictment of the principle of social welfare as a depredation upon the very people social welfare is intended to assist. Here we find the nascent seed of Reagan's welfare queen, and our own Rinchen Samphel's racist rant about black people (admirably

rebutted by PeterC), which we can easily read above.

Conservatism is predicated on a Calvinist notion that success is a result of divine providence, and to be successful in spite of meager beginnings is a sign that one has been blessed by providence. Burke is not revolutionary here, since he embraces this principle very clearly. If you are rich, you deserve it, since it was afforded to you by God, and if you are poor, well, behave and you might go to heaven. It is no wonder that Christianity and conservatism go hand in hand.

There is a danger that Buddhists can succumb to the same kind of theistic thinking with respect to karma. I know of racist Tibetan teachers who assert that black people are black because of their negative karma. Of course, such thinking is ridiculous and immoral.

And this is the point: some views are immoral. What kinds of views? Views that claim that some people are intrinsically better than others because of race, creed, gender, or sexual preference. Equally immoral are views that diminish the very real, global harm of modern capitalism, which is predicated and built upon white supremacy. In the US, this history is visible everywhere.

While the framers of the US Constitution were themselves advocates of white supremacy, the language of the constitution permitted slow progress in overcoming the US's own twin original sins: genocide and slavery. But these stains on our national history have not been completely erased. We still have much to do, and it is a process of centuries, not decades. And it seems we always take two steps backward for every step forward we take. The fact that unarmed black men are murdered daily in the United States and that native women are exploited as sex workers in man camps, etc., and regularly raped and murdered by white men is appalling. Native people are more likely to suffering violent crimes (70 percent of all incidents) at the hands of white men than blacks and white men. Federally recognized tribes do not have jurisdiction over over non-Indian perpetrators, even for crimes committed on reservations. So you can see, racism in the US is still a huge problem, and I have little sympathy for white people who claim they have no privilege in our society.

White privilege was granted to poor whites as long ago as the 1705 Virginia Slave Codes, which formed the basis of the laws against "miscegenation," etc., and made it illegal for anyone other than white Christians to purchase Christian white slaves. Following this, other laws were passed in order to grant privileges to landless whites to ensure their fidelity to the wealthy white colonial authorities in the South. The act largely favors indentured servants, which imposed a time limit on obligatory service if they were christian in their native country, apart from Turks and Moors who could prove they were not slaves in England or any other Christian country. All other non-christian peoples brought to this country were automatically considered slaves in Virginia.

https://www.encyclopediavirginia.org/_An_act_concerning_Servants_and_Slaves_1705

So, Dan, I think you really do not understand what we mean by "white privilege" in the United States. I think you are lacking context, and therefore, you make uninformed

pronouncements such as:

Dan74 said:

To me the notion of privilege based on colour is a ham-fisted approach to redress past injustice and present inequality.

Malcolm wrote:

So just to make it plain for you: "white privilege" means the privilege all white people in the US experience, no matter how poor or disadvantaged they may seem, because of our deep history of codes, laws, and local ordinances that systematically elevate the rights and opportunities of white people at the expense of blacks and native peoples in the United States. That's what white privilege is, and that is what it means.

Author: Malcolm

Date: Thursday, May 28th, 2020 at 11:53 PM

Title: Re: is Biden subconsciously racist

Content:

Fa Dao said:

Agreed! It has become far too commonplace to call somebody a racist, fascist, leftist, nazi, etc etc when one doesn't agree with someone else's views and doesn't even really know the person. The moment the name calling starts, reasoned conversation goes out the window and the person shuts down to any real fact based discussion thereby further entrenching them in their viewpoint. Consequently you end up with tribes at each other's throats..not good for any society in any country. No society can sustain that for any length of time and hope to survive. What's wrong with a little common civility and in some cases simply agreeing to disagree?

Norwegian said:

People however are fascists, far right-wing, and so on if they adhere to certain ideas, hold certain views, and partake in or support certain actions. It's very simple really.

And the idea of "agreeing to disagree" when it comes to matters like human rights, racism, oppression, sexism, protection of the environment, animals, and so on, is laughable. A sort of "there's good people on both sides" take, where one can maturely shake hands and say "Let's agree to disagree" over these issues. Absolutely no. People who are racist and put forth racist views and actions, are a threat to the safety and stability of society. Likewise with people who treat the environment in a destructive manner. And so on. They and the harm they cause should be dealt with.

Dan74 said:

This makes perfect sense.

But what if your own kids express fascist views?

Malcolm wrote:

If you cannot convince them they are deeply mistaken, disown them.

Dan74 said:

If a colleague, who up until now seemed to be a really decent and reasonable fellow, come out with something shocking? Do you slam them down? Or do you hear them out?

Malcolm wrote:

You explain to them how incorrect they are being, and if they refuse to listen, you shun them.

Dan74 said:

You might find out that behind those views is a horrible experience one had never really managed to process. Or perhaps a simple inherited bigotry one never really gave much thought to. There are just so many possibilities.

Malcolm wrote:

Bigotry through inheritance is not excusable. If someone said to you, "Oh, I am anti-semitic because my grandfather was a Nazi," you do not tolerate this.

Dan74 said:

One of my colleagues is black, born and raised here in Switzerland and she has some amazing stories, ranging from nasty to facepalm. Once one of her kids came home from kinder looking a bit serious. So after some quizzing, he told her that they had a clown come and the clown, when needing a member of the audience, called out to him as 'the chocolate-coloured kid in the back'. As the only black kid in the group, he was made understandably uncomfortable and she tried to speak with the kinder staff and the clown and explain how that felt. She didn't raise a ruckus and demand that the clown be fired, she just wanted to tell her story. Mind you, she grew up in much more racist times in what was a 99.99% white city. That of course colours not only the way you are seen but the way you see how you are being seen.. It's tricky. The clown was not being a bigot. He was simply clueless. And that why sharing stories is important.

Malcolm wrote:

Her experience, whatever it may be, does not come from growing up black, latino, native, or asian in America, where there is history of slavery, Jim Crow laws, etc., laws against immigration, and so on.

Author: Malcolm

Date: Friday, May 29th, 2020 at 12:08 AM

Title: Re: is Biden subconsciously racist

Content:

Dan74 said:

My sense is that when the situation is already so toxic and the passions are running hot, what one needs is cool heads. Mandelas and MLK's not Malcolm X's and Faroukhans.

Malcolm wrote:

Mandela was jailed for terrorism. He fought an active armed struggle against Apartheid in SA, he was a communist revolutionary who relied on Che Gueverra's principles of guerilla warfare. He was not a "cooler" head. He was a principal founder of the armed wing of the ANC, uMkhonto we Sizwe (MK), because he decided that nonviolence that had been advocated previously was not working:

Secondly, we felt that without sabotage there would be no way open to the African people to succeed in their struggle against the principle of white supremacy. All lawful modes of expressing opposition to this principle had been closed by legislation, and we were placed in a position in which we had either to accept a permanent state of inferiority, or to defy the Government. We chose to defy the Government. We first broke the law in a way which avoided any recourse to violence; when this form was legislated against, and when the Government resorted to a show of force to crush opposition to its policies, only then did we decide to answer violence with violence.

http://db.nelsonmandela.org/speeches/pub_view.asp?pg=item&ItemID=NMS010

Author: Malcolm

Date: Friday, May 29th, 2020 at 12:15 AM

Title: Re: is Biden subconsciously racist

Content:

Dan74 said:

So their full slogan was "I can breath thanks to NYPD", rather than "I can breath (because I am white)."

Malcolm wrote:

The police in the United States are the principle defenders of our white supremacist order. These two statements amount to the same damn thing.

Author: Malcolm

Date: Friday, May 29th, 2020 at 12:24 AM

Title: Re: is Biden subconsciously racist

Content:

Malcolm wrote:

And now this:

Author: Malcolm

Date: Friday, May 29th, 2020 at 12:54 AM

Title: Re: is Biden subconsciously racist

Content:

Tiago Simões said:

This use of metaphor just proves that the American right wing is obsessed with death and killing. Just a death cult.

Malcolm wrote:

Yes, hence the fetishization of guns.

Author: Malcolm

Date: Friday, May 29th, 2020 at 1:02 AM

Title: Re: is Biden subconsciously racist

Content:

Dan74 said:

We are all human and one of the greatest gifts is to be able to share and converse freely. So if I have fears and neuroses (who doesn't) I should not live in PC fear of blurting out something stupid. We all do. And hopefully we learn from it.

DharmaN00b said:

Yes, this works very well in an academic setting where we're not supposed to think anything. In the example I presented maybe there was some fishing going on.. probably not the best context to draw any conclusions at all... and if in doubt stop digging. In any case this thread blew up! yikes

Malcolm wrote:

That tends to happen when people defend the indefensible.

Author: Malcolm

Date: Friday, May 29th, 2020 at 1:12 AM

Title: Re: is Biden subconsciously racist

Content:

Dan74 said:

Perhaps just like the generational poverty afflicting the black communities and driving many to crime, we can start to consider the generational problems with the culture and the roles of law enforcement driving so many to victimise members of society least able to defend themselves.

Malcolm wrote:

What you don't get here is that the generational poverty of black people has been _systematically imposed_ upon them since the failure of Reconstruction, this is but one of the more obvious examples:

The Tulsa race massacre (also called the Tulsa race riot, the Greenwood Massacre, or the Black Wall Street Massacre) of 1921 took place on May 31 and June 1, 1921, when mobs of white residents attacked black residents and businesses of the Greenwood District in Tulsa, Oklahoma. It has been called "the single worst incident of racial violence in American history." The attack, carried out on the ground and from private aircraft, destroyed more than 35 square blocks of the district – at that time the wealthiest black community in the United States, known as "Black Wall Street".

.....

About 10,000 black people were left homeless, and property damage amounted to more than \$1.5 million in real estate and \$750,000 in personal property (equivalent to \$32.25 million in 2019).

Many survivors left Tulsa. Black and white residents who stayed in the city were silent for decades about the terror, violence, and losses of this event. The massacre was largely omitted from local, state, and national histories.

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

Author: Malcolm

Date: Friday, May 29th, 2020 at 1:33 AM

Title: Re: is Biden subconsciously racist

Content:

Malcolm wrote:

‘There’s an African American man threatening my life.’ Amy Cooper

“In this country, American means white. Everybody else has to hyphenate.” Toni Morrison

"I can't breath." Eric Garner, George Floyd, ???

Author: Malcolm

Date: Friday, May 29th, 2020 at 1:38 AM

Title: Re: Zen’s stand regarding ‘The Absolute’

Content:

Malcolm wrote:

There is no absolute, so how can Zen have a standpoint regarding it?

Author: Malcolm

Date: Friday, May 29th, 2020 at 1:46 AM

Title: Re: Abhidharma for Dummies, er... Yogis

Content:

Matt J said:

Any good, pithy resources on Abhidharma? Short and practical rather than long and in-depth.

Grigoris said:

Glimpses of Abhidharma by Chogyam Trungpa.

It is a decent enough gateway text.

Malcolm wrote:
Yeah, I don't agree.

Author: Malcolm
Date: Friday, May 29th, 2020 at 2:42 AM
Title: Re: is Biden subconsciously racist
Content:
Dan74 said:

I know about Mandela's early background. His legacy was, however, disavowal of violence and reconciliation.

Malcolm wrote:
Mandela never disavowed violence. In 1990, in Atlanta, at a ceremony to honor MLK, Mandela declared, ""Unlike you, we are still under the grip of white supremacy. Non-violence is a good policy when conditions permit. There are also times when conditions do not permit."

Apart from the fact that he really did not understand what it was like to be black in America, we can see that his position on violence was not merely a simple advocacy of nonviolence. And frankly, neither was Gandhi's.

Author: Malcolm
Date: Friday, May 29th, 2020 at 2:51 AM
Title: Re: is Biden subconsciously racist
Content:
Grigoris said:
I would also recommend you read https://www.pegc.us/archive/Articles/eco_ur-fascism.pdf...

Malcolm wrote:
Yes, everything Ecco describes there, describes Trump to the letter.

Author: Malcolm
Date: Friday, May 29th, 2020 at 2:55 AM
Title: Re: Why did the Buddha choose not to live of Light?
Content:
cjdevries said:
I am looking at Autobiography of a Yogi by Paramahansa Yogananda. He describes Giri Bala, the saint who lived on ether, air, and sun through a yogic technique given to her by a holy man at age 12. She never ate again after age 12 years and 4 months. She said this wasn't designed for everyone; not everyone was meant to go without food and water. Yogananda asked her why we couldn't teach the yogic technique to everyone and have everyone live off air and sun and she replied something like: that's not the way God wants it. Everyday people are supposed to eat. She seemed to imply that this

technique was only for ripe practitioners.

Malcolm wrote:

Sure, fakirs always have an excuse for everything.

Author: Malcolm

Date: Friday, May 29th, 2020 at 3:16 AM

Title: Re: Zen's stand regarding 'The Absolute'

Content:

Malcolm wrote:

There is no absolute, so how can Zen have a standpoint regarding it?

npr said:

Negating it is also a stand.

Malcolm wrote:

No, for example, when my bank account is empty, and I describe it as such, this is not a stand, this is just a fact.

Author: Malcolm

Date: Friday, May 29th, 2020 at 3:19 AM

Title: Re: Zen's stand regarding 'The Absolute'

Content:

npr said:

Negating it is also a stand.

Queequeg said:

You can't negate something that isn't there in the first place.

If I say "there is no such thing as the horns of a rabbit", all I'm really saying is the horns of a rabbit do not arise.

But addressing Malcolm's comment, I think this comment is remarking on the title of the thread without regard for the discussion that followed.

Malcolm wrote:

It doesn't really have to. There is no absolute. If there were an absolute, it would have to be an absolute of being or nonbeing. Negating the absolute is not a commentary on whether the "absolute" is being or nonbeing. Neither predicate applies. So there is no absolute. Since the relative truth cannot be established, the ultimate truth cannot be established. In the end, there is nothing left to say. Hence Vimalakirti's answer.

Author: Malcolm

Date: Friday, May 29th, 2020 at 5:30 AM

Title: Re: King Gesar - Dharmapala

Content:

Könchok Thrinley said:

Hi,

lately I have been introduced to and gotten lung for the practice of King Gesar as a dharmapala. And quite frankly I don't know much about him and there does not seem to be much on the internet about him (especially when one ignores the shambhala as a source). When did King Gesar first appear as a dharmapala? I know that Mipham discovered a sadhana for him. Is he seen as a standard dharmapala? Was King Gesar even real? I just find it a bit strange that this quite violent warrior from a popular folktale is considered an emanation of Guru Padmasambhava and a dharmapala.

Malcolm wrote:

The first evidence we have of Gesar at all is in a text called Lang Poti Seru (roughly 1450), which sites Gesar in the late 10th to early 12th century as a local chieftain in the Ling region of Eastern Tibet.

The modern day tradition of Gesar as a dharmapāla begins with an 18th century tertön, Lha Rig Chen po's Gesar, the King of Vajra Life.

Mipham's terma of Gesar, which is based on the above, has Gesar as guru, yidam, and dharmapāla, as does Khenpo Jikphun's Gesar cycle. I don't know about Namkhai Drime's Gesar cycle. Mipham's cycle is very rich with many texts for divination, Sang, Lungta, etc.

Gesar is very important, for example, the Horse Race ballad conceals a presentation of the Dzogchen path, based on the commentary of Mipham.

Personally, I am quite comfortable with the ambiguity of Gesar. People do not hesitate to propitiate Achi, they also should not hesitate to propitiate Gesar. It can bring nothing but benefit.

Author: Malcolm

Date: Friday, May 29th, 2020 at 5:32 AM

Title: Re: Why did the Buddha choose not to live of Light?

Content:

cjdevries said:

Giri Bala apparently ate way too much food. After she married, her mother in law teased her about it. She resolved that she was going to live without food, so she prayed to God, please send me a guru who will help me to live without food. One day her guru materialized to her and said he was moved by her request. He taught her a kriya technique, which involved mantra and a rather difficult breathing exercise. She said the breathing exercise was more difficult than the average person could do. "No medicine

or magic is involved; nothing beyond the kria."

Malcolm wrote:
As I said above.

Author: Malcolm
Date: Friday, May 29th, 2020 at 5:33 AM
Title: Re: Abhidharma for Dummies, er... Yogis
Content:
Matt J said:

I appreciate the responses. Abhidharma has been my weakness, even when I was doing a lot of Theravada retreats. I've been a bit inspired by people who read the Bible in 90 days. If you do that, it is only 12 pages a day. I thought I should do something like that. What sort of long, often boring, but necessary text can I break up into bite sized chunks? Abhidharma! But then I thought, well, more concepts is the last thing I need, and you can get lost for days in that stuff.

Looks like the focus is on Mipham. I do have the 4 volumes. I often pull them from the shelf, determined to read them only to put them back. Perhaps in conjunction with some of the commentaries, plus my current aspiration to gain a more developed view of the experience of grasping, I can digest them.

Mind is Buddhist Psychology is good--- simple, not too complicated, a bit more in depth.

Feel free to keep the recommendations coming, I'm sure I'm not the only one who will find this thread useful.

Malcolm wrote:
Avoid the debates, focus on the descriptive material.

Author: Malcolm
Date: Friday, May 29th, 2020 at 5:34 AM
Title: Re: Abhidharma for Dummies, er... Yogis
Content:
Malcolm wrote:
Yeah, I don't agree.

Grigoris said:
Can you think of a simpler introduction?

I can't.

Malcolm wrote:
I think it is very inaccurate and misleading.

Author: Malcolm

Date: Friday, May 29th, 2020 at 8:32 AM

Title: Re: is Biden subconsciously racist

Content:

Malcolm wrote:

The Tulsa race massacre (also called the Tulsa race riot, the Greenwood Massacre, or the Black Wall Street Massacre) of 1921 took place on May 31 and June 1, 1921, when mobs of white residents attacked black residents and businesses of the Greenwood District in Tulsa, Oklahoma. It has been called "the single worst incident of racial violence in American history." The attack, carried out on the ground and from private aircraft, destroyed more than 35 square blocks of the district – at that time the wealthiest black community in the United States, known as "Black Wall Street".

PeterC said:

One might say, bombing black neighborhoods? That was 1921, a long time ago. But how about 1985, then?

https://en.m.wikipedia.org/wiki/MOVE#1985_bombing

Malcolm wrote:

Indeed.

Author: Malcolm

Date: Friday, May 29th, 2020 at 8:53 AM

Title: Re: is Biden subconsciously racist

Content:

Kim O'Hara said:

This is circulating on social media. I thought I would share it here for those who haven't seen it. Some of you may even like to share it further.

Kim

Malcolm wrote:

Done.

Author: Malcolm

Date: Friday, May 29th, 2020 at 10:17 AM

Title: Re: Zen's stand regarding 'The Absolute'

Content:

Queequeg said:

But addressing Malcolm's comment, I think this comment is remarking on the title of the thread without regard for the discussion that followed.

Malcolm wrote:

It doesn't really have to. There is no absolute. If there were an absolute, it would have to be an absolute of being or nonbeing. Negating the absolute is not a commentary on whether the "absolute" is being or nonbeing. Neither predicate applies. So there is no absolute. Since the relative truth cannot be established, the ultimate truth cannot be established. In the end, there is nothing left to say. Hence Vimalakirti's answer.

Queequeg said:

Sure, but in the context of this thread, it was a question about what Huang po, in translation, meant by "Absolute". At the penultimate point, there is an "Absolute Truth". At the ultimate, we sit around without anything to say to each other.

Malcolm wrote:

Nope. The original question was simply:

What is Zen's stand regarding 'The Absolute' ?

Is the 'One Mind' considered as The Absolute ? Oneness with the Buddha is Oneness with the Absolute? or is it that **Everything** is Emptiness of self-being ?

If the reply applies to all Mahayana sects, kindly indicate

Author: Malcolm

Date: Friday, May 29th, 2020 at 11:33 PM

Title: Re: is Biden subconsciously racist

Content:

Minobu said:

and thank the gods and enlightened ones that when we read it today after being inspired by these words "We the people of the United States..." it includes women, African slaves, Native Americans,

Malcolm wrote:

The point is, Minobu, that the preamble to the constitution still does not include women (ERA anyone?), African Americans (see Thirteenth), and native people.

Author: Malcolm

Date: Friday, May 29th, 2020 at 11:40 PM

Title: Re: is Biden subconsciously racist

Content:

PeterC said:

I suspect our friend Rinchen Samphel has checked out at this point, given the tone of the discussion.

Malcolm wrote:

Well, he has been rightfully chided for spewing racist views. Maybe he will be more comfortable over on Dharmawheel Alt right a.k.a Dharmawheel Engaged, with "Seth Rich" and Nicholas Woods.

PeterC said:

However we do need to understand where some white people are coming from when they say they dislike movements like BLM, and it's not always because they have racial bias, it can be due to the experience of their lives. There are a lot of predominantly white communities in the US which are very poor and not particularly pleasant places to live.

Malcolm wrote:

As you know, no one ever got pulled over just because they were a good ol' boy.

PeterC said:

I don't know where RS lives / has lived or what it's like there. But you often come across white folks from places like, say, Kentucky who will look at the BLM movement and think - how bad can it really be for them? Worse than for me? Why do they need special treatment? It's important to understand why people might think this. Sure, they're not black, but societal injustice isn't a competition, the fact that other people suffer doesn't negate your suffering. The poor white communities in the US actually have a lot in common with poor black or hispanic communities, in that often the same policies perpetuate the lack of economic opportunity in each - the failure of the education system, the healthcare poverty trap, and so on.

Malcolm wrote:

Nevertheless, most of the complaints are from former Jim Crow states where white people "lost" their special privileges. And they continue to vote their racism in the form of supporting the GOP, even if the same economic policies that harm blacks and latinos harm their own communities. They don't care since they hate minorities more than they love themselves and their families.

PeterC said:

The US media and education system make it very difficult to really understand the history of racial inequality in the country. We can't take it for granted that people will recognize these issues and its important to explain them objectively and reasonably.

Malcolm wrote:

Ummmm, it is have been 50 years since the civil rights movement? Everyone knows who MLK is. Everyone knows what racism is. Come on.

Author: Malcolm

Date: Friday, May 29th, 2020 at 11:44 PM

Title: Re: Seven line prayer

Content:

Nita-ooi said:

This might be a dumb question, but do i need an empowerment to recite the seven line prayer of Guru Rinpoche?

Malcolm wrote:

Not a dumb question. The is you do not need an empowerment to recite this. Please do. Dedicate the merit. Save the planet.

Author: Malcolm

Date: Saturday, May 30th, 2020 at 12:12 AM

Title: Re: Zen's stand regarding 'The Absolute'

Content:

Queequeg said:

Anyway, doesn't matter.

As an exercise for my own edification, to connect Absolute Truth to the nullity of the Absolute and connect Malcolm's comment...

On close examination, Absolute Truth itself is a convention that is empty for the same reason that all conventions are empty. This is the so-called, emptiness of emptiness. Can this even be called a view because "the view" would be a dependent dharma, and where subject and object and all the other dharmas are established as empty, there is nothing but Vimalakirti's silence.

Author: Malcolm

Date: Saturday, May 30th, 2020 at 12:16 AM

Title: Re: is Biden subconsciously racist

Content:

Minobu said:

and thank the gods and enlightened ones that when we read it today after being inspired by these words "We the people of the United States..." it includes women, African slaves, Native Americans,

Malcolm wrote:

The point is, Minobu, that the preamble to the constitution still does not include women (ERA anyone?), African Americans (see Thirteenth), and native people.

Minobu said:

yes indeed and very astute of you to elucidate this aspect of where we were as a human race at the forming of the Constitution and the freedom America brought to the world....

but i can't help but look at it from a evolutionary process and what exactly brought these enlightened thoughts to paper.

Because of the words written back then.../we have this very thread happening today...Blacks and Native , and women can vote now, Blacks are no longer legal chattel , still slaves metaphorically , but free slave...

So what do you think Malcolm am i some kinda Buddhist nut job that sees your revolution as inspired evolution...

.....

but back to you Constitution...the words like Dharma Teachings..has an effect in our development

Malcolm wrote:

Words of the Declaration of Independence come to mind:

"We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness."

Then people who are systematically disadvantaged look around and said to themselves, "Why the hell is it that only white people get to pursue Life, Liberty, and Happiness...especially since their life, liberty, and happiness is through their exploitation of us?"

Ideas are powerful things.

Author: Malcolm

Date: Saturday, May 30th, 2020 at 12:37 AM

Title: Re: is Biden subconsciously racist

Content:

Malcolm wrote:

The US media and education system make it very difficult to really understand the history of racial inequality in the country. We can't take it for granted that people will recognize these issues and its important to explain them objectively and reasonably. Ummmm, it is have been 50 years since the civil rights movement? Everyone knows who MLK is. Everyone knows what racism is. Come on.

PeterC said:

They know that MLK existed, was black and was a civil rights leader. I wouldn't assume

their knowledge goes that much deeper. And as this thread shows, people know what the word 'racism' means, but that's quite different from understanding the reality of it today.

I wouldn't assume too much.

Malcolm wrote:

I guess I hold people to a higher standard of decency, and when they are found wanting, I am not particularly kind to them.

Author: Malcolm

Date: Saturday, May 30th, 2020 at 1:16 AM

Title: Re: is Biden subconsciously racist

Content:

PeterC said:

They know that MLK existed, was black and was a civil rights leader. I wouldn't assume their knowledge goes that much deeper. And as this thread shows, people know what the word 'racism' means, but that's quite different from understanding the reality of it today.

I wouldn't assume too much.

Malcolm wrote:

I guess I hold people to a higher standard of decency, and when they are found wanting, I am not particularly kind to them.

PeterC said:

I have found that in general, if you hold low expectations of people, you are less likely to be disappointed. The more time goes by, the less I find myself expecting of people.

Malcolm wrote:

Oh, I don't have high expectations of people at all. Quite the contrary; but I am not at all tolerant of the intolerant, and less so, the older I become.

Author: Malcolm

Date: Saturday, May 30th, 2020 at 1:26 AM

Title: Re: After Recognition of Nature of Mind...

Content:

Danny said:

I guess it depends on if you view Dzogchen through the lens of the Buddhist sciences, and like the approaches and compartmental stages and empowerments and so on. That's fine. Maybe it's teased out over the centuries as the orthodox way and it's

somewhere inherent within and effort is required. I don't know, and not really sure at this point if I'm all that interested.

Malcolm wrote:

When one understands Dzogchen as the basis, then these qualms vanish. Some people need a gradual introduction; others do not. But the measure of the practitioner, whether they use a gradual approach or a nongradual approach, is how often they are distracted from their primordial state a.k.a the basis or not, and thus, how much they are dominated by mind and its attendant karma and afflictions or not.

Author: Malcolm

Date: Saturday, May 30th, 2020 at 3:45 AM

Title: Re: George Floyd

Content:

DNS said:

<https://www.cnn.com/2020/05/29/us/minneapolis-george-floyd-friday/index.html>

The police officer who cut off the airway to Mr. Floyd is charged with only 3rd degree murder.

I'm not an attorney, but from what I know from studying some law, First Degree is for pre-meditated murder; Second Degree is for voluntary manslaughter; and Third Degree is for involuntary manslaughter like accidents.

It sounds like it should have been Second Degree murder.

Malcolm wrote:

Charges can always be elevated. Often, in this kind of case, this is the easiest charge to get an immediate warrant for.

Author: Malcolm

Date: Saturday, May 30th, 2020 at 3:52 AM

Title: Re: After Recognition of Nature of Mind...

Content:

Danny said:

Could we make distinction though between garab dorjes introduction and later padmasambhava mahayoga instructions as non gradual vs gradual Dzogchen?

Malcolm wrote:

No, we cannot. In fact, the Three Phrases are part of the Vima Nyinthig, and typically would only be given after someone had received the four Nyinthig empowerments.

There is a useful distinction in the Mutig Trengwa and the Rig pa Rang shar Tantras: they basically state there are (1) the empowerment of pristine consciousness for those who understand and (2) the empowerment of colored

powders for those who do not understand. The latter tantra further specifies that there are additional empowerments for the former kind of person: (1) the empowerment of the appearances of a sentient being, (2) the empowerment of the mental focus of a meditator, and (3) the twenty-one introductions.

Khenpo Ngachung specifies that the four Nyinthig empowerments are basically an elaborated form of the fourth empowerment.

The 18 sems sde empowerments are the empowerments of the mental focus of a meditator. The various direct introductions one sees used these days are variations on number 2. It is important to understand this point to avoid the fault of claiming that in Dzogchen no formal empowerment is needed. The Rangshar states in chapter 8: "The faults of not obtaining the empowerment are as follows: In the bardo one is alarmed, panicked, exhausted, impeded, and one can also lose consciousness.

"While one has not yet left the body of traces, migrating beings will not see one as worthy of respect. One's merit will be small, one's life short, one's enjoyments of living will be few, one will be powerless, and many obstacles will occur. Nothing will be accomplished. Those are the faults of not obtaining the empowerment for the conduct of secret mantra. A yogin of secret mantra conduct must first obtain empowerment. If empowerment is not obtained, not even the Buddha will be able to turn the wheel on the stage of a tathāgata. If the wheel cannot be turned, then the nirmāṇakāya will not be able to benefit migrating beings with compassion. Therefore, the empowerment of the conduct of secret mantra must be obtained."

Therefore, we can understand that the meaning of direct introductions, etc., are the same in meaning as the fourth empowerment, etc.

Author: Malcolm

Date: Saturday, May 30th, 2020 at 4:00 AM

Title: Re: After Recognition of Nature of Mind...

Content:

Malcolm wrote:

When one understands Dzogchen as the basis, then these qualms vanish. Some people need a gradual introduction; others do not.

Danny said:

Agree, my understanding is simply recognizing the basis, semde would be parallel with mahamudra,

Malcolm wrote:

Sems sde does not have a complete path since it is devoid of the teachings of the secret and unsurpassed secret cycle of man ngag sde. That means that sems sde only has an intellectual presentation of the basis. One cannot confirm vidyā in direct perception on

the basis of sems sde instruction, one can only confirm the reality of the mind.

However, for someone who has received these instructions, the whole of Dzogchen can even be discerned in mahāyoga tantras such as the Guhyagarbha, Hevajra, and so on, but not without them.

Author: Malcolm

Date: Saturday, May 30th, 2020 at 4:22 AM

Title: Re: Zen's stand regarding 'The Absolute'

Content:

LastLegend said:

It's personal preference has nothing to do with who is right.

Queequeg said:

Intelligibility is a reasonably objective standard. But sure.

Malcolm wrote:

Well, at least tpk67 has a company.

Author: Malcolm

Date: Saturday, May 30th, 2020 at 4:53 AM

Title: Re: After Recognition of Nature of Mind...

Content:

Danny said:

Cheers, I'm unaware of anything other than the lore of mahayoga tantras revealed at Shitavana by dakini karmendrani in relation to padmasambhava. I get your point about the powdered mandala etc but as part of the path of transformation, bskyed rim and rdzogs rim.

Malcolm wrote:

It refers to the colored powdered mandalas of elaborate and unelaborate empowerments of Dzogchen Nyinthig; the unelaborate and very unelaborate empowerments do not have such mandalas.

Danny said:

Maybe Anuyoga as a non gradual extension of mahayoga, that's not clear.

Malcolm wrote:

The empowerments referred to here are Dzogchen empowerments, not the empowerments of the eight lower yanas, however, the empowerments from mahāyoga or anuyoga can stand in for the elaborate empowerment, but not the unelaborate empowerment.

Dzogchen is a complete systems that unifies all the teachings of the nine yānas into one yāna, so nothing is excluded. People have gained the wrong impression because of an

over-emphasis on an apophatic approach. And because, frankly, there are many people selling Dzogchen teachings who do not have the qualifications to give these empowerments, which means they are not qualified to give Dzogchen teachings.

M

Author: Malcolm

Date: Saturday, May 30th, 2020 at 4:58 AM

Title: Re: Zen's stand regarding 'The Absolute'

Content:

Queequeg said:

I kid.

jake said:

I had a conversation with a 5yr old that was just like that!

Malcolm wrote:

98 percent of all twitter conversations are like that.

Author: Malcolm

Date: Saturday, May 30th, 2020 at 5:01 AM

Title: Re: Abhidharmakosabhasyam Book Club

Content:

Queequeg said:

Jake and I have been discussing our interest in studying the Abhidharmakosabhasyam of Vasubandhu (the "Kosa") recently and thought we might give it a shot as a book club here on DW. Seeing that others might have an interest, and hoping to capitalize on the collection of learned members here who might be able to offer input from time to time, we thought it might make for a fruitful effort.

We're going to have it here in the Discovering Mahayana Buddhism subforum so that the thread can be fully moderated, meaning, posts will require approval before they appear in public. We hope that this will keep the discussion focused and maintain a level of quality.

It is a big work, running to four volumes in the English translation (from the French by Poussin). We'll try to keep a certain pace, but this will of course depend on the participants. If it loses steam, well, we'll only have ourselves to blame. We're also anticipating this as an open ended study, so we have no set schedule.

So, with that, how about it Wheelers?

Malcolm wrote:

You only really to study chapters 1-6, which cover suffering (1-2), the cause of suffering (3-4), and the cessation of suffering (5-6). You don't really need to study the path (7-8) since we do not practice this path. So the last two chapters are academic only.

Author: Malcolm

Date: Saturday, May 30th, 2020 at 5:32 AM

Title: Re: After Recognition of Nature of Mind...

Content:

Danny said:

I guess the fault that the basis is intellectually understood as this and that would mean one has not recognized the mind, and remedies would still apply?

Regards

Malcolm wrote:

Yes. It means one is still in mind, judgements, and discrimination. The basis needs to be experienced in two ways: the reality of the mind has to be confirmed and vidyā needs to be confirmed in a direct perception. Statement one is about the first confirmation, statement two is about the second.

Author: Malcolm

Date: Saturday, May 30th, 2020 at 5:33 AM

Title: Re: Abhidharmakosabhasyam Book Club

Content:

Queequeg said:

Thanks, M. That's the kind of input we were hoping for.

In terms of the path - is that because its the Sarvastivadin path that is described there?

Malcolm wrote:

Yes, hinayāna path.

Author: Malcolm

Date: Saturday, May 30th, 2020 at 5:39 AM

Title: Re: After Recognition of Nature of Mind...

Content:

Malcolm wrote:

People have gained the wrong impression because of an over-emphasis on an apophatic approach.

M

Danny said:

Just pick you up on this point. Dzogchen existed long before nyigma schools, admittedly an origin story wrapped in myth with perhaps a few written key sentences here and there. If however within a framework and system, one can make an argument Where it only works within that framework or system, and again there exists definitions and categories of different types of awakening, thinking of Gampopas lam rim approach to mahamudra etc, much different from Ganges mahamudra of Tilo and Naro for example which was less intellectual and more raw, it's hardly a surprise this wrong impression you speak of wouldn't exist in regards to Dzogchen.

Regards

Malcolm wrote:

Dzogchen was always a part of secret mantra, and always depended on empowerments for entry. Garab Dorje is involved in more than just Dzogchen tantras, he is the fountainhead of Yamantaka practices and other deity systems.

There is an 11th century Indian text that identifies Shri Simha has part of a school which de-emphasized the need for creation stage. So we have independent confirmation that Dzogchen, or what became Dzogchen, definitely existed in 8th century India.

Author: Malcolm

Date: Saturday, May 30th, 2020 at 5:42 AM

Title: Re: Abhidharmakosabhasyam Book Club

Content:

Queequeg said:

Jake and I have been discussing our interest in studying the Abhidharmakosabhasyam of Vasubandhu (the "Kosa") recently and thought we might give it a shot as a book club here on DW. Seeing that others might have an interest, and hoping to capitalize on the collection of learned members here who might be able to offer input from time to time, we thought it might make for a fruitful effort.

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Malcolm wrote:

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since we do not practice this path. So the last two chapters are academic only.

Grigoris said:

Geez, I wish I knew this before I ordered all four volumes!

Hopefully will be here soon!

Malcolm wrote:

Well, vol. 4 has the most excellent "refutation of the pugala" chapter, chapter 9.

Author: Malcolm

Date: Saturday, May 30th, 2020 at 6:09 AM

Title: Re: After Recognition of Nature of Mind...

Content:

Malcolm wrote:

Sems sde does not have a complete path since it is devoid of the teachings of the secret and unsurpassed secret cycle of man ngag sde.

florin said:

Yeah. Complete nonsense. Misleading people much ?

Your late teacher says the following:

“In substance, these three phases(The three series) correspond to three aspects of the Dzogchen teaching: "understanding" (rtogs pa), "stabilizing" (brtan pa), and "integrating" (bsre ba). One should not think, however, that the practice of Dzogchen must necessarily start with Semde and end with Mennagde; total realization can also be achieved by practicing only one of the three series, inasmuch as each of them is a path complete in itself. It is simply a matter of understanding which aspect receives greater emphasis in one series rather than another and knowing how to embark on the path that will be most beneficial in terms of one's capacity.”

Malcolm wrote:

Elsewhere, Norbu Rinpoche has emphasized the fact that sems sde cannot be practice in absence of the two stages; so it is a question of capacity, as he indicates. He also said at the Yangti retreat, that people should not remain stuck in klong sde, that they need to move on.

ChNN said lots of things and it is easy to cherry pick this and that.

But the man ngag sde tantras and commentaries are very clear that there are many adherents of sems sde are following a path of mind rather than ye shes. ChNN has also pointed out that no one obtains rainbow body through sems sde alone. So, I stand by my statements.

Author: Malcolm

Date: Saturday, May 30th, 2020 at 8:50 AM

Title: Re: George Floyd

Content:

Malcolm wrote:

#BLM #FTP

Author: Malcolm

Date: Saturday, May 30th, 2020 at 8:57 AM

Title: Re: George Floyd

Content:

Queequeg said:

An article recounting the time line. <https://www.nytimes.com/2020/05/29/us/derek-chauvin-george-floyd-worked-together.html>

The defense will likely argue this was the proper protocol under the training regimen Minneapolis police are required to follow.

Its not going to be an easy conviction.

As for the connection working at the same club - it appears they didn't cross paths.

Malcolm wrote:

The cop lies.

Author: Malcolm

Date: Saturday, May 30th, 2020 at 9:06 AM

Title: Re: After Recognition of Nature of Mind...

Content:

Malcolm wrote:

It's much simpler than this: if, when you hear the teachings for the first time, you are immediately free of afflictions, permanently, then you are a nongradualist. If you still experience affliction following introduction, etc., you are a gradualist.

fckw said:

Also, may I kindly point you to a <https://wisdomexperience.org/product/buddhahood-life/> whose title might be of relevance in this context.

Grigoris said:

I was hoping that t was a link to a hardcore porno mag, that would have been of more concrete benefit for my instant liberation.

fckw said:

Nah, that would be against forum rules. But I'm sure you can find something using duckduckgo.com. As for your "No True Scotsman" informal logic fallacy, ràsanach, to say the least.

So, you don't take Vimalamitra seriously. That's your own choice again. I did not write that book, Vima did. You can ask Malcolm to get an interpretation of the title, I did not invent it neither.

But to point out the confusion here. There exist 2 common and subsequent pitfalls that you can spot nearly all practitioner fall into. The first one happens relatively early along the path. The second one happens much later on along the path.

The first mistake happens, when a practitioner for the first time gains deeper insights through practice. Typically, this is the moment when unresolved narcissistic tendencies surface. The practitioner walks around with pride and thinks to him- or herself that enlightenment has now be reached. After all, how could the (non-) "experience" be deceiving? This mistake is so gross, it's relatively easy to spot. Some practitioners stop there and it takes years to get rid of it. They walk around and claim that "no practice is necessary". It's typically the moment when your Zen-masters would send you to do a lot of physical work in order to rid yourself of your pride or simply hit you with a stick. The resulting experience that even basic suffering in front of the hard work or shame of having been beaten with a stick has not been eradicated serves often as a kind reminder that enlightenment might not be so easy to gain, after all, despite some initial success along the path. In the best case, this results in a more humble attitude and helps the person to get out of the pitfall of grandiosity.

The second mistake happens much later along the path. It consists of a very subtle clinging to the idea that "it just cannot be so simple". Buddhanature must be somehow "hard to get". After all, years of practice and a lot of work were necessary to get to the stage where one is. It turns out, behind this wrong view is still some narcissistic tendency, although it's much more subtle than the one in the first stage. This is the place where people typically get stuck with the idea that practice must be kept up forever and ever, because there is really a huge amount of karma to get rid of, and after all, all the great masters were going through a lot of work. (At least, according to the stories.) The narcissistic tendency here is, after all, the pride in one's own unworthiness of really and fully having buddhahood at one's own core (figuratively speaking, because in fact, it's the other way round: the all-ground comes first, then the rest follows). So, it implies that the person keeps clinging to his/her own identification 1) with a self as a practitioner and 2) attributed ideas of "not enlightened", "Buddhist practitioner", "must study hard" to this self. These are thus 2 identifications at the same time, the self and its attributions. This is the pride people take in not being a buddha. In other words, the pride they take in claiming to be an "ordinary buddhist practitioner" instead, which equates to: "someone who is more special than everyone else who is not even a practitioner of such an important endeavor as buddhist practice and therefore even more lost than myself". It implies the person is fixated upon a persona ("buddhist practitioner") rather than letting go of this self-definition.

The biggest irony though lies in the fact that such practitioners, when confronted with their refusal to change their view and get out of this much more subtle pitfall, will point one to the mistake #1 as described above. In their confusion they are unable to distinguish between the two types of mistakes or two types of narcissism which are however of an entirely different nature. As they cannot perceive their own mistake of

type #2 they mistakenly believe that other practitioners automatically must speak from POV of mistake #1. They interpret the words of people who already got out of pitfall #2 always from the POV of pitfall #1, which is a confusion or a misinterpretation.

Ken Wilber (yuck...) probably would call this a "pre-/trans-fallacy" of some sort. To provide an example from a different tradition: When e.g. Jesus Christ says "I and the Father are one" (short for: "I am God, and God is me") then this obviously does not mean the same as when John Doe says "I am God". Criticizing JC for taking the view of your average John Doe is however missing the point. So, if Vimalamitra says: Buddhahood in this life is possible then criticizing me for simply repeating his words is missing the point in the same way.

To complicate matters even more: although dzogchen takes the view of taking the result onto the path, nowhere does dzogchen state that no practice is required. This is again the same pre-/trans-fallacy at work. Just because someone has taken the dzogchen view of taking the result onto the path does not mean the person has realized everything there is to realize. Taking the dzogchen view is a means of practicing, not a statement of realization. Misunderstanding this point leads to all sorts of confusion, as we can see here in this thread. A practitioner on the level of Vimalamitra who does not commit to mistake #1 nor #2 will hardly talk of the need for formal practice anymore. After all, the identification with mistake #2 has dropped away also. That's why dzogchen is sometimes said to be "effortless".

Yet, as a response to such a statement, typically a person who still is subject to mistake #2 will reject the position that dzogchen is "effortless"! How could anyone claim that practice is "effortless"? Surely the person must be either lazy or deluded, how else could it be? But such a person's position, as I've shown above, is still subject to mistake #2. The person clings to a subtle belief of "unworthiness of actually being a buddha". Once the mistake has been put aside, a person freed of both mistake #1 and #2 will actually neither insist that the practice is hard nor that it is effortless. Instead, the person will simply continue practicing and stating either this or that depending on whichever context is current and whichever audience is present. For both "hard" and "effortless" are just ideas, fixations (negatively spoken), or, to take a more enlightened perspective, such words are just "skillful means" applied as deemed appropriate. They are not ultimate realities. In the same way the whole idea of a gradual path of practice is not an ultimate reality. How could buddhahood be either gradual or sudden or always-already-the-case or any other concept that our minds may produce? Again, these are just ideas, and it's necessary to drop them. Vimalamitra does address practitioners who are trapped in pitfall #2 - not pitfall #1! - in order to help them out of their trap, stating that "buddhahood in this life is possible" and hence implying that the person should finally accept the dzogchen view of practicing if s/he has not done so yet and drop the narcissism of clinging to the idea of not being worthy of already being a buddha. It's a teaching device to help people along the path, not a statement of ultimate reality.

So: I could equally say that dzogchen is a hard practice that takes a lot of time, i.e. many lifetimes. Or I could say that it's effortless. Or I could even say it's your present state, so don't look further. Honestly, I don't care personally. (Except that I care so much that I

just spent like 45 minutes or so on keeping correcting this post to make sure it's not misunderstood in any possible way.) But insisting that it's ONLY one and NOT equally the other (or neither, for that matter), that's clearly a mistake.

Author: Malcolm

Date: Saturday, May 30th, 2020 at 9:16 AM

Title: Re: After Recognition of Nature of Mind...

Content:

fckw said:

If you hold on to the dzogchen doctrine, then it can be done in a lifetime.

Grigoris said:

Quite a persistent delusion this one. Pretty common among Westerners, since they do not believe in countless lifetimes before this one.

fckw said:

While in my previous post I still had taken the view of a gradual path for the sake of speaking in the same context as your argument, if you are serious about dzogchen then you should be trying to take a view of taking the result as the path. In other words, if you keep on insisting on holding on to a view of a gradual path then - according to the view you have taken - you are a practitioner of one of the many gradual vehicles by definition, but not of dzogchen. So, you have to make a choice here.

Also, may I kindly point you to a <https://wisdomexperience.org/product/buddhahood-life/> whose title might be of relevance in this context.

Malcolm wrote:

No, if you are a dzogchen practitioner you understand that the state of dzogchen is beyond cause and result and you cultivate that knowledge, integrating in that state as much as possible. But continuing in that knowledge is cultivating a direct perception as Javier very correctly points out.

Author: Malcolm

Date: Saturday, May 30th, 2020 at 9:30 AM

Title: Re: George Floyd

Content:

Queequeg said:

To be clear, I'm not trying to minimize the outrageous conduct of these police officers or minimize Mr. Floyd's lost life.

I'm just sharing how this lawyer sizes the case up.

Police need to be trained better at restraining people. There was no need for Mr. Chauvin to keep his knee on Mr. Floyd's neck once he was subdued. He was cuffed, face down, unarmed and there were at least four officers there who could have held him down

without choking him to death until more backup arrived.

I don't recommend watching the footage, but what is so distressing to me, that makes me feel angry and hopeless, is the banality of this killing. Its truly horrific.

Malcolm wrote:

There was no need to arrest this man at all.

Author: Malcolm

Date: Saturday, May 30th, 2020 at 9:30 AM

Title: Re: George Floyd

Content:

Malcolm wrote:

The cop lies.

Queequeg said:

The sky is blue.

What did he lie about?

Malcolm wrote:

Knowing George Floyd. This was personal. 1st degree murder.

Author: Malcolm

Date: Saturday, May 30th, 2020 at 9:42 AM

Title: Re: George Floyd

Content:

Malcolm wrote:

Knowing George Floyd. This was personal. 1st degree murder.

Queequeg said:

What are you basing this assertion on? I don't think he has made a statement. The owner of the nightclub remarked that they both worked there but on different nights.

I'm not ruling it out, but on what we have so far, premeditation and intent are not going to be proven.

Malcolm wrote:

Dude, all you have to do is look at the smug expression on Chauvin's face to see it was personal.

Author: Malcolm

Date: Saturday, May 30th, 2020 at 9:54 AM

Title: Re: George Floyd

Content:

Queequeg said:

What are you basing this assertion on? I don't think he has made a statement. The owner of the nightclub remarked that they both worked there but on different nights.

I'm not ruling it out, but on what we have so far, premeditation and intent are not going to be proven.

Malcolm wrote:

Dude, all you have to do is look at the smug expression on Chauvin's face to see it was personal.

Queequeg said:

Intent and premeditation is something wholly different. He's depraved. He's indifferent to Mr. Floyd's life. He's a POS. Premeditation and intent are incredibly difficult elements to establish, especially in a chance encounter like this. They will never get a conviction on the charge. Maybe some more information shakes out that changes my analysis, but as much as I hate to say it, we can't just convict people for being lousy human beings.

Malcolm wrote:

I don't have any proof, but I know it's true. In this case, Occam's Razor.

Author: Malcolm

Date: Saturday, May 30th, 2020 at 9:56 AM

Title: Re: personality views

Content:

confusedlayman said:

Even if u know emptiness of everything, non self and impermanence.. is it possible to still have personality views?

Lazy Lubber said:

"u" cannot know emptiness...

Malcolm wrote:

You haven't even a single clue.

Author: Malcolm

Date: Saturday, May 30th, 2020 at 9:56 AM

Title: Re: Abhidharmakosabhasyam Book Club

Content:

Grigoris said:

Geez, I wish I knew this before I ordered all four volumes!

Hopefully will be here soon!

Malcolm wrote:

Well, vol. 4 has the most excellent "refutation of the pugala" chapter, chapter 9.

Kunzang Tobgyal said:

Is the Poussin translation the one you recommended Malcolm?

Malcolm wrote:

It's has its issues, but it is the easiest to obtain.

Author: Malcolm

Date: Saturday, May 30th, 2020 at 10:03 AM

Title: Re: George Floyd

Content:

PeterC said:

Two observations.

1. One of the reasons police in the US act so irresponsibly is that the qualified immunity jurisprudence has got completely out of control. The conditions necessary to secure a conviction are increasingly challenging - essentially you need a precedent where a policeman has been convicted for doing exactly the same thing. Reuter's is running a campaign against this, has done some very good reporting on it, and there are several members of SCOTUS who are keen to tear the whole system up, including Thomas who has written several times that it has absolutely no legal basis at all.

<https://www.reuters.com/investigates/special-report/usa-police-immunity-opposition/>

Queequeg said:

I'm not familiar with qualified immunity but did a quick search. This is a defense against a civil claim of a violation of civil rights? Its a federal defense? It would not be a defense on the murder charge, would it?

Malcolm wrote:

It's memo 618 for the police, and yes, even for murder. Laura Coates explained it all very clearly on CNN.

Author: Malcolm

Date: Saturday, May 30th, 2020 at 10:31 AM

Title: Re: George Floyd

Content:
PeterC said:
Two observations.

1. One of the reasons police in the US act so irresponsibly is that the qualified immunity jurisprudence has got completely out of control. The conditions necessary to secure a conviction are increasingly challenging - essentially you need a precedent where a policeman has been convicted for doing exactly the same thing. Reuter's is running a campaign against this, has done some very good reporting on it, and there are several members of SCOTUS who are keen to tear the whole system up, including Thomas who has written several times that it has absolutely no legal basis at all.

<https://www.reuters.com/investigates/special-report/usa-police-immunity-opposition/>

Queequeg said:
I'm not familiar with qualified immunity but did a quick search. This is a defense against a civil claim of a violation of civil rights? Its a federal defense? It would not be a defense on the murder charge, would it?

PeterC said:
It is absolutely a defence against a murder charge. It is the legal bedrock of police misconduct. The worst part is the 'established precedent' part of the two-pronged test. Courts have previously found that a policeman is not liable for murdering someone in their home because there is not an on-point precedent where a court has previously found it impermissible for police to murder someone in their home (as opposed to, say, in their car on on the street).

This sounds crazy, but it's a fair statement of how the jurisprudence works.

<https://www.scotusblog.com/2019/11/symposium-so-what-exactly-are-the-parties-still-fighting-about-in-nysrpa-v-city-of-new-york/>

<https://slate.com/news-and-politics/2020/05/george-floyd-supreme-court-police-qualified-immunity.html>

<https://reason.com/2020/05/11/how-supreme-court-doctrine-protects-cops-who-kill-or-otherwise-use-excessive-force/>

<https://www.unlawfulshield.com/2019/10/supreme-court-may-be-preparing-to-consider-several-major-cases-on-qualified-immunity/>

This, followed closely by so-called "civil forfeiture" (where the police steal your assets and you have to prove their innocence to get them back) is probably the most evil legal doctrine currently in force in the US.

Malcolm wrote:
This all represents a failure of moderates to effectively govern. The only rational

response to the nascent authoritarianism in this country is a broad-based left wing revolt against the status quo on every issue from civil rights and justice reform, banking, to energy and climate change, immigration, militarism, etc., take your pick.

Author: Malcolm

Date: Saturday, May 30th, 2020 at 10:34 AM

Title: Re: personality views

Content:

Malcolm wrote:

You haven't even a single clue.

Lazy Lubber said:

What "u"? What "you"?

Malcolm wrote:

Don't be an idiot.

Author: Malcolm

Date: Saturday, May 30th, 2020 at 10:51 AM

Title: Re: emptiness of everything (subject and object) is cure for everything?

Content:

Grigoris said:

If emptiness was the cure then all phenomena (including all beings), due to the fact that they lack inherent nature, would be liberated. But they are not.

spike said:

Buddha nature is the inherent nature which exists in all beings.

Malcolm wrote:

Yeah, but that really doesn't mean much. All fire is hot, so what? Buddhanature is just a religious fetish. Like God.

Author: Malcolm

Date: Saturday, May 30th, 2020 at 11:37 AM

Title: Re: Multicolored Garuda

Content:

Toenail said:

Does this practice of Dzogchen Community come from Kalachakra?

Malcolm wrote:

I don't recall ChNN ever giving this practice. But generally yes, it is an activity form of Kalachakra.

Author: Malcolm

Date: Saturday, May 30th, 2020 at 11:39 AM

Title: Re: George Floyd Protests

Content:

Rinchen Samphel said:

Stuff is starting to get a little scary. If anyone on this site lives in the cities affected, or choose to join the protests (which I don't think many would recommend), please be as safe as you can. CNN headquarters has been damaged by this as well, just saw a video of people breaking the windows, throwing flash bombs, tear gas, all sorts of stuff. There is a possibility this could unfold in other parts of the country as well. In my state we had a black man recently killed by a cop, and protests were happening here, so far nothing related to this though. Like I said, stay safe, stay updated on what's going on in your city too. Don't want to accidentally end up in the middle of a protest.

Malcolm wrote:

Prophetic words from Dr. King: "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"

#BLM #FTP

Author: Malcolm

Date: Saturday, May 30th, 2020 at 12:02 PM

Title: Re: George Floyd

Content:

Queequeg said:

OK, so I did a little more reading on this. I'm not an expert by any means, but I understand it a little better.

Qualified Immunity is a defense against a so-called Section 1983 claim. After the reconstruction amendments were passed, Congress realized they needed a mechanism for their enforcement because it was unlikely that local or state governments would do so. So they created a private, civil claim by which a person could

bring a lawsuit, essentially in tort, against officials who violate a person's federal civil rights.

A tort is a private claim, meaning it is a claim that belongs to an injured individual against another party who caused that injury. In the case of 1983 claims, the injury is a violation of civil rights caused by a government official.

1983 claims are civil claims. Civil claims are different than criminal charges. The most obvious difference is that in a civil case a person can seek monetary (money) or equitable (compulsion of certain acts or refraining from acts by a defendant) awards. Criminal charges are brought by the state and most often involve questions of someone's liberty ie. whether they go to prison or not.

There are certain kinds of immunity that apply to officials in criminal cases, but this travesty of qualified immunity is not a defense to a criminal murder charge. It could be a defense to a civil claim for damages under 1983 where the claim concerns the violation of the right not to be killed by the police, for instance.

When I learned about civil forfeiture it blew my mind - IIRC a person can have their property taken by the government just for being charged with a crime - they don't even have to be convicted. Its insane.

Malcolm wrote:
Memo 618.

Author: Malcolm
Date: Saturday, May 30th, 2020 at 12:13 PM
Title: Re: After Recognition of Nature of Mind...
Content:

Malcolm wrote:

The 18 sems sde empowerments are the empowerments of the mental focus of a meditator. The various direct introductions one sees used these days are variations on number 2. it is important to understand this point to avoid the fault of claiming that in Dzogchen no formal empowerment is needed. The Rangshar states in chapter 8: "The faults of not obtaining the empowerment are as follows: In the bardo one is alarmed, panicked, exhausted, impeded, and one can also lose consciousness.

"While one has not yet left the body of traces, migrating beings will not see one as worthy of respect. One's merit will be small, one's life short, one's enjoyments of living will be few, one will be powerless, and many obstacles will occur. Nothing will be accomplished. Those are the faults of not obtaining the empowerment for the conduct

of secret mantra. A yogin of secret mantra conduct must first obtain empowerment. If empowerment is not obtained, not even the Buddha will be able to turn the wheel on the stage of a tathāgata. If the wheel cannot be turned, then the nirmāṇakāya will not be able to benefit migrating beings with compassion. Therefore, the empowerment of the conduct of secret mantra must be obtained.”

Therefore, we can understand that the meaning of direct introductions, etc., are the same in meaning as the fourth empowerment, etc.

Danny said:

How do we understand what you posted and what's in the semde kunbyed rgyalpo tantra (although some argue that it is not a tantra because it lacks the 10 subjects or qualities) but.....

The non view, meditation, conduct, samaya, initiation, mandala etc of semde?

I'm not following the assertion that empowerments are essential.

Also fault of not obtaining seems out of context, does the quote refer to doubts of having received "something", again this seems like taking the mind as the path.

Thanks

Regards

Malcolm wrote:

Kun byed rgyal po in its entirety is a sustained argument about the nature of the basis, bodhicitta; not the path, rig pa. This why it negates the ten qualifications of the path, since they don't apply to the basis. Further, the kun byed rgyal po is not the root tantra of the Great Perfection. That distinction belongs to the Sound Tantra, which makes observations similar to the Rangshar, which is the fundamental explanatory tantra of the Great Perfection.

Author: Malcolm

Date: Saturday, May 30th, 2020 at 8:08 PM

Title: Re: George Floyd Protests

Content:

Rinchen Samphel said:

The only thing that worries me is if the National Guard is deployed, which is possible if these riots get too violent and police are unable to keep it confined. I'd hate to see more lives lost because of protesting a life lost. Im all about the freedom to assemble and free speech, but I get worried when it shows signs of turning violent. Its now happening in my city too.

Malcolm wrote:

Right, cops get to be violent with impunity, but protestors are supposed to be calm and civil. Give me a break.

Author: Malcolm

Date: Saturday, May 30th, 2020 at 8:10 PM

Title: Re: After Recognition of Nature of Mind...

Content:

↑ said:

. That distinction belongs to the Sound Tantra, which makes observations similar to the Rangshar, which is the fundamental explanatory tantra of the Great Perfection.

Danny said:

That would be composed by manjushrimitra and explanatory tantra by the amazing longchenpa?

If memory serves.

Regards

Malcolm wrote:

No, they are both teachings of Garab Dorje.

Author: Malcolm

Date: Saturday, May 30th, 2020 at 8:16 PM

Title: Re: George Floyd

Content:

Queequeg said:

I can't find anything except references to a tv show I don't watch. From what I can glean, it sounds like a conspiracy theory. Illuminati stuff.

Malcolm wrote:

You should watch it. It is very funny.

Author: Malcolm

Date: Saturday, May 30th, 2020 at 8:43 PM

Title: Re: After Recognition of Nature of Mind...

Content:

Danny said:

That would be composed by manjushrimitra and explanatory tantra by the amazing longchenpa?

If memory serves.

Regards

Malcolm wrote:

No, they are both teachings of Garab Dorje.

Danny said:

I knew the source was garab dorje, but the authorship of the tantra 10th - 14th century?

Malcolm wrote:

The 17 tantras are early eleventh century termas, ca. 1030.

Author: Malcolm

Date: Saturday, May 30th, 2020 at 8:54 PM

Title: Re: George Floyd Protests

Content:

Rinchen Samphel said:

The only thing that worries me is if the National Guard is deployed, which is possible if these riots get too violent and police are unable to keep it confined. I'd hate to see more lives lost because of protesting a life lost. Im all about the freedom to assemble and free speech, but I get worried when it shows signs of turning violent. Its now happening in my city too.

Malcolm wrote:

Right, cops get to be violent with impunity, but protestors are supposed to be calm and civil. Give me a break.

Fa Dao said:

Bro..seriously...you need to take a step back and take a breath. Starting to sound like you are condoning the violence, looting and rioting as well as blaming all LEO"s for the actions of a few bad apples. Look at it like this..how would it be if all Buddhists were held responsible for the actions of a few Buddhist teachers who have sexually assaulted some of their students? Look man, I get it....this whole thing has really gotten to you..but sometimes its good to take a step back and clear your head a bit...know what I mean? No judgement here..we all have our demons to deal with, right?

Malcolm wrote:

“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” MLK

Nothing has changed.

Author: Malcolm

Date: Saturday, May 30th, 2020 at 10:06 PM

Title: Re: George Floyd Protests

Content:

Dan74 said:

I'd be very interested to hear what you and other Americans who are passionate about this think is the way forward. What measures should be taken to bring about this positive peace that MLK spoke of? I mean the obvious think is a change of culture in the police force, but I mean on a deeper level.

Malcolm wrote:

When there is justice, there will be peace, and not until.

Author: Malcolm

Date: Saturday, May 30th, 2020 at 10:14 PM

Title: Re: George Floyd Protests

Content:

Fa Dao said:

blaming all LEO"s for the actions of a few bad apples.

mandog said:

I don't really agree. While it may be the case that there are many good cops, there are systemic problems with how policing is done in the United States in general. It is not accurate to describe these systemic problems as "the actions of a few bad apples".

Fa Dao said:

Naw bro..I think there is a very vocal minority on the far right and far left that needs to be addressed. The MSM stokes the shit and sensationalizes a few bad apples making everybody believe that things are worse over the entire country than what they really are. I think the majority of people in the US are just like anybody else in the world..want a good life, family, job, security, freedom etc. Im not saying that things are perfect here..it is samsara after all...just that things are not as bad as the MSM et al would have everybody believe.

Malcolm wrote:

Right, because the news is not supposed to be reported. Get real man. The "media" is not stoking this. Racist cops are stoking this. How? By lynching black men in public with impunity.

Author: Malcolm

Date: Saturday, May 30th, 2020 at 10:19 PM

Title: Re: George Floyd Protests

Content:

Tlalok said:

White people care more about the destruction of property than they do about black lives.

Malcolm wrote:

Yes, but it has been that way colonial times. Here is a timeline of laws concerning slaves, etc.:

https://www.shsu.edu/~jll004/vabeachcourse_spring09/bacons_rebellion/slavelawincolonialvirginiatimeline.pdf

This one stands out, which seems very similar to the reasoning PeterC mentioned about conditional immunity:

1669: Virginia law enacted: An act about the casual killing of slaves.

WHEREAS the only law in force for the punishment of refractory servants (a) resisting their master, mistress or overseer cannot be inflicted upon negroes, nor the obstinacy of many of them by other than violent means suppressed, Be it enacted and declared by this grand assembly, if any slave resist his master (or other by his masters order correcting him) and by the extremity of the correction should chance to die, that his death shall not be accounted felony, but the master (or that other person appointed by the master to punish him) be acquitted from molestation, since it cannot be presumed that premeditated malice (which alone makes murder felony) should induce any man to destroy his own estate.

Author: Malcolm

Date: Saturday, May 30th, 2020 at 10:35 PM

Title: Re: After Recognition of Nature of Mind...

Content:

Danny said:

I knew the source was Garab Dorje, but the authorship of the tantra 10th - 14th century?

Malcolm wrote:

The 17 tantras are early eleventh century terms, ca. 1030.

Danny said:

Right, so we can say that there's 3 streams of Dzogchen, Indian (mahasanti), a mix of

later Tibetan Shang shung/ indo/Persian influence, and pure Tibetan bon/Buddhist terma traditions.

Have I got that ballpark understanding?

Regards

Malcolm wrote:

While certainly one can find pre-Buddhist Tibetan myths woven into various Buddhist mahayoga, anuyoga, and atiyoga tantras of the ancient tradition, the influence of Iranian religion on the actual doctrinal content of Dzogchen teachings is minimal at best. The reverse cannot be said of the Bon tradition, where the influence of Indian religion on Bon is overwhelming.

I personally do not believe there is any evidence at all which indicates the ZZNG is pre-Buddhist. This does not mean I discount the teachings of the ZZNG, since they are very interesting and more or less the same in meaning as the Buddhist Dzogchen teachings, using similar language, concepts, anatomy and so on. But the borrowings from the Buddhist tradition are very obvious and cannot be ignored.

Author: Malcolm

Date: Saturday, May 30th, 2020 at 11:37 PM

Title: Re: After Recognition of Nature of Mind...

Content:

Danny said:

Sure, there is even Mongolian influence with introduction of Gyalpo dorje legpa,

Malcolm wrote:

Dorje Legpa is not a rgyal po, he is a ma sang, one of the seven ma sang brothers, not Mongolian at all.

Danny said:

possibly it has always been present as a unbroken transmission, of an earlier tradition than Buddhist?

Malcolm wrote:

If you accept Bon claims, sure. I don't.

Author: Malcolm

Date: Saturday, May 30th, 2020 at 11:40 PM

Title: Re: After Recognition of Nature of Mind...

Content:

Danny said:

it would stand since we don't discount the effectiveness of the different streams of Dzogchen into Tibet,

Malcolm wrote:

There are only two streams of Dzogchen transmission in Tibet: kama and terma. On the Buddhist side of things, so-called sems sde and klong sde are kama, long lineage. On the terma side of things, there is man ngag sde, the pinnacle of which is the 17 tantras.

In Bon, on the "kama" side of things there is ZZNG, everything else is terma.

Author: Malcolm

Date: Saturday, May 30th, 2020 at 11:42 PM

Title: Re: George Floyd Protests

Content:

justsit said:

...said the middle class white man.

Minobu said:

I don't think this sort of thing is helping..

back to what i have been trying to say for weeks now...

until you stop seeing people as either black or white...the knot never gets undone.

everytime a statement like above is voiced...the knot gets tighter.

Biden had an opportunity to speak out about his own subconscious racism and it wasn't on his or his handlers radar even..

It's like Mara is having a field day...

Tlalok said:

Black people have been begging white people to do this for centuries. White people generally cannot, and will not ever let themselves see black people as other human beings, their entire ego, culture and system of government is predicated on treating black and brown people like cattle. It's where disagree with the quote from Dr. King that Malcom posted, a riot isn't the language of the unheard, it's the language of the ignored.

Malcolm wrote:

Unheard is ignored.

Author: Malcolm

Date: Saturday, May 30th, 2020 at 11:44 PM

Title: Re: George Floyd Protests

Content:

Minobu said:

until you stop seeing people as either black or white...the knot never gets undone.

Malcolm wrote:

Sorry man, but this is so wrong under the present circumstances in the US.

Author: Malcolm

Date: Sunday, May 31st, 2020 at 1:02 AM

Title: Re: After Recognition of Nature of Mind...

Content:

Danny said:

I ment pehar not legpa.

Malcolm wrote:

Pehar Gyalpo's origins are far from certain. However, in general, based on traditional accounts, we can understand he first resided in Bengal, later moved to Bhata Hor (the Central Asian Uighur Turks of the Orkhon Uighur Empire (745 – 840)), and thence to Samye. It is important to keep in mind that the Uighur Turks were a) enemies of the Tibetans in the 7-9th centuries, and b) followed Tengrism, Buddhism and Manichaeism, with the last being the official religion of the Bhata Hor from 762 onwards.

A popular tale, which my own teacher told me, was that when Guru Rinpoche was involved in taming the spirits of Tibet, there was a young monk in the audience at Samye who asked Guru Rinpoche what frightened him most. Guru Rinpoche replied "sdig pa." (misdeeds). The next day, Guru Rinpoche encountered a massive scorpion (sdig pa, same spelling, different meaning), at which Guru Rinpoche manifested as the wrathful guru, Guru Drakpo, seized the scorpion by its tail, and threatened to smash its head with his vajra. Given that the Tibetans were at war with the Uighur Turks at this time, this could also be interpreted as symbol of Tibetan martial prowess in Central Asia. But given how little we actually know about

Author: Malcolm

Date: Sunday, May 31st, 2020 at 1:50 AM

Title: Re: George Floyd Protests

Content:

Minobu said:

I don't think this sort of thing is helping..

back to what i have been trying to say for weeks now...

until you stop seeing people as either black or white...the knot never gets undone.

everytime a statement like above is voiced...the knot gets tighter.

Biden had an opportunity to speak out about his own subconscious racism and it wasn't on his or his handlers radar even..

It's like Mara is having a field day...

Queequeg said:

Its too far gone for kumbaya.

Minobu said:

this whole it all stems from colonial thinking white supremacy conquer the world and give them Jesus thing is passe..

The point malcolm made is true ...BUT!!!!

then came the American Revolution and the Constitution and the Bill of Rights and the whole paradigm...

this changed the world paradigm....

Malcolm wrote:

It changed the world for white Americans. It hasn't done much for the rest of the world, quite frankly or minorities in our country.

American freedom for white people has come because America has been kneeling on the neck of the world since WWII. Just look at the long string of fascist dictators we have supported since WWII. Look at the number of struggles for freedom American foreign policy has thrown under the bus since then.

When considering our history in the 19th century, look at the illegal territory grab we made in the aftermath of the Mexican-American war. First, we illegally annexed Texas in 1845, a total Putin move. Then we illegally occupied Santa Fe de Nuevo México after provoking a war with Mexican Troops and forcing them to attack us. We also invaded Alta California and Baja. We even invaded Central Mexico and for a time, captured Mexico City. We basically bought off the Mexican government in the Treaty of Guadalupe Hidalgo for \$15 million, and assumed control of the Mexican Cession, supplemented in

1852 by the Gadsden Purchase of S. Arizona, etc. Speaking of James Gadsden, he was also instrumental in the expulsion of the Seminole Tribe in 1823. His grandfather, Christopher Gadsden, was the designer of the Gadsden Flag.

Then came the Spanish-American War, where we took over Puerto Rico, Guam and the Philippines. This led to the Philippine-American war. You might recall Trump retelling, with relish, about how Pershing engaged in mass murder of Muslims in the Philippines, having them shot with bullets soaked in pig's blood. It is a false story of course, but it just shows how much of a bigot and a racist that Trump is.

And of course, we do not even need to mention the incredible cruelty with which we have and still do treat native people. America's history is woven in the blood and tears of slavery, genocide, and oppression in the name of White Supremacy. To not understand this is to not understand America.

So, while I applaud you for your enthusiasm, the story of American Democracy is much darker than it appears on the surface, sorry to say.

Author: Malcolm

Date: Sunday, May 31st, 2020 at 2:35 AM

Title: Re: George Floyd Protests

Content:

Rinchen Samphel said:

The only thing that worries me is if the National Guard is deployed, which is possible if these riots get too violent and police are unable to keep it confined. I'd hate to see more lives lost because of protesting a life lost. I'm all about the freedom to assemble and free speech, but I get worried when it shows signs of turning violent. It's now happening in my city too.

Malcolm wrote:

Right, cops get to be violent with impunity, but protestors are supposed to be calm and civil. Give me a break.

Rinchen Samphel said:

Yeah, that's exactly what I said.... get off your moral high horse so you can adequately perceive what I am saying: I HOPE NO LIVES ARE LOST. Enough have been lost, the last thing we need are more black lives lost for the sake of protesting black lives already lost. How does that mean cops get to be violent, I don't agree with what the cop did to George Floyd, I don't agree with what happened to Arbery, I don't agree with the black man being killed in my city a couple weeks ago who was found with 15 BULLETS in him. Do I have to completely explain myself like this every time to prevent you from projecting ideas on what I am saying? Give yourself a break, maybe another 1 year break from this site. You just can't seem to handle there are other people with other views.

Malcolm wrote:

I am not projecting anything onto you at all.

Author: Malcolm

Date: Sunday, May 31st, 2020 at 2:39 AM

Title: Re: George Floyd Protests

Content:

Rinchen Samphel said:

How does that mean cops get to be violent...

Malcolm wrote:

The police systematically place their own safety over the safety of others. This is why they kill so many people extrajudicially, and get away with it. All they have to do is say, "I was afraid for my life." Try that as a civilian as see how far that gets you.

Author: Malcolm

Date: Sunday, May 31st, 2020 at 2:42 AM

Title: Re: George Floyd Protests

Content:

Tlalok said:

The cops aren't corrupt, they're doing exactly what they're supposed to, enforce white supremacy.

The system is working fine, its supposed to do this.

Rinchen Samphel said:

So thats not corrupt to you? You are sayings people who decide to become a cop and "enforce" white supremacy arnt corrupt? Or are you just trying to score some points with Malcolm by making such a claim with no substance?

Malcolm wrote:

He is saying that whoever works for a corrupt system is corrupted.

Dr. West describing the failure of "black faces in high places," as he puts it:

Author: Malcolm

Date: Sunday, May 31st, 2020 at 2:44 AM

Title: Re: George Floyd Protests

Content:

Rinchen Samphel said:

How does that mean cops get to be violent...

Malcolm wrote:

The police systematically place their own safety over the safety of others. This is why they kill so many people extrajudicially, and get away with it. All they have to do is say, "I was afraid for my life." Try that as a civilian as see how far that gets you.

Rinchen Samphel said:

Your point is not made, given within the context of what i said. You must be reading something i am not (projecting? Oh shoot, nevermind, we already cleared that up)

Malcolm wrote:

Not every response to you needs to address the point you specifically would like to make, which was, that you hope, quite sincerely I imagine, that more people will not be injured in the days of unrest to come.

Author: Malcolm

Date: Sunday, May 31st, 2020 at 2:49 AM

Title: Re: George Floyd Protests

Content:

Rinchen Samphel said:

So thats not corrupt to you? You are sayings people who decide to become a cop and "enforce" white supremacy arnt corrupt? Or are you just trying to score some points with Malcolm by making such a claim with no substance?

Tlalok said:

America is a white supremacist country. America's police are there to enforce white supremacy. Killing, maiming, and imprisoning black people is what they're supposed to do.

Rinchen Samphel said:

Oh yeah, thats why there are no whites, hispanics, etc. anywhere to be found in jail. Because they arnt black, and no cops care about crime. Man, dont worry about even calling 911 (unless, its against someone being black, or else theh wont come.)

Malcolm wrote:

In April of 2019, there were 475,900 blacks in US prisons, 436,500 whites, and 336,500 "Hispanics" in US prisons. Blacks are 12% of the population, Hispanics are 16% percent of the population, and whites are 64% of the population. That means there are six times as many blacks in US prisons than there are whites per 100,000, and double the rate for Hispanics. This article, by the way, has the hopeful title: "The gap between the number of blacks and whites in prison is shrinking":

<https://www.pewresearch.org/fact-tank/2019/04/30/shrinking-gap-between-number-of-blacks-and-whites-in-prison/>

So figure it out. Think there is no justification for claiming that America is a white supremacist country now?

Author: Malcolm

Date: Sunday, May 31st, 2020 at 2:55 AM

Title: Re: After Recognition of Nature of Mind...

Content:

Malcolm wrote:

Dorje Legpa is not a rgyal po, he is a ma sang, one of the seven ma sang brothers, not Mongolian at all.

cloudburst said:

Isn't it true that some traditions regard Dorje legpa as an enlightened being, others as a worldly entity? Some Nyingma traditions hold DL to be an enlightened protector, no?

Malcolm wrote:

Dorleg is a wisdom protector. Beyond samsara.

Author: Malcolm

Date: Sunday, May 31st, 2020 at 3:06 AM

Title: Re: What are you doing about the coronavirus?

Content:

Nemo said:

Even the CCP has given up on the wet market lie now.

<https://nationalpost.com/news/world/covid-19-chinas-cdc-says-wuhan-wet-market-was-site-of-superspreader-incident-but-not-outbreaks-source/amp>

My track record on Covid predictions is pretty good. Better than any official source. Here is what I think happened.

In 2011 F16, a universal antibody (temporary cure) for all 16 influenza A strains, was discovered. The parent of all influenza A strains was the Spanish Flu. Zoonotic diseases are rare and incredibly dangerous. American interests hired a hot shot virologist in Wuhan to do research much too dangerous to be allowed within the United States. She was to secure multiple SARS type coronaviruses, perform gain of function testing in the lab and then develop a universal antibody for SARS, MERS, etc just like F16. This could theoretically be worth billions of dollars. GoF testing began in the Wuhan Institute of Virology in 2019. A postdoc got infected because discipline was getting lax at the lab. Because it was kept secret it escaped early containment and the Chinese military took over the institute. The military tried to cover up the cover up leading to the entire world getting infected.

Malcolm wrote:

But your theory does not account for this, which is from the Daily Mail report the National Star report is based upon:

The 'patient zero' - the first person to actually contract COVID-19 in Wuhan - has not been confirmed but authorities believe it may have been a 55-year-old man from Hubei province infected on November 17.

<https://www.dailymail.co.uk/sciencetech/article-8369085/Wuhan-wet-market-NOT-origin-coronavirus-pandemic.html>

Author: Malcolm

Date: Sunday, May 31st, 2020 at 4:51 AM

Title: Re: What are you doing about the coronavirus?

Content:

Nemo said:

Even the CCP has given up on the wet market lie now.

<https://nationalpost.com/news/world/covid-19-chinas-cdc-says-wuhan-wet-market-was-site-of-superspreader-incident-but-not-outbreaks-source/amp>

My track record on Covid predictions is pretty good. Better than any official source. Here is what I think happened.

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Malcolm wrote:

But your theory does not account for this, which is from the Daily Mail report the National Star report is based upon:

The 'patient zero' - the first person to actually contract COVID-19 in Wuhan - has not been confirmed but authorities believe it may have been a 55-year-old man from Hubei province infected on November 17.

<https://www.dailymail.co.uk/sciencetech/article-8369085/Wuhan-wet-market-NOT-origin-coronavirus-pandemic.html>

Nemo said:

Actually it does. As I posted earlier. The window is Oct 6 to 11th.

[https://www.documentcloud.org/documents/6884792-MACE-E-PAI-COVID-19-ANALYSIS-](https://www.documentcloud.org/documents/6884792-MACE-E-PAI-COVID-19-ANALYSIS-Redacted.html?fbclid=IwAR21EkFOEEpu8RmtGvjD0fwD5hpS2l5Z8pOTSdQfHlsGxBjzdavkfN8FicU)

[Redacted.html?fbclid=IwAR21EkFOEEpu8RmtGvjD0fwD5hpS2l5Z8pOTSdQfHlsGxBjzdavkfN8FicU](https://www.documentcloud.org/documents/6884792-MACE-E-PAI-COVID-19-ANALYSIS-Redacted.html?fbclid=IwAR21EkFOEEpu8RmtGvjD0fwD5hpS2l5Z8pOTSdQfHlsGxBjzdavkfN8FicU)

Malcolm wrote:

There is no information about where he was infected. He was not a lab worker at the Wuhan lab.

Author: Malcolm

Date: Sunday, May 31st, 2020 at 5:04 AM

Title: Re: Zen's stand regarding 'The Absolute'

Content:

Wayfarer said:

within the domain of discourse of comparative religion, 'the absolute' has a meaning, but that doesn't make it easy to define.

Astus said:

The question at hand is about "Zen's stand regarding 'The Absolute'", and as the term itself was taken from Blofeld's translation, it turned out that Huangbo's records did not actually name anything "The Absolute", but it's rather the translator's choice to render various common Buddhist terms as such. So it's not just that there is no absolute, nobody has even mentioned it before Blofeld.

Wayfarer said:

I think 'the absolute' is not a bad candidate for translation of 'the unconditioned' (as used in, for instance, the translations in Sutta Central.) After all, nothing can be 'partially unconditioned'.

Malcolm wrote:

Uncompounded dhammas are nonexistents by definition.

Author: Malcolm

Date: Sunday, May 31st, 2020 at 7:06 AM

Title: Re: George Floyd Protests

Content:

Malcolm wrote:

Minobu, We won the war of 1812. We also inherited Britain's former world dominance, cause nukes.

So, while I applaud you for your enthusiasm, the story of American Democracy is much darker than it appears on the surface, sorry to say.

Minobu said:

Yeah well they make damn good movies....

Look at Britain, She drew up all the lines on the planet including yours after you lost the war of 1812.

Then she gives everyone independence but everywhere She drew a line like British Occupied Iraq. Instead of dividing amongst the Sunu Shite and the Kurds...

No no no , mister put em all together ,and make trillions cause they hate each other...we can sell arms , police them, invade them, and re-give them their independence....IT's Kenner It's Fun!!!! Kids...

Look at India, first up make Pakistan and Bangladesh one country and give Kashmir to India...mwuuuuahahahahaha ...

Britain invented the Opium Trade....Yankee Traders got in on it neer end...but hey figured out how to use the money from drugs to fund a plethora of wars and sell arms..... All of the European wars excluding WWII were a con amongst the aristocracy .

So yeah you can go on about this game...

But out of the muddy swamp the Lotus rises above it and Blossoms.

Thats what your forefathers were...friggin Lotus Blossoms from what ever it is that causes an immune system to develop.

Author: Malcolm

Date: Sunday, May 31st, 2020 at 7:14 AM

Title: Re: What are you doing about the coronavirus?

Content:

Nemo said:

Actually it does. As I posted earlier. The window is Oct 6 to 11th.

[https://www.documentcloud.org/documents/6884792-MACE-E-PAI-COVID-19-ANALYSIS-](https://www.documentcloud.org/documents/6884792-MACE-E-PAI-COVID-19-ANALYSIS-Redacted.html?fbclid=IwAR21EkFOEEpu8RmtGvjD0fwD5hpS2l5Z8pOTSdQfHIsGxBjzdavkfN8FlcU)

[Redacted.html?fbclid=IwAR21EkFOEEpu8RmtGvjD0fwD5hpS2l5Z8pOTSdQfHIsGxBjzdavkfN8FlcU](https://www.documentcloud.org/documents/6884792-MACE-E-PAI-COVID-19-ANALYSIS-Redacted.html?fbclid=IwAR21EkFOEEpu8RmtGvjD0fwD5hpS2l5Z8pOTSdQfHIsGxBjzdavkfN8FlcU)

Malcolm wrote:

There is no information about where he was infected. He was not a lab worker at the Wuhan lab.

Nemo said:

Serious shit went down at the WIV in early October. The entire area was locked down. A postdoc disappeared and she was scubbed from the website. I think she is patient zero. I can dig it all up if you are curious.

Malcolm wrote:

Sure, always curious.

Author: Malcolm

Date: Sunday, May 31st, 2020 at 7:53 AM

Title: Re: George Floyd Protests

Content:

Malcolm wrote:

If the police joined the protestors, like the police chief of Santa Cruz did today, there would be no violence. But as long as the police are seen as symbols of oppression by the black community and act oppressively, which they do, there will never be an end to this.

Rinchen Samphel said:

The only thing that worries me is if the National Guard is deployed, which is possible if these riots get too violent and police are unable to keep it confined. I'd hate to see more lives lost because of protesting a life lost. Im all about the freedom to assemble and free speech, but I get worried when it shows signs of turning violent. Its now happening in my city too.

Malcolm wrote:

Right, cops get to be violent with impunity, but protestors are supposed to be calm and civil. Give me a break.

Fa Dao said:

Bro..seriously...you need to take a step back and take a breath. Starting to sound like you are condoning the violence, looting and rioting as well as blaming all LEO"s for the actions of a few bad apples. Look at it like this..how would it be if all Buddhists were held responsible for the actions of a few Buddhist teachers who have sexually assaulted some of their students? Look man, I get it....this whole thing has really gotten to you..but sometimes its good to take a step back and clear your head a bit...know what I mean? No judgement here..we all have our demons to deal with, right?

Author: Malcolm

Date: Sunday, May 31st, 2020 at 8:30 AM

Title: Re: After Recognition of Nature of Mind...

Content:

Danny said:

it would stand since we don't discount the effectiveness of the different streams of Dzogchen into Tibet,

Malcolm wrote:

There are only two streams of Dzogchen transmission in Tibet: kama and terma. On the Buddhist side of things, so-called sems sde and klong sde are kama, long lineage. On

the terma side of things, there is man ngag sde, the pinnacle of which is the 17 tantras.

In Bon, on the "kama" side of things there is ZZNG, everything else is terma.

Fa Dao said:

Where does the Longde Tantra King of the Infinite Expanse/klong chen rab byams rgyal po'i rgyud fit into this schema? Any idea as to its history etc?

Malcolm wrote:

You should Sten Anspal's paper on klong sde, it's about the only literature out there on klong sde.

Author: Malcolm

Date: Sunday, May 31st, 2020 at 8:57 AM

Title: Re: After Recognition of Nature of Mind...

Content:

Fa Dao said:

Where does the Longde Tantra King of the Infinite Expanse/klong chen rab byams rgyal po'i rgyud fit into this schema? Any idea as to its history etc?

Malcolm wrote:

You should Sten Anspal's paper on klong sde, it's about the only literature out there on klong sde.

Fa Dao said:

Ive had that for quite a while...was just hoping there might be something more out there and figured if there was you would know about it....

Malcolm wrote:

Eventually I will publish something.

Author: Malcolm

Date: Sunday, May 31st, 2020 at 9:00 AM

Title: Re: George Floyd Protests

Content:

Tlalok said:

White people generally cannot, and will not ever let themselves see black people as other human beings, their entire ego, culture and system of government is predicated on treating black and brown people like cattle.

Manjushri said:

Sorry for the intrusion, but if I may ask, do you genuinely, literally believe this? I must say I find this post a bit baffling (and perhaps even a tad racist or at least prejudiced?), but

I'm interested in learning the fundament that supports it.

I come from a European country that has a dark history of colonialism, exploitation and slavery. However, I have studied abroad for some years and travelled through most of Europe (and other places around the globe), and I must say that neither in my homeland nor abroad, in the thousands of people that have entered (and left) my life, I have ever met anyone with those views or similar ones. I wonder what makes one expound an incredibly controversial statement like that with such certainty?

Malcolm wrote:

Living in America is not the same thing as visiting. Our systematic racism is just as obvious as that of Britain, etc. You just have to see it for what it is. In particular, our president does not see black and brown people as human, unless they are kissing his ass. And he regularly posts shit from white supremacists.

Author: Malcolm

Date: Sunday, May 31st, 2020 at 9:58 AM

Title: Re: George Floyd Protests

Content:

Malcolm wrote:

You just can't make this up:

Author: Malcolm

Date: Sunday, May 31st, 2020 at 10:05 AM

Title: Re: George Floyd Protests

Content:

Malcolm wrote:

Living in America is not the same thing as visiting. Our systematic racism is just as obvious as that of Britain, etc. You just have to see it for what it is.

Manjushri said:

I studied (and therefore lived) in Britan, England to be more precise, for three years. Not once did I come across an instance of racism, nor did I meet individuals with intolerant or xenophobic views. In fact, I was pleasantly surprised to find how welcoming and sympathetic, kind and interested people were towards the others, independent of their skin colour, language or culture. Hence why the post above has taken me aback.

DharmaN00b said:

Sounds like you got hoovered into the foreign student areas where the whole local economy is catered for that. The town where I live gets a lot of funding and support from Chinese students although there's a heavy multicultural mix with a high proportion of first second and third generation Pakistani Bangladeshi and Indian.

Whether you travelled further afield, from the intellectual sectors I don't know, but in general the trouble is more in poor areas and not easy to say racist elements involved or

not. You may have been aware of extremist cells here too. By that I mean fundies, or groups like the EDL or Britain First. They tend to clash once in while.

EDIT: just saw QQ's post.

Malcolm wrote:

Oh, it's pretty easy. In rural America you will run across plenty of white people who have no clue how to deal with black people because their innate goodness has been corrupted by a culture that encourages generational racism.

Author: Malcolm

Date: Sunday, May 31st, 2020 at 10:08 AM

Title: Re: George Floyd Protests

Content:

Manjushri said:

...

I come from a European country that has a dark history of colonialism, exploitation and slavery. However, I have studied abroad for some years and travelled through most of Europe (and other places around the globe), and I must say that neither in my homeland nor abroad, in the thousands of people that have entered (and left) my life, I have ever met anyone with those views or similar ones. I wonder what makes one expound an incredibly controversial statement like that with such certainty?

justsit said:

Just curious - how much of the time you spent in the US involved discussion of the American civil war and its enduring legacy? Or the Civil Rights movement of the 1960's?

Manjushri said:

I didn't spend much time at the US to be honest, and I may have only standard knowledge or not be aware of the profound complexity of the themes you mentioned in detail, but that's not really the point, is it? I acknowledged from the beginning the history of exploitation and prejudice from colonial powers (and the USA) and their peoples in past times. What I find a bit confusing is the assertion that white people in general are racist, which certainly doesn't conform with my perception or experience which I described above.

Malcolm wrote:

Europeans also have white privilege, man, just look at your countries and their ghettos.

Author: Malcolm

Date: Sunday, May 31st, 2020 at 10:11 AM

Title: Re: George Floyd Protests

Content:

Manjushri said:

I studied (and therefore lived) in Britain, England to be more precise, for three years. Not once did I come across an instance of racism, nor did I meet individuals with intolerant or xenophobic views. In fact, I was pleasantly surprised to find how welcoming and sympathetic, kind and interested people were towards the others, independent of their skin colour, language or culture. Hence why the post above has taken me aback.

Queequeg said:

I don't know what your exact experience was, but in my experience, when studying abroad, you're in an enlightened bubble. You're not working and interacting on a daily basis with people, and don't often have occasion to meet and interact with regular people. You probably never end up in the marginalized parts of town. The experience you do have outside of the school bubble will be shallow and passing. It's a nice, extended bit of tourism. You don't actually live in those places.

Manjushri said:

Well, perhaps to an extent, but I can tell you that during those three years I held three different jobs, one at a Poundland shop, another at a hospital and another at a Sports Direct shop. As you may guess, all these three workplaces provide plenty of various experiences and allow one to come across all sorts of personalities and social types of all ages. I also befriended people of all strata and visited, dined and slept in homes in the outskirts and "less fancy" parts of the city I lived in.

The only less pleasant experience I had was when walking back home after a night out, me and a couple of passersby had to take refuge in a kebab shop because a fight broke out on the street between two groups of young people. Don't know if it was a "turf brawl" or whatever, but it was an altercation between Middle-Eastern looking young lads that went sour out of the blue.

Malcolm wrote:

Dude, Europe is white privilege central. Merkel knows this, which is why she is such a kind-hearted person, even if her austerity policies are a product of technocratic blindness. And, I've met many racist and anti-Semitic Europeans. Alternative for Germany, the French National Front, Orban's Hungary, etc., all prove this. The E.U. has also failed. You Judy don't know it yet.

Author: Malcolm

Date: Sunday, May 31st, 2020 at 10:15 AM

Title: Re: George Floyd Protests

Content:

Malcolm wrote:

Europeans also have white privilege, man, just look at your countries and their ghettos. Dude, Europe is white privilege central. Merkel knows this, which is why she is such a kind-hearted person, even if her austerity policies are a product of technocratic blindness.

Manjushri said:

Not really sure what you mean by that or how does that tie into the idea of white people being generally racist. Perhaps you will be kind enough to elaborate?

Malcolm wrote:

Study your own history again, and then factor in the fact that Western Europe has not come to grips with its own racist past. The people of all the former Colonial European powers, England, France, Spain, etc., live in countries that remain bastions of white privilege.

Author: Malcolm

Date: Sunday, May 31st, 2020 at 10:31 AM

Title: Re: George Floyd Protests

Content:

Manjushri said:

Not really sure what you mean by that or how does that tie into the idea of white people being generally racist. Perhaps you will be kind enough to elaborate?

Malcolm wrote:

Study your own history again, and then factor in the fact that Europe has not come to grips with its own racist past.

Manjushri said:

The history of the Continent has been studied thoroughly and is perfectly acknowledged in my first post, as you saw.

I nonetheless still fail to see how exploitation and colonialism in the past can act as a proof for a supposed general mindset in the world today.

PS: Perhaps you are conflating two arguments? My gripe was from the beginning, I repeat, with the bewildering assertion that "white people in general are racist".

Malcolm wrote:

Western Europeans have been the major exploiter of the world's resources since 1492 and remain so to this day. That is the very definition of privilege. That exploitation is based on a doctrine of white supremacy, and continues to this day as a function of such beliefs. The very laws that protect minorities in Western European dominated countries are proof of that this is so. If systematic racism was not endemic in all Western European dominated countries, these laws would not be needed.

Author: Malcolm
Date: Sunday, May 31st, 2020 at 10:46 AM
Title: Re: George Floyd Protests
Content:

Manjushri said:

Not really sure what you mean by that or how does that tie into the idea of white people being generally racist. Perhaps you will be kind enough to elaborate?

Malcolm wrote:

Study your own history again, and then factor in the fact that Europe has not come to grips with its own racist past.

Manjushri said:

The history of the Continent has been studied thoroughly and is perfectly acknowledged in my first post, as you saw.

I nonetheless still fail to see how exploitation and colonialism in the past can act as a proof for a supposed general mindset in the world today.

PS: Perhaps you are conflating two arguments? My gripe was from the beginning, I repeat, with the bewildering assertion that "white people in general are racist".

Malcolm wrote:

Not all suffering is suffering connected with sensations. Not all racism is connected with thoughts and intentions. Societies can be racist, and to the extent one does not recognize and object to it, one is participating in it.

Objecting to this thesis automatically makes one racist, because the facts are too obvious to refute.

Author: Malcolm
Date: Sunday, May 31st, 2020 at 10:49 AM
Title: Re: George Floyd Protests
Content:

Manjushri said:

The history of the Continent has been studied thoroughly and is perfectly acknowledged in my first post, as you saw.

I nonetheless still fail to see how exploitation and colonialism in the past can act as a proof for a supposed general mindset in the world today.

PS: Perhaps you are conflating two arguments? My gripe was from the beginning, I repeat, with the bewildering assertion that "white people in general are racist".

Malcolm wrote:

Europeans have been the major exploiter of the world's resources since 1492 and remain so to this day. That is the very definition of privilege. That exploitation is based on a doctrine of white supremacy, and still is a function of such beliefs, the very laws to protect minorities in European dominated countries are proof of this. If systematic racism was not endemic in all European dominated countries, these laws would not be needed.

Manjushri said:

I understand what you wrote, I agree with you and think it's revolting. I just simply don't see how that proves the assertion that the generality of white people is racist.

People may live in a privileged country whose actual condition derived from despoiling other nations in the past. People may even live in a country that as of today still drains and exploits other countries by the hands of a greedy, unscrupulous, despicable government that acts behind an apparently innocent façade or through private megacompanies and despotic oligarchs. Still, this in no way says or proves anything concerning the thoughts, views and principles of the actual people that live in the country.

Malcolm wrote:

See my immediate reply.

Author: Malcolm

Date: Sunday, May 31st, 2020 at 11:34 AM

Title: Re: George Floyd Protests

Content:

Manjushri said:

The history of the Continent has been studied thoroughly and is perfectly acknowledged in my first post, as you saw.

I nonetheless still fail to see how exploitation and colonialism in the past can act as a proof for a supposed general mindset in the world today.

PS: Perhaps you are conflating two arguments? My gripe was from the beginning, I repeat, with the bewildering assertion that "white people in general are racist".

Malcolm wrote:

Not all suffering is suffering connected with sensations. Not all racism is connected with thoughts and intentions. Societies can be racist, and to the extent one does not recognize and object to it, one is participating in it.

Objecting to this thesis automatically makes one racist, because the facts are too obvious to refute.

Manjushri said:

Not recognizing and not objecting to racism sure makes one an enabler of it at the very least, quite probably a racist indeed.

But do most white people not recognize and object to racism? The argument still stands, for in no way does one see a generality of white people condoning racism or rejecting it once in sight.

Malcolm wrote:

White people in the US, England, France, Germany, etc., ignore racism they witness everyday.

Author: Malcolm

Date: Sunday, May 31st, 2020 at 12:03 PM

Title: Re: George Floyd Protests

Content:

Rinchen Samphel said:

These riots, i fear, could have a "backfire" effect. In my city, there are fires everywhere, hotels full of bullet holes, trashed and destroyed restaurants. On the news here, people just came on and said this isnt progressing the cause, and could be having the opposite effect. A lot of business owners around here are very liberal, and they are getting upset all of their stuff is destroyed. Many are black business owners telling people to stop. They just had the chance to re-open their doors, only for destruction.

So, i have the ask, genuinely, how is this progressing the cause? How will destroying businessess, restaurants (many of which are owned by blacks who worked hard to be successful), causing fires in streets, people are injured here, etc. How does this get the police off of anyones back, or keep them from wrongfully killing minorities? Do you think this will backfire and people will say "forget the cause, its not about that now, its just pure destruction"?

Also, does no one care about covid now? These large groups wont help the situation. So, what about that? Do we just ignore the pandemic we are in the middle of? Many people, including the governor of NY, said that going out could equal the death of someone else, so is that irrelevant now?

The black community is already more heavily affected by the virus too, so this cant help that situation.

Malcolm wrote:

These are all valid questions. But I would submit to you that this is happening in every major city in the nation, all at once. This means that this is an explosion of national rage at a racist system. Also, there are millions of people out of work, especially people 18-30, (and unemployment is especially high among minorities right now), who constitute the majority of protestors. Right wing agitators have been stirring shit up everywhere. Of course Barr has tried to paint this as all antifa violence, but that is a lie. That's not to say there has been not been leftist mayhem as well. Most of the looting is done by poor people.

Author: Malcolm

Date: Sunday, May 31st, 2020 at 12:07 PM

Title: Re: George Floyd Protests

Content:

Rinchen Samphel said:

One of the shootings is deadly.

Saw your post Malcolm, i'll be right back.

Malcolm wrote:

Yes, seven people were shot last night in Louisville as well.

Author: Malcolm

Date: Sunday, May 31st, 2020 at 12:11 PM

Title: Re: George Floyd Protests

Content:

Rinchen Samphel said:

One of the shootings is deadly.

Saw your post Malcolm, i'll be right back.

It doesnt feel like there are good intentions out here, just feels like young people turned on by the chaos. When tear gas was thrown earlier, people were running and smiling.

Malcolm wrote:

Rage is rage. When poor whites and blacks rioted together in the 17th century, they passed the first slave laws. Laws shutting down rights to assembly are coming to a neighborhood near you.

Author: Malcolm

Date: Sunday, May 31st, 2020 at 12:12 PM

Title: Re: George Floyd Protests

Content:

Rinchen Samphel said:
One of the shootings is deadly.

Saw your post Malcolm, i'll be right back.

Malcolm wrote:
Yes, seven people were shot last night in Louisville as well.

Rinchen Samphel said:
Was it people shooting each other, or were officers involved? The shootings here did not have cops involved, thank god. If that happens, i think all hell will break loose.

Malcolm wrote:
People shooting others. Not police shootings.

Author: Malcolm
Date: Sunday, May 31st, 2020 at 7:32 PM
Title: Re: George Floyd Protests
Content:

Toenail said:
Europeans are not collectively racist. Racism is the belief that one race is superior to another because of their distinctive features. Prejudice etc is not racism. I am not defending racism or prejudice etc, but to declare guilty a whole group of people - whites or Europeans etc - is wrong. Curb your emotions, Malcolm, and stay overseas with your stirring.

Malcolm wrote:
Like Americans, Western Europeans enjoy the spoils of five hundred years of colonial exploitation. Systematic racism is not an emotion or a feeling of hate, it is the systemic denial of opportunity to minorities. Brexit is racist. Orban's Hungary is racist. The treatment of migrant workers in Spain is racist. The treatment of Turks in Germany...Algerians in a France...migrants in Italy...etc.

Author: Malcolm
Date: Sunday, May 31st, 2020 at 7:34 PM
Title: Re: George Floyd Protests
Content:

Manjushri said:
find it curious that you mentioned the Gypsies which unfortunately are a group of people that you perhaps may not know, but make a conscious effort to detach themselves from the society in which they're inserted and welcomed. I can tell you that in my country, Gypsies receive a very generous social support paycheck, own "businesses" yet have tax exemptions, freely make use of all social benefits and

services as anyone should, yet fail to abide by social standards by behaving in a privileged manner and even discriminating against other people.

Malcolm wrote:

Beautiful example of racism.

Author: Malcolm

Date: Sunday, May 31st, 2020 at 7:37 PM

Title: Re: After Recognition of Nature of Mind...

Content:

Danny said:

Was reading an interesting text about preliminaries and D.I. I took from the commentary that if one completes the preliminaries successfully that in itself is a form of D.I. Since the mind would have been grasped and the natural state will arise and recognized, without need of an introduction. It didn't mention this was in regards to capacity, superior, inferior etc, but still is a gradual approach, still a subtle unification of the two disciplines of maha and Anuyoga. I don't think it is appropriate to discuss the ability to self cut through that subtle condition but.... You know it's there, and would still need the transmission from a guru, so it kind of negates itself. Still interesting commentary. I'm wondering if this is a wrong view, a wrong approach, and am a little perplexed as to why this would be considered authentic introduction to Ati yoga. Is not my understanding, but always interesting concepts of "self liberation" or "self deception". Is a fine line I guess.

Regards

Malcolm wrote:

If you have received introduction, then you have a basis to work with such practices. If you don't, well you don't.

Author: Malcolm

Date: Sunday, May 31st, 2020 at 8:44 PM

Title: Re: George Floyd Protests

Content:

Manjushri said:

find it curious that you mentioned the Gypsies which unfortunately are a group of people that you perhaps may not know, but make a conscious effort to detach themselves from the society in which they're inserted and welcomed. I can tell you that in my country, Gypsies receive a very generous social support paycheck, own "businesses" yet have tax exemptions, freely make use of all social benefits and services as anyone should, yet fail to abide by social standards by behaving in a privileged manner and even discriminating against other people.

Malcolm wrote:
Beautiful example of racism.

Manjushri said:
Explaining why a group of people which has been (and still is) the subject of systematic attempts at integration that unfortunately didn't succeed is racist?

The point is that, despite the governmental and societal willingness to integrate such group, the fact that it failed isn't due to racism. I don't think that it is that hard to grasp.

Malcolm wrote:
Yes, it is. The precise, same arguments have been used in the United States to oppress native Americans and black people. The same arguments are used by the Chinese against Tibetan nomads. Trust me, I have heard Europeans, who would be shocked that they could be any other welcoming and open-minded, hatefully bitch about the Roma for years. And still have not addressed the fact that Western European civilization (in which I include the Anglosphere) has seized an outlandish share of the world's resources for hundreds of years. It has also engaged in brutal oppression and genocides in Asia, Africa, the Americas, etc., for hundreds of years as well. We are a part of it. We need to recognize this fact and own it.

Author: Malcolm
Date: Sunday, May 31st, 2020 at 10:00 PM
Title: Re: George Floyd Protests
Content:

Manjushri said:
I don't know how well are you acquainted with Gypsies, so you may not know, but they are culturally very rich and unique, proud people. Like all people, they can be extremely friendly, fun and joyful. However, their cultural idiosyncrasies unfortunately are bound to clash with some Western values. A very strong patriarchal system, early and forced marriages, unwillingness to allow higher education studies, unwillingness to allow marriages outside their social group, whether forcefully imposed by family or taken as granted as traditional principles with long history, all of these have the tendency to create some friction within the Western societies in which they live in. In many cases this explains their isolationist behavior which is not rooted in racism. Hope this clarified any possible misunderstandings.

Malcolm wrote:
They are nomads. They don't live according to your social rules. Why should they? One of the functions of the Schengen zone was to allow free movement between European nations. Of course, in a pandemic

We have Roma in the US as well, over a million. There is also racism, or antiziganism as it is called, against them here, of course.

<https://www.newsweek.com/tucker-carlson-fox-news-gypsies-trump-immigration-640004>

https://www.mediamatters.org/tucker-carlson/conservative-media-outlets-stoke-fears-gypsies-are-coming-america-and-defecating?redirect_source=/research/2017/07/18/conservative-media-outlets-stoke-fears-gypsies-are-coming-america-and-defecating-streets/217302

Anyway, while there are racist Europeans in all European countries, I've met many, questions of white privilege I generally confine to the old colonial powers because the majority of the wealthy of these nations has been stolen from other places.

Author: Malcolm

Date: Sunday, May 31st, 2020 at 10:26 PM

Title: Re: George Floyd Protests

Content:

Manjushri said:

I don't know how well are you acquainted with Gypsies, so you may not know, but they are culturally very rich and unique, proud people. Like all people, they can be extremely friendly, fun and joyful. However, their cultural idiosyncrasies unfortunately are bound to clash with some Western values. A very strong patriarchal system, early and forced marriages, unwillingness to allow higher educations studies, unwillingness to allow marriages outside their social group, whether forcefully imposed by family or taken as granted as traditional principles with long history, all of these have the tendency to create some friction within the Western societies in which they live in. In many cases this explains their isolationist behavior which is not rooted in racism. Hope this clarified any possible misunderstandings.

Malcolm wrote:

They are nomads. They don't live according to your rules. Why should they?

Tiago Simões said:

To be fair most modern roma aren't nomadic.

Malcolm wrote:

Yes, I am aware. They are like Tibetan nomads in this respect too. Nomads only live in black tents in the summer. They usually have family ties to settled agricultural communities.

Author: Malcolm

Date: Sunday, May 31st, 2020 at 10:28 PM

Title: Re: George Floyd Protests

Content:

Tlalok said:

They're not gunning down (as many) black people in the streets, but they're still hideously racist societies.

Malcolm wrote:

They are mainly freaked out about Muslims. Nice play Putin.

Author: Malcolm

Date: Sunday, May 31st, 2020 at 10:30 PM

Title: Re: George Floyd

Content:

Crazywisdom said:

They might let in pattern evidence.

Malcolm wrote:

Laura Coates (a former federal prosecutor on CNN) opined that pattern evidence is hard to prove in these cases, because the patterns have to match precisely, which is the usual defense of these cops, that pattern evidence can't be shown. She was saying that standard which had to be met was absurdly high in these cases.

Author: Malcolm

Date: Sunday, May 31st, 2020 at 10:33 PM

Title: Re: George Floyd

Content:

Queequeg said:

You're assuming too much at this point about prior interactions and that a jury would interpret that video the way you do.

Malcolm wrote:

As I said before, it is impossible these two men did not know each other. They worked in the same nightclub.

Author: Malcolm

Date: Sunday, May 31st, 2020 at 10:34 PM

Title: Re: George Floyd

Content:

DNS said:

<https://www.cnn.com/2020/05/29/us/minneapolis-george-floyd-friday/index.html>

The police officer who cut off the airway to Mr. Floyd is charged with only 3rd degree murder.

I'm not an attorney, but from what I know from studying some law, First Degree is for pre-meditated murder; Second Degree is for voluntary manslaughter; and Third Degree is for involuntary manslaughter like accidents.

It sounds like it should have been Second Degree murder.

Malcolm wrote:

Charges can always be elevated. Often, in this kind of case, this is the easiest charge to get an immediate warrant for.

Crazywisdom said:

This video is one of the worst ever seen. They can get any warrant they want. No judge is going to refuse to sign...

Malcolm wrote:

Maybe, but Laura Coates also made this point.

Author: Malcolm

Date: Sunday, May 31st, 2020 at 10:45 PM

Title: Re: George Floyd

Content:

Minobu said:

what kind of police force has other officers hanging around and not enforcing the law , and putting a blind eye to murder in broad daylight.

what kinda cops were those that never reported what was happening till iphone coverage comes out..actually still kept their mouths shut.

fire the whole lot and bring in new ones..not going to happen

we got bad cops up here and it's the same deal...

Up here the cops are the only public service that consistently gets away with murder and brutality..

A policeman shot and killed a kid on an empty street car holding a pocket knife....he got like 6 months or something..

I got strangled at 3 AM for walking home ...told that i was not wanted on their streets and i was not even known in police anything..

the guy strangled me cause i did not answer my name fast enough...i woke up the next

day with the full imprint of his hand on my neck.

i'm white and he looked like something out of Bum Fck Alberta ..

Malcolm wrote:

Are you French Canadian? The reason I ask is that one of the most racist books I ever read was Anne of Greene Gables.

Author: Malcolm

Date: Sunday, May 31st, 2020 at 10:53 PM

Title: Re: After Recognition of Nature of Mind...

Content:

Malcolm wrote:

Dorje Legpa is not a rgyal po, he is a ma sang, one of the seven ma sang brothers, not Mongolian at all.

cloudburst said:

Isn't it true that some traditions regard Dorje legpa as an enlightened being, others and a worldly entity? Some Nyingma traditions hold DL to be an enlightened protector, no?

Crazywisdom said:

I like Dorje Legpa as sort of the patron saint of pro gamblers which is what I am now.

Malcolm wrote:

The Ma sang are credited with inventing Pagchen, the "Great Game," a sort of Tibetan version of dominoes, popular in the Dzogchen Community. I played the Boss a couple of times. It was intense. He yelled at me once because he could not read my face, "Don't be indifferent" he said. He liked to win, and when he did not win, he would get very annoyed.

<http://web.archive.org/web/20081205061947/http://www.ssi-austria.at/bagchen-regeln.htm>

<https://www.pagat.com/tile/cdom/bagchen.html>

Author: Malcolm

Date: Sunday, May 31st, 2020 at 11:02 PM

Title: Re: After Recognition of Nature of Mind...

Content:

Fa Dao said:

I've had that for quite a while...was just hoping there might be something more out there and figured if there was you would know about it....

Malcolm wrote:

Eventually I will publish something.

Fa Dao said:

Hopefully sooner rather than later...neither of us is getting any younger, right? Would be nice if you could focus on actual practice texts/commentary related to Vajra Bridge. IMO Semde doesn't have enough in the way of actual practice that leads to Rainbow body and Upadesa is too advanced for most people..myself included. Longde on the other hand strikes a nice balance that most people can get something from it.....

Malcolm wrote:

The Longsal Longde commentary has absolutely everything you need to know in order to practice successfully.

Author: Malcolm

Date: Sunday, May 31st, 2020 at 11:11 PM

Title: Re: George Floyd

Content:

Crazywisdom said:

They might let in pattern evidence.

Malcolm wrote:

Laura Coates (a former federal prosecutor on CNN) opined that pattern evidence is hard to prove in these cases, because the patterns have to match precisely, which is the usual defense of these cops, that pattern evidence can't be shown. She was saying that standard which had to be met was absurdly high in these cases.

Queequeg said:

That's because it has to be a pattern.

The issue is that each situation is unique, and if you're trying to establish that, for instance, a cop has violent tendencies, you have to rule out the possibility that this cop just happens, by chance, to find themselves in violent confrontations over the course of a 20 year career. So for instance, and this is just imaginary for illustrative purposes, in year three of his career, he responds to a domestic violence call and confronts a psychotic man, and using a choke hold to subdue him while grappling. In year 11, he uses a choke hold to get an assailant off a fellow cop. And now something like this. A 20 year career, and we have these three incidents. Is that a pattern? No.

Now, say, he has a stack of complaints against him, of all sorts, of excessive force. Now

we might be getting somewhere, but that evidence might well be limited. Prosecutor might not be allowed to present more than the vaguest evidence because the defendant should be tried for this alleged crime, not his record. Did the cop in this instance, have the intent to murder Mr. Floyd? Its not clear that past incidents will offer any real insight and instead just raise the prejudice against him for his character.

Malice aforethought is really hard to establish for these and a host of reasons.

Practically speaking, each of those prior incidents would basically have to be tried to establish that they fit a pattern applicable here. Its just too tenuous to present to a jury and presents too much possible prejudice.

If this were a civilian defendant, if things are done by the book, such evidence would not be admissible there either. Consider a defendant who has a rap sheet five pages long for a bunch of petty crimes, and then he's accused of felony murder (homicide while committing a separate felony like armed robbery). The prosecutor is going to want to present that record because they want to paint the guy as a bad guy. Is that fair for the defendant? Maybe there's the argument that he could flip that evidence, saying, "I'm a petty thief. I shop lift, and steal car radios. I have a drug problem. I don't do armed robbery." Too much prejudice, and if the judge is fair, they would agree.

Malcolm wrote:

I understand the issue. In most cases the police are granted immunity for what would otherwise be crimes, as long as they are committed in the commission of their duty. Simple example, speeding 100 miles an hour down a highway to respond to a call, accidentally running an old lady off the road. Anyone else would go to jail. Just a day's work for the police.

Last night a cop in NYC flashed the white power sign and sniggered:

Author: Malcolm

Date: Sunday, May 31st, 2020 at 11:18 PM

Title: Re: George Floyd

Content:

Malcolm wrote:

Then there was this, which is being spun by the right wing media as an assault on an innocent white guy...but not so.

It apparently has to be viewed on twitter.

Author: Malcolm

Date: Sunday, May 31st, 2020 at 11:29 PM

Title: Re: George Floyd

Content:
Malcolm wrote:
Has to be seen to be believed:

Author: Malcolm
Date: Sunday, May 31st, 2020 at 11:41 PM
Title: Re: George Floyd
Content:
Malcolm wrote:
Last night a cop in NYC flashed the white power sign and sniggered:

Queequeg said:
That guy needs to be fired, now. But at least he offers confirmation of what people are saying about NYPD.

Malcolm wrote:
You can find several videos of NYC cops flashing white power signs at protestors. Here is another:

In MN, you see this:

A lot of fascists in these crowds.

M

Author: Malcolm
Date: Monday, June 1st, 2020 at 12:28 AM
Title: Re: George Floyd
Content:
Grigoris said:
[101198789_10158246477519793_5261699829431533568_n.jpg](#)

Malcolm wrote:
Correct. All these "moderates" are quoting MLK incorrectly, in exactly the way MLK said that white moderates were the most harmful to civil rights:

First, I must confess that over the past few years I have been gravely disappointed with the white moderate. I have almost reached the regrettable conclusion that the Negro's great stumbling block in his stride toward freedom is not the White Citizen's Council-er or the Ku Klux Klanner, but the white moderate, who is more devoted to "order" than to

justice; who prefers a negative peace which is the absence of tension to a positive peace which is the presence of justice; who constantly says: "I agree with you in the goal you seek, but I cannot agree with your methods of direct action"; who paternalistically believes he can set the timetable for another man's freedom; who lives by a mythical concept of time and who constantly advises the Negro to wait for a "more convenient season." Shallow understanding from people of good will is more frustrating than absolute misunderstanding from people of ill will. Lukewarm acceptance is much more bewildering than outright rejection.

http://okra.stanford.edu/transcription/document_images/undecided/630416-019.pdf

Author: Malcolm

Date: Monday, June 1st, 2020 at 12:32 AM

Title: Re: George Floyd

Content:

Malcolm wrote:

<https://slate.com/news-and-politics/2020/05/george-floyd-protests-police-violence.html>:

Police Erupt in Violence Nationwide

The ongoing protests following the killing of George Floyd were caught up in violence again on Saturday, as police all over the country tear-gassed protesters, drove vehicles through crowds, opened fire with nonlethal rounds on journalists or people on their own property, and in at least one instance, pushed over an elderly man who was walking away with a cane. Here are some of the ways law enforcement officers escalated the national unrest.

Author: Malcolm

Date: Monday, June 1st, 2020 at 6:25 AM

Title: Re: George Floyd Protests

Content:

Malcolm wrote:

They are nomads. They don't live according to your social rules. Why should they?

Manjushri said:

I don't don't think I said that they should, at any point at all. I merely referred some reasons why integration has not succeed yet.

I have never been disrespectful to you during this whole conversation and honestly don't see the reason for such bellicose replies and accusations that you have branded me, but I wish you peace and welfare nonetheless.

I hope only that people understand that asserting gross generalizations do not work at any level in problem solving when it comes to such issues. Saying that "white people are generally racist, even if they don't openly display it", in my head sounds similar to the xenophobic discourse of the anti-pluralism bigots that say that "in general all muslims

are fundamentalists or extremists that only appear moderate on the surface". I believe that if the system is to be changed by addressing the issues in public discussion, a different kind of discourse (i.e. more nuanced/balanced), is of the utmost importance.

Malcolm wrote:

I haven't accused you of anything. But I do think you don't see your own privilege and fail to see how as a privileged white person your very position in the world, like mine, depends on a set of economic relations that are racist and exploitative. And the rise of nationalist sentiment in Europe is most definitely racist. That's just a fact.

Author: Malcolm

Date: Monday, June 1st, 2020 at 9:13 PM

Title: Re: George Floyd

Content:

Malcolm wrote:

One of the more tone deaf posts you've made.

http://okra.stanford.edu/transcription/document_images/undecided/630416-019.pdf

Queequeg said:

Letter from a Birmingham Jail - that link to the actual document. Very neat.

One of the greatest documents in US history setting out what it ought to mean to be American.

Dan74 said:

It is a beautiful letter and like all writings it can and does get misapplied and misinterpreted. Sadly it seems, it's become something of a rallying cry of a blowhard with no actual interest in addressing root causes, but plenty of fire for vilifying all who don't dance to the same tune. An automatic response trotted out to anyone who calls for understanding of 'the other side', in the spirit of The Art of War that exhorts us to know our enemy. In the battlefield of ideas, to try to actually understand where 'the other side' is coming from is now seen as a weakness, while slogging some dickhead with a white pride banner in the head, a badge of honour. This is not how wars are won. And not to mention the very basic humanist understanding of the banality of evil and that nothing that is human can possibly be alien to any of us. And when one starts talking about the systemic oppression of groups other than the people of colour, then one truly belongs in the basket of deplorables. It has just become so black-and-white, hasn't it? The battle lines have been drawn, take your place in the trenches and fire!

It appears that the great US of A is hellbent on fighting wars. On drugs, on terrorism, on racism, the martial mentality is too hard to overcome. Identify the enemy and shoot. Works in Rambo movies..

Author: Malcolm

Date: Monday, June 1st, 2020 at 9:22 PM

Title: Re: George Floyd

Content:

Malcolm wrote:

One of the more tone deaf posts you made.

Dan74 said:

It is a beautiful letter and like all writings it can and does get misapplied and misinterpreted. Sadly it seems, it's become something of a rallying cry of a blowhard with no actual interest in addressing root causes, but plenty of fire for vilifying all who don't dance to the same tune. An automatic response trotted out to anyone who calls for understanding of 'the other side', in the spirit of The Art of War that exhorts us to know our enemy. In the battlefield of ideas, to try to actually understand where 'the other side' is coming from is now seen as a weakness, while slogging some dickhead with a white pride banner in the head, a badge of honour. This is not how wars are won. And not to mention the very basic humanist understanding of the banality of evil and that nothing that is human can possibly be alien to any of us. And when one starts talking about the systemic oppression of groups other than the people of colour, then one truly belongs in the basket of deplorables. It has just become so black-and-white, hasn't it? The battle lines have been drawn, take your place in the trenches and fire!

It appears that the great US of A is hellbent on fighting wars. On drugs, on terrorism, on racism, the martial mentality is too hard to overcome. Identify the enemy and shoot. Works in Rambo movies..

And who appointed you the arbiter of tone, Malcolm?

There is one thing that you don't lack and that's a sense of conviction. Like being sure that it was premeditated because 'you had a feeling'. Regardless of your noble motives, disregard for facts makes one a zealot. And zealotry is not going to bring about a healing of your divided community.

Malcolm wrote:

I never said that Floyd's murder was premeditated. I said that it is impossible the two men did not know each other. So, you ought to get your facts straight.

Author: Malcolm

Date: Monday, June 1st, 2020 at 9:35 PM

Title: Re: George Floyd

Content:

Queequeg said:

Dan, yeah. There's just so much wrong with your comments even as I get your overall point.

I really don't think you (in Europe/Aus) can ever really understand what is happening here if you have not lived here and breathed it.

Malcolm wrote:

The “why can’t we all just get along” refrain is pretty weak.

The police have been initiating violence against peaceful protestors for a week.

Author: Malcolm

Date: Monday, June 1st, 2020 at 10:24 PM

Title: Re: George Floyd

Content:

Queequeg said:

Dan, yeah. There's just so much wrong with your comments even as I get your overall point.

I really don't think you (in Europe/Aus) can ever really understand what is happening here if you have not lived here and breathed it.

Malcolm wrote:

The “why can’t we all just get along” refrain is pretty weak.

Dan74 said:

If that's all that's all you reduce it to, then it is. Kinda self-confirming reasoning like all strawmen.

Malcolm wrote:

Its the white moderate response King was talking about.

Dan74 said:

Dig into your own privilege as a well-educated middle-class urbanite, dig into your assumptions, look around. The proletariat is on the other side. How did that happen?

Malcolm wrote:

Dan, one, I am not an urbanite. I live in the country, surrounded by cornfields, in the poorest county in Massachusetts amid failed farms, which are a result of GOP changes in the 1970's to Roosevelt-era farm policies. Two, as a white person living in America, I understand my privilege far better than you.

Dan74 said:

The tragic thing for me to see is not just the brutality by the so-called law enforcement, but that rather than directing the anger at those who foster and fan the divisions in your society between all the oppressed communities, whether due to colour, geography, bank account or profession, people are still fighting each other, rather than uniting and changing the system that exploits them, treats them like commodity and sows

poisonous hatred between them.

Malcolm wrote:

Well, that is why we are trying get the GOP out of power, because they have become the party of racial hatred and fear, led by a racist president and a cabinet of racist white men. And in fact, these protests are not all blacks. There are equal numbers of young whites, blacks, and latinos protesting, and bravely suffering violent provocations and attacks by the police. It is not the protestors who started the violence in Minneapolis, it was the police. Here is an eyewitness account by a member of the Minneapolis City Council: In Minneapolis, businesses have been burned and looted and the National Guard has been called in to help restore order. But a member of the City Council, Jeremiah Ellison, summed up the situation this way: The police started it.

“No one was looting anything in the first night of this protest, no one was lighting anything on fire on the first night of this protest, and yet the response from the police was incredibly brutal,” he said. “The original provocation to street violence was from our officers.”

On the day after Mr. Floyd died, Mr. Ellison gathered with others at the site where Mr. Floyd was detained and walked with them to a nearby police precinct, he said. The crowd was relatively peaceful, he said, but the officers sprayed tear gas. Once the marchers reached the precinct, tensions grew, but in Mr. Ellison’s view the police overreacted.

“One of the city’s employees has just murdered someone in the most brutal fashion,” he said, “and for you to then pretend like you’re the victim and you’re under siege, to fire mace and tear gas and rubber bullets in response to water bottles being thrown — you have at that point 100 percent antagonized the situation.”

And we have seen this in city after city, where the police attack peaceful protestors, and then of course you have seen the aftermath of the violence. Combine this with a inept pandemic response by an incompetent, racist president, throwing millions of out of work, and you have a lot of people who do not know where their next check is going to come from. But all the GOP gives a shit about is making sure that capitalists who exploit people for wages have their property protected.

What you don't understand is that Trump removed dissent decrees imposed by the Holder Justice department all over the country. This is why the police love Trump. He caters to their worst instincts.

<https://www.nytimes.com/2020/05/29/us/politics/justice-department-civil-rights-george-floyd.html>

<https://www.nytimes.com/2020/05/31/us/police-tactics-floyd-protests.html?action=click&module=Spotlight&pgtype=Homepage>

Author: Malcolm
Date: Monday, June 1st, 2020 at 10:26 PM
Title: Re: George Floyd
Content:

tkp67 said:
sad state of affairs

Malcolm wrote:
No evidence that these people breaking the window are "Antifa." Sorry, this is just a bunch of right-wing bullshit.

Author: Malcolm
Date: Tuesday, June 2nd, 2020 at 1:01 AM
Title: Re: George Floyd
Content:

tkp67 said:
sad state of affairs

Malcolm wrote:
No evidence that these people breaking the window are "Antifa." Sorry, this is just a bunch of right-wing bullshit.

tkp67 said:
Who said they are antifa?

Malcolm wrote:
Did you actually read the retweet you posted?

"Protestors begging Antifa to stop. Their protests have been hijacked."

Author: Malcolm
Date: Tuesday, June 2nd, 2020 at 1:04 AM
Title: Re: George Floyd
Content:

Bundokji said:
I try to refrain from commenting on the riots in the US due to my lack of knowledge of how bad or legitimate racial tension in the US is. However, the
It is not easy to understand how the death of George Floyd ignited all this chaos! What would have happened if he did not die? another normal day i guess?

Malcolm wrote:

Well, when there is a drought, all it takes is a spark to start a prairie fire.

Author: Malcolm

Date: Tuesday, June 2nd, 2020 at 1:24 AM

Title: Re: George Floyd

Content:

Queequeg said:

If you knew this place, then this would be easy to understand.

If it was not Mr. Floyd, it would have been another black man killed by the police in some depraved way and caught on film. Maybe next week, or next month, or next year. This is why this is so outrageous. This is why people are so angry. Because we can be 100% certain that some black man will be killed by police officers acting without regard for him as a human being in the near future. This is daily life in America.

Bundokji said:

As you said, i don't know, so if you are a US citizen, you are a more reliable source of information than myself.

But i still think that if racism is so systematic in the US, surely there have been other reported incidents. I am trying to think of other contributing factors. Just earlier today, i read on the BBC how the streets are filled with protestors after weeks of lockdown. It occurred to me that possibly lockdown stress might have had an influence on people's behavior this time, among other things.

Malcolm wrote:

Yes, it means that people have free time to make known their grievances, when at other times, they could not get time off of work to hit the streets. Can you imagine going to your boss at Taco Bell or Walmart and saying, "I need tomorrow off to protest another murder of a black person by a member of the police"? Your boss would laugh in your face and tell you that you have a choice, report to work or be fired. This happens with voting too. People are forced to choose between working and voting all the time in the US, not to mention to systematic voter suppression, which even Trump admits is so effective that without it no Republican would ever hold office in the US again:

"The things they had in there were crazy. They had things, levels of voting that if you'd ever agreed to it, you'd never have a Republican elected in this country again."

Donald Trump, March 30th, 2020, Fox and Friends interview.

And this has been going on for 40 years, and more:

Author: Malcolm

Date: Tuesday, June 2nd, 2020 at 1:57 AM

Title: Re: George Floyd

Content:

clw_uk said:

Antifa and white supremacists are both equally awful. Anyone caught rioting, be they left wing or right wing, should be arrested and prosecuted.

Malcolm wrote:

Definitely not. Antifa saved your ass in WWII. Without Antifa, you'd be speaking German.

Author: Malcolm

Date: Tuesday, June 2nd, 2020 at 2:52 AM

Title: Re: George Floyd

Content:

clw_uk said:

Antifa and white supremacists are both equally awful.

Queequeg said:

No they are not.

clw_uk said:

Yes, they are. It's even worse with antifa because it sounds like a positive thing, Anti-Fascism. Of course, it ends in hell just the same when you are of an authoritarian and totalitarian mindset and are judge, jury an executioner all in one at the same time. It then becomes easy to simply label an enemy as "fascist". Once you have done that, it becomes acceptable to crush them. It's why a Tory like me has had rape and death threats from antifa in the past. It's even in the history. Antifa in the Weimar Republic spent a lot of its time fighting the Iron Front who, unsurprisingly, they classed as "fascist".

Malcolm wrote:

Antifaschistische Aktion came into being in July, 1932. Six months later, during the Machtergreifung when the Nazis took power, the Iron Front, Antifaschistische Aktion, etc. all went underground. Antifaschistische Aktion spent most of its time fighting Nazis.

In any case, the KDP had its shots called by Moscow, and if you accept Dan's thesis that success against the Nazis was a result of the Red Army defeating Hitler on the Eastern front, you still would be speaking German if it was not for Antifa.

The American Antifa is generally anarchist in orientation, not Stalinist, like the KDP prior to WWII. It is not the same organization as Antifaschistische Aktion, even though they may have borrowed the flag. Antifa in the US have also borrowed the three arrows logo of the Iron Front.

I don't know about Antifa in Britain, but in the US, they played a significant role in fighting the Alt-right and protecting people during Charlottesville:

CORNEL WEST: The anti-fascists, and then, crucial, the anarchists, because they saved

our lives, actually. We would have been completely crushed, and I'll never forget that. Meaning what? Meaning that you had the police holding back, on the one hand, so we couldn't even get arrested. We were there to get arrested. We couldn't get arrested, because the police had pulled back, and just allowing fellow citizens to go at each other, you see, and with all of the consequences that would follow therefrom.

So, in that sense, you know, I think what we're really seeing, though, Sister Amy, is the American empire in decay, with the rule of big money, with massive militarism, facilitated by the scapegoating of the most vulnerable, of immigrants, Muslims, Jews, Arabs, gay, lesbians, trans and bisexuals, and black folk. The white supremacy was so intense. I've never seen that kind of hatred in my life. We stood there, and nine units went by, and looking right in our eyes. And they're cussing me out, and so forth and so on. They're lucky I didn't lose my holy ghost, to tell you the truth, because I wanted to start swinging myself. I'm a Christian, but not a pacifist, you know. But I held back. But that kind of hatred—but that is just the theater. It's big money. It's big military. And it's the way in which this capitalist civilization is leading us toward unbelievable darkness and bleakness. And the beautiful thing is the fightback. It was a beautiful thing to see all the people coming back. But they had more fascists than anarchists, more fascists than fightback.

https://www.democracynow.org/2017/8/14/cornel_west_rev_toni_blackmon_clergy

There is also a tendency to conflate Black Bloc with Antifa. Black Bloc is a protest strategy, not an ideology. They are not the same. Right now, Antifa has become the Right's boogiemán. It is nonsense of course. These days, any time there is looting or property damage as a consequence of a riot caused by police violence, the instinct of the Right is immediately label this as Antifa violence. That is nonsense, for example the retweet that was posted from a Trump cultist above.

Author: Malcolm

Date: Tuesday, June 2nd, 2020 at 2:55 AM

Title: Re: George Floyd

Content:

Toenail said:

Malcolm, the situation of blacks in the US is different than the situation of turks in Germany. Please, you are over simplifying things. I am sympathizing much with black people in America, especially the disadvantaged and also I am seeing systemic racism, with appointed judges etc. The situation in Germany is different. You'd better think more differentiated and rational. You are emotional. Emotions are bad masters, that's why we meditate.

Malcolm wrote:

The historical conditions that led to the presence of Turkish workers in Germany (worker deficits in a burgeoning industrial economy, and so on) are different. But I know Turkish people from Germany, and they do complain about being treated as second class citizens by white Germans. And, son, I am not emotional. I am clear. Got it?

Author: Malcolm

Date: Tuesday, June 2nd, 2020 at 3:12 AM

Title: Re: George Floyd

Content:

clw_uk said:

That doesn't answer my question. If the leftist person subscribes to socialism, marxist communism, ancom or any other purely anti-capitalist ideology which aims to supplant capitalism with some form of post-capitalist economic system then yes, they are totalitarians.

Malcolm wrote:

Yup, it always boils down to money and class preservation, the planet be damned. Market economies do not have to be "capitalist."

Capitalism is not merely an economic system; it is also a system of power relations which depend on owners of capital having more power than those who are forced to sell their labor well below market value. That power is backed up by the State, which according to Conservative ideology, should do nothing more than provide security for markets, property, and national borders (read Nozick's "State, Anarchy, and Utopia" for a detailed intellectual blueprint for how this all works), but little or nothing in terms of environmental, health, and social protection, with the wan hope that the all-knowing market will sort it all out.

clw_uk said:

However even then, at least in the UK, Conservatives don't go around bashing leftists.

Malcolm wrote:

Oh dude, get real. You most certainly do. For example:

I used to be a Communist for 10 years before I did a complete 180 and adopted a near Thatcherite outlook, so i've seen vitriol from both sides aimed at me for different reasons. The worst i've ever experienced has come from socialists/communists/antifa types. In fact its from my time moving in communist movements as to why im so anti-antifa now. I know how they think. I know that for them the ends will always justify the means, and I know how easily it is for them to completely "other" someone else. To class them as "the enemy", as "the fascist" that needs to be destroyed, when in reality the person just thinks differently to them.

Donald Trump is a fascist. He needs to go. His followers are fascists. They need to be shutdown. Hard.

Author: Malcolm

Date: Tuesday, June 2nd, 2020 at 3:33 AM

Title: Re: George Floyd

Content:

Ceisiwr said:

Where do you stand when antifa classes conservatives as fascist?

Malcolm wrote:

Well, since you like to cite historical examples, in the 1930's, Conservatives in Britain were largely supportive of fascism in Europe, until they finally understood that Hitler was bent on invading England.

After the war, conservatives founded groups such as Chesterton's League of Empire Loyalists. The remnants of Chesterton's so-called League of Empire Loyalists, a group whose members were predominantly Tories (formed in 1954) eventually merged with British National Party to form the National Front.

Then there is the Monday Club.

So the answer to your question is that with respect to Conservatives, they may not be fascists necessarily, but there sure are a lot of fellow travelers on the right these days ({Putin lovers, etc.}), just as there were in Conservative circles in the 1930's. If you have not read it, you need to read "Fellow Travellers of the Right: British Enthusiasts for Naz Germany, 1933-9" where we find out extent to which Conservatives in England were sympathetic to fascism (but only on the Continent, of course):

<https://www.amazon.com/Fellow-Travellers-Right-Enthusiasts-Paperbacks/dp/0192851160>.

So, there is a lot of justification for the charge that conservatives often sympathize with fascists.

Author: Malcolm

Date: Tuesday, June 2nd, 2020 at 3:38 AM

Title: Re: George Floyd

Content:

Ceisiwr said:

Malcolm

Yup, it always boils down to money and class preservation, the planet be damned. Market economies do not have to be "capitalist."

Of course not. A barter system is a market economy. An inferior market economy.

Malcolm wrote:

That is not the only option.

Ceisiwr said:

Yeah, i got out of this cult a long time ago. In the UK, no one is "forced to sell their labour

well below market value".

Malcolm wrote:

Oh they definitely are. It is even worse here in the US.

Ceisiwr said:

Are you going to trot out the pathetic labour theory of value for us now?

Malcolm wrote:

You mean the one codified and advanced by Adam Smith? No, there are more modern ways of understanding the complexities of labor's relation to capital and markets, etc. I am not a Marxist, not by any stretch. Marx is outdated, 19th century pseudo-science.

Ceisiwr said:

Also, Trump, whatever his faults, is not a Fascist. Even if he were, he can't do anything about it due to your constitution.

Malcolm wrote:

He most certainly is. The American Constitution is hanging on by a thread. Four more years of that guy, there won't be a constitution.

Author: Malcolm

Date: Tuesday, June 2nd, 2020 at 3:58 AM

Title: Re: George Floyd

Content:

Ceisiwr said:

We can already see above from Malcolm how easily it descends into "I dislike this persons politics, therefore they are fascist. This means i am justified in crushing them".

People have no right to suppress the human rights of another human being, even if their politics is distasteful. Of course, given what i've seen, i doubt many of you here would agree with troublesome concepts such as negative human rights. If you do agree then you should be anti-antifa.

Malcolm wrote:

I have no interest in crushing anyone. But there used to be time in this country when someone who even breathed far-right ideologies would be shutdown hard by everyone. Trump's rhetoric has unleashed them. And now the racists and fascists feel very emboldened. And Trump is advocating for intensified police brutality: "It's a movement, and if you don't put it down, it will get worse and worse..." Donald Trump, June 1st, 2020. <https://www.nytimes.com/2020/06/01/us/politics/trump-governors.html> Basically, the president has declared war on the people.

Author: Malcolm

Date: Tuesday, June 2nd, 2020 at 4:10 AM

Title: Re: George Floyd

Content:

Ceisiwr said:

So do explain how a worker is forced to sell his labour below market value. The price of labour is determined by the market forces of supply and demand.

Malcolm wrote:

No, this is false.

<https://www.businessinsider.com/supply-and-demand-model-of-labour-markets-is-fundamentally-broken-2018-6>

<https://www.businessinsider.com/category/inequality-in-britain>

<https://www.bloomberg.com/view/articles/2018-04-05/supply-and-demand-does-a-poor-job-of-explaining-depressed-wages>

Author: Malcolm

Date: Tuesday, June 2nd, 2020 at 4:14 AM

Title: Re: George Floyd

Content:

Ceisiwr said:

Once again a poor example. True, to be a conservative is to not want things to change. Naturally this can mean an opposition to demographic change. Such opposition isn't inherently Fascist. Of course some go even further and fully switch to being Fascist.

Malcolm wrote:

Yeah, it pretty much is. Opposition to demographic change is predicated on nationalism. Nationalism is fascism. Period.

Author: Malcolm

Date: Tuesday, June 2nd, 2020 at 4:15 AM

Title: Re: George Floyd

Content:

Ceisiwr said:

So do explain how a worker is forced to sell his labour below market value. The price of labour is determined by the market forces of supply and demand.

Malcolm wrote:

No, this is false.

<https://www.businessinsider.com/supply-and-demand-model-of-labour-markets-is-fundamentally-broken-2018-6>

<https://www.businessinsider.com/category/inequality-in-britain>

<https://www.bloomberg.com/view/articles/2018-04-05/supply-and-demand-does-a-poor-job-of-explaining-depressed-wages>

Ceisiwr said:

That does not show that workers are paid less than their market value.

Malcolm wrote:

Yes. actually it does.

Author: Malcolm

Date: Tuesday, June 2nd, 2020 at 4:17 AM

Title: Re: George Floyd

Content:

Ceisiwr said:

Are we Theravadins then justified in burning all of your sutras, defrocking all of the Mahayana and Vajrayana monks and nuns, closing all of your monasteries and enforcing the teaching of The Way of the Elders as being the only acceptable form of Buddhism?

Malcolm wrote:

You already did that. Shri Lanka, Burma, Thailand, Cambodia, etc.

Author: Malcolm

Date: Tuesday, June 2nd, 2020 at 4:18 AM

Title: Re: George Floyd

Content:

Ceisiwr said:

Once again a poor example. True, to be a conservative is to not want things to change. Naturally this can mean an opposition to demographic change. Such opposition isn't inherently Fascist. Of course some go even further and fully switch to being Fascist.

Malcolm wrote:

Yeah, it pretty much is. Opposition to demographic change is predicated on nationalism. Nationalism is fascism. Period.

Ceisiwr said:

Nationalism and Fascism are not the same thing, unless the SNP are Fascist now?

Malcolm wrote:

There is only a Scottish National Party because Scotland is a occupied country. My ancestors were pushed off our land during the Clearings. British racism towards Highland Scots is an old history.

Author: Malcolm

Date: Tuesday, June 2nd, 2020 at 4:22 AM

Title: Re: George Floyd

Content:

Ceisiwr said:

Nationalism and Fascism are not the same thing, unless the SNP are Fascist now?

Malcolm wrote:

There is only a Scottish National Party because Scotland is a occupied country. My ancestors were pushed off our land during the Clearings.

Ceisiwr said:

So, not all forms of Nationalism are Fascist.

Malcolm wrote:

SNP is not a nationalist party, per se. They have the name "national" because they are an independence party. The Scots are all communists, or didn't you get that memo?

Author: Malcolm

Date: Tuesday, June 2nd, 2020 at 4:24 AM

Title: Re: George Floyd

Content:

Dan74 said:

Ceisiwr, I do agree with you characterisation of many on the Left as intolerant and too quick to adopt "with us or against us" and abuse labels like racist and fascist (in the English-speaking world).

Your going on about Socialism as totalitarian doesn't really make sense to me. Germany had a number of socialist Chancellors, like Willie Brandt and Sweden had Olaf Palme. Socialism essentially prioritises workers owning the means of production and can be implemented in a variety of way, most of which don't need to resort to totalitarianism or even a big government. So for instance, workers owning shares of the factory they work at and actually receiving dividends. Increases productivity and empowers the workers

to actually make decisions. Public companies, Unions, etc are hallmarks of Socialism, why mix it with totalitarianism?

Ceisiwr said:

That is social-democracy, which is managed and regulated capitalism. That is not socialism, which aims to replace capitalism.

Malcolm wrote:

Capitalism needs to be replaced. It has been destroying the planet and its people since 1492.

Author: Malcolm

Date: Tuesday, June 2nd, 2020 at 4:26 AM

Title: Re: George Floyd

Content:

Ceisiwr said:

Yes. actually it does.

No, it shows that there is a gap between productivity and wages. Wages themselves are still set by the market forces of supply and demand. Productivity increases can lead to higher wages than can rise above the market price, but the base wage itself is set by supply and demand. Your tweet does not show that workers in the US are paid less than market value.

Malcolm wrote:

You clearly did not read any of the articles, but focused instead on the tweet.

Author: Malcolm

Date: Tuesday, June 2nd, 2020 at 4:28 AM

Title: Re: George Floyd

Content:

Dan74 said:

Ceisiwr, I do agree with your characterisation of many on the Left as intolerant and too quick to adopt "with us or against us" and abuse labels like racist and fascist (in the English-speaking world).

Your going on about Socialism as totalitarian doesn't really make sense to me. Germany had a number of socialist Chancellors, like Willie Brandt and Sweden had Olaf Palme. Socialism essentially prioritises workers owning the means of production and can be implemented in a variety of ways, most of which don't need to resort to totalitarianism or even a big government. So for instance, workers owning shares of the factory they work at and actually receiving dividends. Increases productivity and empowers the workers to actually make decisions. Public companies, Unions, etc are hallmarks of Socialism, why mix it with totalitarianism?

You can see the current form of capitalism fail in so many ways, from the destruction of

the environment, to boom-bust cycles, to the race to the bottom on taxes. Any clear-thinking person must see that a change is desperately needed.

Ceisiwr said:

Many of the former socialist countries had appalling environmental records. Short of anprim I don't see how replacing capitalism with an inferior economic system will help the environment.

Malcolm wrote:

Yes, this is true, because they were in a world economy dominated by capitalism and they felt they needed to hasten their industrial development to catch up. For example, China. India, while not a communist country, also has willingly damaged its environment in order to keep up in the world Capitalist economy. Capitalism is destroying our environment.

Author: Malcolm

Date: Tuesday, June 2nd, 2020 at 4:29 AM

Title: Re: George Floyd

Content:

Ceisiwr said:

No, it shows that there is a gap between productivity and wages. Wages themselves are still set by the market forces of supply and demand. Productivity increases can lead to higher wages than can rise above the market price, but the base wage itself is set by supply and demand. Your tweet does not show that workers in the US are paid less than market value.

Malcolm wrote:

You clearly did not read any of the articles, but focused instead on the tweet.

Ceisiwr said:

I don't need to read it. I'm well aware of the productivity gap in the US and elsewhere.

Malcolm wrote:

well, go back to DWT, dude, because if you can't spend give 5 minutes to reading an article that deconstructs your thesis, what is the point of talking to you?

Author: Malcolm

Date: Tuesday, June 2nd, 2020 at 4:35 AM

Title: Re: George Floyd

Content:

Ceisiwr said:

I don't need to read it. I'm well aware of the productivity gap in the US and elsewhere.

Malcolm wrote:

well, go back to DWT, dude, because if you can't spend five minutes reading an article that deconstructs your thesis, what is the point of talking to you?

Ceisiwr said:

I already countered your nonsense. The wages are still set by supply and demand. Issues with productivity and pay do not change that fact.

Malcolm wrote:

No, actually all you did was make an assertion that you have countered my assertion, which means you haven't shown anything.

Author: Malcolm

Date: Tuesday, June 2nd, 2020 at 4:37 AM

Title: Re: George Floyd

Content:

Ceisiwr said:

Many of the former socialist countries had appalling environmental records. Short of anprim I don't see how replacing capitalism with an inferior economic system will help the environment.

Malcolm wrote:

Yes, this is true, because they were in a world economy dominated by capitalism and they felt they needed to hasten their industrial development to catch up. For example, China. India, while not a communist country, also has willingly damaged its environment in order to keep up in the world Capitalist economy. Capitalism is destroying our environment.

Ceisiwr said:

Lmao! Spoken like a true ideologue. Even when socialism fails, its really capitalism's fault.

Malcolm wrote:

No, Marxist-Leninism in the USSR failed all by itself. But the conditions for its failure were predicated on the fact that it was competing in a Capitalist system as a state capitalist entity. China has not failed in this way, despite a similar ideology, because they got a hand up from Nixon, and then a neoliberal boost from Clinton.

Author: Malcolm

Date: Tuesday, June 2nd, 2020 at 4:40 AM

Title: Re: George Floyd

Content:

Ceisiwr said:

That doesn't answer my question. If the leftist person subscribes to socialism, marxist communism, ancom or any other purely anti-capitalist ideology which aims to supplant capitalism with some form of post-capitalist economic system then yes, they are totalitarians.

Grigoris said:

Nope, that is just BS.

Ceisiwr said:

Do explain how replacing liberal democracy and capitalism, the two most wonderful of systems, is not totalitarian?

Malcolm wrote:

Liberal democracy is just fine. Its utility has been severely damaged by irrational conservative policies like austerity.

Author: Malcolm

Date: Tuesday, June 2nd, 2020 at 5:04 AM

Title: Re: After Recognition of Nature of Mind...

Content:

cloudburst said:

Isn't it true that some traditions regard Dorje legpa as an enlightened being, others and a worldly entity? Some Nyingma traditions hold DL to be an enlightened protector, no?

Malcolm wrote:

Dorleg is a wisdom protector. Beyond samsara.

cloudburst said:

This is a surprising answer, not what I expected at all.

Most sources seem to indicate he is a worldly protector, even Terma sources.

Like other important Nyingma protectors, there is a wealth of treasure literature on Dorje Lekpa's (Skt. Vajra Sadhu) origins and characteristics, much of it contradictory. However, the following essay will attempt to collate the various myths of Dorje Lekpa, based on the terma sources quoted in the 1734 "Biographies of the Ocean of Oath-Bound Protectors," written by Lelung Zhepe Dorje (1697-1740).

He definitely seems to have the form/proportions/ traditional iconography of a gyalpo

is it the Karma Kagyu who regard him as a worldly protector? Do you know anything

about what I am talking about?

Malcolm wrote:

He is not a rgyalpo. Sometimes he is referred to as the king of the bstan, like in this passage a terma tantra of four armed Mahakala:

Emanation of Padma Heruka,
the king of the Tsan with magic power,
the one who divided heaven and earth in the west,
the empowerment is conferred upon Vajrasadhu.

Lhalhung describes him as having three aspects, jñāna Vajrasadhu in the presence of Vairocana in Akaniṣṭha; samaya Vajrasadhu in the presences of Vajrapani on Potala; and "puruṣa Vajrasadhu in Tibet, etc.

Author: Malcolm

Date: Tuesday, June 2nd, 2020 at 5:06 AM

Title: Re: After Recognition of Nature of Mind...

Content:

Crazywisdom said:

I like Dorje Legpa as sort of the patron saint of pro gamblers which is what I am now.

Malcolm wrote:

The Ma sang are credited with inventing Pagchen, the "Great Game," a sort of Tibetan version of dominoes, popular in the Dzogchen Community. I played the Boss a couple of times. It was intense. He yelled at me once because he could not read my face, "Don't be indifferent" he said. He liked to win, and when he did not win, he would get very annoyed.

<http://web.archive.org/web/20081205061947/http://www.ssi-austria.at/bagchen-regeln.htm>

<https://www.pagat.com/tile/cdom/bagchen.html>

Crazywisdom said:

Sounds fun. Do you wager in this game? I am partial to Texas Holdem.

Malcolm wrote:

Yes, it is fun to play (about as fun as watching paint dry to watch). And yes, it is a gambling game and to win, requires skill.

Author: Malcolm

Date: Tuesday, June 2nd, 2020 at 5:24 AM

Title: Re: George Floyd

Content:

Ceisiwr said:

It failed because the system collapsed under the weight of its own inefficiencies. The USSR, as with all Communist states, saw growth in the initial years due to extensive growth. Eventually, however, there are only so many new factories you can build. What led to its eventual demise was its inability to develop intensive growth. That, as well as the stifling political climate and other inadequacies of the planned economy led to its downfall. Even if the USSR was not competing with the West it still would have faced these problems, for they are inherent flaws.

Malcolm wrote:

Were it not for the fact that it was competing with the West, it would have lasted considerably longer. For example, the reason why Earl Butz changed our agricultural system in the early 70's was to make our wheat so cheap that formerly competitive Soviet wheat could not find a market. Of course, it also destroyed the small dairy industry in the US at the same time, but who cares right? By these and other means, the US drove the economy of the USSR under. We simply wielded greater economic power than they did. That, combined with a corrupt government, did them in. China, which had largely the same kind of government, saw the writing on the wall, and decided that the best way forward was to have an authoritarian state combined with a limited market economy, which is what they have now. Consumerism to keep the masses distracted and unable to address the corruption which is at all levels of Chinese governance, from top to bottom. So it is not as simple as saying Marxist-Leninism failed because of its inherent flaws. China is a Marxist-Leninist state, and it has not failed yet.

Author: Malcolm

Date: Tuesday, June 2nd, 2020 at 5:37 AM

Title: Re: Abhidharmakosabhasyam Book Club

Content:

Grigoris said:

So how are we going to structure this?

Malcolm wrote:

I would start with the dhātu chapter.

Author: Malcolm

Date: Tuesday, June 2nd, 2020 at 6:04 AM

Title: Re: George Floyd

Content:

Malcolm wrote:

<https://gizmodo.com/report-over-100-militant-groups-have-been-promoting-se-1843051231>

Unknown said:

The report suggests this isn't just casual dabbling in violent fantasies. The groups have uploaded CIA handbooks, military manuals, and the bomb assembly manual "The Anarchist Cookbook." One 133-page-plus planning document reviewed by the TTP reportedly identifies strongholds like "national guard depots, police stations, and factories that produce munitions" as "very solid targets" and proposes taking out rail lines and ports to "sabotage shipments." The TTP found that one Arkansas fan of several boogaloo pages was arrested earlier this month after allegedly livestreaming a hunt to kill a police officer on Facebook Live.

Author: Malcolm

Date: Tuesday, June 2nd, 2020 at 6:13 AM

Title: Re: George Floyd

Content:

Author: Malcolm

Date: Tuesday, June 2nd, 2020 at 6:38 AM

Title: Re: George Floyd

Content:

Malcolm wrote:

The police just attacked peaceful protestors with batons, shields, flash bangs, and gas outside the White House on National TV.

Author: Malcolm

Date: Tuesday, June 2nd, 2020 at 6:43 AM

Title: Re: George Floyd

Content:

Malcolm wrote:

Now attacking crowd with rubber bullets and mounted police as well as gas.

Author: Malcolm

Date: Tuesday, June 2nd, 2020 at 6:46 AM

Title: Re: George Floyd

Content:

Malcolm wrote:

Now trump is talking about how he is going to keep peaceful protestors safe at the same time he is attacking peaceful protesters with police.

Author: Malcolm

Date: Tuesday, June 2nd, 2020 at 6:51 AM

Title: Re: George Floyd

Content:

Malcolm wrote:

Now trump is threatening to violate the posse comitatus act.

https://en.m.wikipedia.org/wiki/Posse_Comitatus_Act

Trump is making his fascist move.

Author: Malcolm

Date: Tuesday, June 2nd, 2020 at 8:09 AM

Title: Re: George Floyd

Content:

Malcolm wrote:

Now trump is threatening to violate the posse comitatus act.

https://en.m.wikipedia.org/wiki/Posse_Comitatus_Act

Trump is making his fascist move.

PeterC said:

The insurrection act of 1807 provides a pretty big loophole, and has been used in recent history.

But yes, troops on the street isn't going to help him in November.

Malcolm wrote:

Yes, it does, but that depends on state government failure. He is using this to bypass state governments.

Author: Malcolm

Date: Tuesday, June 2nd, 2020 at 8:50 AM

Title: Re: George Floyd

Content:

tkp67 said:

It might be note worthy that all regions have local accessible public access radio available over the internet.

I tuned into a public broadcast in Minnesota the other day that gave priority to local black leaders who were informed, educated with reasonable and poignant explanations with suggestion for reform.

When you hear the minds of the community directly without the bias of mass media it puts them so much closer and the pollution of media agenda further away.

tl:dr of the last broadcast was that over policing of minorities is an centuries old income stream. If we look to the militarization of the police it looks like tax dollars get put into the military for plundering and then decommissioned military equipment is resold to

the police at a premium through gains from forfeitures.

The govt has quite the hustle. Same as it ever was, reminds me of when I was working IT in the aerospace industry.

Malcolm wrote:

Yes, and then there is the privatized prison scam. I've been watching the mind of the country for a week now. And the people are pissed. The only media putting a spin on things is the trump controlled state media, aka Fox News.

Author: Malcolm

Date: Tuesday, June 2nd, 2020 at 9:15 AM

Title: Re: George Floyd

Content:

Malcolm wrote:

Neofascist in spades. What he says is a complete lie.

Author: Malcolm

Date: Tuesday, June 2nd, 2020 at 10:24 AM

Title: Re: George Floyd

Content:

PeterC said:

https://twitter.com/bad_takes/status/1267594813710446593

He had the church site cleared of protestors with tear gas and rubber bullets before he went there for this peculiar photo-op with a bible.

Malcolm wrote:

Yup, it was awful. He had the protesters cleared at the same time he was telling the country he was protecting the protesters. The church thing was something.

Author: Malcolm

Date: Tuesday, June 2nd, 2020 at 6:47 PM

Title: Re: George Floyd

Content:

tobes said:

Thanks for taking the time here Peter C. There is virtually nothing here that I disagree with. I'll take an insider's perspective on the relation between these race riots and the recent polarization of political views over mine (which is not only very distant, but also very uninformed) - it looks very connected from here, but perhaps that is a false perception.

I suppose I have inferred this because it seems like every particular issue is playing out in exactly the same intractable way. i.e. even 'should we go into lockdown or not?' basically followed this tribal logic.

Be clear though, I am not suggesting that two opposing sides are normatively or morally equal - in this case for example, I think the moral-political balance falls almost entirely on the side of the protesters. It is more a question of: 'how do we stop this slide into complete breakdown, with all of the consequences that will follow?'

Don't Americans need to be really thinking about this question? It seems like everyone has more or less given up; it's a fait accompli. The cookies will fall where they fall, blood will flow where it flows. Am I being too pessimistic here? What's the way out that doesn't involve the complete destruction of the other?

Dan74 said:

FWIW, I have a very similar impression. The entrenched partisanship, the striking dearth of civic discourse and the seeming absence of a common project..

Manjushri said:

Me too. It would make one hopeful to witness a bit more awareness of the potential catastrophe that may befall the community and country as a whole, based on the lack of dialogue and extreme antagonism between the two sides, without any compassion for the additional innocents dragged in the process, without any seeming attempt of resolution that lacks the risk of falling into full-scale bloodshed. It really is heart-breaking to see a community divided with a bottomless pit separating the two sides and the threat of blind and ruthless violence that takes over guilty and innocent indiscriminately.

Malcolm wrote:

All this "community divided" hand wringing is nonsense. There is a fascist in the White House, and if one does not see this one is either blind or one is complicit.

Author: Malcolm

Date: Tuesday, June 2nd, 2020 at 6:53 PM

Title: Re: George Floyd

Content:

Wayfarer said:

I can't help but think that the US riots will be exploited by the Orange Emperor. You can see he's itching to declare martial law and start shooting with real bullets. I don't think he'll be allowed to do it, but the longer the riots go on, the more mileage he will get on a 'tough on criminals' act that plays to the fears and insecurities of the electorate. It would be a vastly different matter if all the protests were peaceful, but the vision of stores being ransacked and people running off into the night with stolen goods only plays into the Law & Order storyline.

Malcolm wrote:

The protests were peaceful, until the police start attacking protesters on the first night. They've been peaceful everyday, and the police have violently attacked civilians everyday.

The looting, while regrettable, is totally understandable, and on balance, isn't that big a deal.

Author: Malcolm

Date: Tuesday, June 2nd, 2020 at 7:09 PM

Title: Re: Abhidharmakosabhasyam Book Club

Content:

Grigoris said:

Yes, I am interested.

When do we start?

jake said:

I will commit to reading up to the start of Chapter 1 (pg. 54 book, 122 pdf) of the Pruden translation by 14th Sunday.

Grigoris said:

The introduction is 60 pages and seems to just be an outline of the content. Is it worth the effort? Personally I think we should dive into the text. Maybe take Malcolm's advice or start from page 1 of the actual text?

Malcolm wrote:

The intro provides historical material mainly. Better to dive in.

Author: Malcolm

Date: Tuesday, June 2nd, 2020 at 7:16 PM

Title: Re: George Floyd

Content:

PeterC said:

https://twitter.com/bad_takes/status/1267594813710446593

He had the church site cleared of protestors with tear gas and rubber bullets before he went there for this peculiar photo-op with a bible.

Malcolm wrote:

Yup, it was awful. He had the protestors cleared at the same time he was telling the country he was protecting the protestors. The church thing was something.

Minobu said:

no friggin way...thats wack .

can't be..if it is really not some bull shit...he can't possibly come back from something like that...if ain't true...this gives his people more ammo...

now show me please where he really had the place lit up with rubber bullets to clear out what exactly a church...what was in the church...
i;m friggin dreaming man its a nightmare..

Malcolm wrote:

The church had a fire in the basement The night before. It is directly across from Lafayette park.

Protesters Dispersed With Tear Gas So Trump Could Pose at Church

<https://www.nytimes.com/2020/06/01/us/politics/trump-st-johns-church-bible.html>

Minobu said:

WASHINGTON — People who gathered outside the White House to protest police brutality spent Monday waving signs and screaming for justice. They watched as police officers and National Guard units flooded Lafayette Square, delivering on a threat made by President Trump. And just before the city's 7 p.m. curfew went into effect, they were hit with flash-bang explosions and doused with tear gas.

It was because the president, who spent part of the weekend in a secure bunker as protests roiled, wanted to have his picture taken holding a Bible at a battered church just beyond the gates.

That church, St. John's — the so-called Church of the Presidents because every one since James Madison has attended — had been briefly set ablaze as the protests devolved on Sunday evening. After Mr. Trump's aides spent much of Monday expressing outrage over the burning of a place of worship, Hope Hicks, a presidential adviser, eventually hatched a plan with others at the White House to have the president walk over to the building, according to an official familiar with the events.

As Mr. Trump delivered a speech in the Rose Garden vowing to send the military to states where governors could not bring rioting under control but calling himself “an ally of all peaceful protesters,” the sound of explosions and the yells of demonstrators could be heard. After receiving repeated warnings to disperse before the city's curfew, the crowd was tear-gassed.

Mr. Trump began his walk to the church at 7:01 p.m. for a photo session that lasted about 17 minutes. On his way over, after protesters had been driven from the park, he was trailed by a group of aides, including Attorney General William P. Barr. Mr. Barr had strolled to the edge of the police line to observe the crowd in the minutes before the tear-gassing began.

Author: Malcolm

Date: Tuesday, June 2nd, 2020 at 9:08 PM

Title: US Government declares America is a Battlespace

Content:

Unknown said:

"I think the sooner that you mass and dominate the battlespace, the quicker this dissipates and we can get back to the right normal," Esper said during the call, an audio excerpt of which was published by The Washington Post. "We need to dominate the battlespace."

Malcolm wrote:

https://www.washingtonpost.com/national-security/defense-secretary-pledges-pentagon-support-to-help-dominate-the-battlespace-amid-unrest/2020/06/01/7c5b4630-a449-11ea-8681-7d471bf20207_story.html

Author: Malcolm

Date: Tuesday, June 2nd, 2020 at 9:47 PM

Title: Re: US Government declares America is a Battlespace

Content:

PeterC said:

I'm trying to think of when the armed forces were last deployed on American soil - not the armed forces, the regular army, and not in an exercise. Hawaii in WWII? But even then it was deployed against a foreign invading enemy. This isn't something you can come back from.

Malcolm wrote:

Hurricane Hugo and the 92 riots in LA. Context here:

https://www.everycrsreport.com/files/20060814_RS22266_c6617a8c1fc8c51828f9ab4d4a42de8366358c24.pdf:

It discusses all the relevant laws and their past interpretation, though all bets are off with this guy and his flunky, William Barr.

Author: Malcolm

Date: Tuesday, June 2nd, 2020 at 9:49 PM

Title: Re: Death in the family

Content:

tobes said:

Hello Dharmawheel community - my partner's father is about to pass away. As far as I can tell, all looks peaceful and auspicious, but if anyone can include him in their daily prayers/practices for the next few weeks I would be appreciative. His name is Noel. I think Guru Rinpoche is especially good for him, but whatever you usually do is great.

Malcolm wrote:

Sing song of the vajra to him, quietly, of course.

Author: Malcolm
Date: Tuesday, June 2nd, 2020 at 10:58 PM
Title: Re: After Recognition of Nature of Mind...
Content:

cloudburst said:

This is a surprising answer, not what I expected at all.

Most sources seem to indicate he is a worldly protector, even Terma sources.

He definitely seems to have the form/proportions/ traditional iconography of a gyalpo

is it the Karma Kagyu who regard him as a wordly protector? Do you know anything about what I am talking about?

Malcolm wrote:

He is not a rgyalpo. Sometimes he is referred to as the king of the bstan, like in this passage a terma tantra of four armed Mahakala:

Emanation of Padma Heruka,
the king of the Tsan with magic power,
the one who divided heaven and earth in the west,
the empowerment is conferred upon Vajrasadhu.

Lhalhung describes him as having three aspects, jñāna Vajrasadhu in the presence of Vairocana in Akaniśtha; samaya Vajrasadhu in the presences of Vajrapani on Potala; and "puruṣa Vajrasadhu in Tibet, etc.

cloudburst said:

Thank you.

Do you know anything about how he is viewed by various schools?

Malcolm wrote:

Have not done a survey.

Author: Malcolm
Date: Tuesday, June 2nd, 2020 at 11:00 PM
Title: Re: After Recognition of Nature of Mind...
Content:

Malcolm wrote:

He is not a rgyalpo. Sometimes he is referred to as the king of the bstan, like in this passage a terma tantra of four armed Mahakala:

Emanation of Padma Heruka,
the king of the Tsan with magic power,
the one who divided heaven and earth in the west,
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cloudburst said:

Thank you.

Do you know anything about how he is viewed by various schools?

For example, what about Sakya? Jeff Watt says

"Dorje Legpa: a worldly deity, special for the 'Treasure' Tradition of the Nyingma. He typically holds a vajra scepter and a heart, riding atop either a lion or a goat."

how to explain the common appellation "Damchen" Dorje Legpa?

thanks

Malcolm wrote:

Skyes bu Dorje Legpa appears as a worldly deity tamed by Guru Rinpoche as a display.

Author: Malcolm

Date: Tuesday, June 2nd, 2020 at 11:28 PM

Title: Re: George Floyd

Content: